بحار الأنوار

BIHAR AL-ANWAAR

ج 35

Volume 35

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams[asws]

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسيى

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi

TABLE OF CONTENTS

THE BOOK OF HISTORY OF AMIR AL-MOMINEEN[asws] 4

CHAPTERS ON HIS[asws] COMING TO THE WORLD, AND HIS[asws] LINEAGE, AND HIS[asws] FATHER[asws], AND HIS[asws] LIFETIME 4

CHAPTER 1 – HISTORY OF HIS[asws] COMING TO THE WORLD, AND HIS[asws] APPEARANCE, AND HIS[asws] VIRTUES 4

Explanatory note: - 22

Explanatory note: - 49

CHAPTER 2 – HIS[asws] NAMES AND THEIR REASONS 55

CHAPTER 3 – HIS[asws] LINEAGE AND STATE OF HIS[asws] PARENTS[as] 82

CHAPTERS OF VERSES REVEALED REGARDING HIS[asws] GLORY, EVIDENCING UPON HIS[asws] MERIT AND HIS[asws] IMAMATE 181

CHAPTER 4 – REGARDING THE REVELATION OF THE VERSE: '*But rather, Allah is your Guardian, [5:55]*, IS REGARDING HIS[asws] GLORY 181

CHAPTER 5 – THE VERSE OF 'TAT'HEER' (PURIFICATION – 33:33) 206

CHAPTER 6 – REVELATION OF SURAH AL DAHR FROM VERSE 1 TO 22 238

CHAPTER 7 – THE VERSE OF IMPRECATION (MUBAHILA) - (3:61) 262

CHAPTER 8 – WORDS OF THE EXALTED: *(I Swear) by the star when it swoops down [53:1]*, AND DESCENT OF THE PLANET (METEOR) IN HIS[asws] HOUSE 273

CHAPTER 9 – DESCENT OF SURAH BARA'A (CHAPTER 9) AND RECITATION BY AMIR AL-MOMINEEN[asws] TO THE PEOPLE OF MAKKAH, AND RETURNG OF ABU BAKR, AND THAT ALI[asws], HE[asws] IS THE AZAAN (PROCLAMATION) ON THE DAY OF THE GREATEST HAJJ . 288

CHAPTER 10 – WORDS OF THE EXALTED: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] 322

CHAPTER 11 – WORDS OF THE EXALTED: and the retaining ear is preserving it [69:12] 336

CHAPTER 12 – HE[asws] IS FOREMOST ONE IN THE QURAN, AND REGARDING HIM[asws] WAS REVEALED: *A group from the former ones [56:13] And a few from the latter ones [56:14]* 342

CHAPTER 13 – HE[asws] IS THE MOMIN, AND THE EMAN, AND THE RELIGION, AND AL-ISLAM, AND THE SUNNAH, AND THE GREETING, AND BEST OF CREATED BEINGS IN THE QURAN, AND HIS[asws] ENEMIES ARE THE KUFR, AND THE MISCHIEF, AND THE DISOBEDIENCE 347

CHAPTER 14 – WORDS OF THE EXALTED: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96] 367

CHAPTER 15 - And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54] 374

CHAPTER 16 – HE[asws] IS THE WAY (SABEEL), AND THE PATH (SIRAAT/BRIDGE), AND THE SCALE (MIZAAN) IN THE QURAN 377

CHAPTER 17 – WORDS OF THE EXALTED: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, [39:9] 390

CHAPTER 18 – THE VERSE OF WHISPERING, AND IT WAS NOT ACTED UPON WITH BY ANYONE OTHER THAN HIM[asws] 392

CHAPTER 19 – HE[asws] IS THE MARTYR, AND THE WITNESS AND THE WITNESSED..... 403

CHAPTER 20 – IT WAS REVEALED REGARDING HIM[asws] – THE ZIKR, AND THE NOOR, AND THE GUIDANCE, AND THE PIETY, IN THE QURAN 413

CHAPTER 21 – HE[asws] IS THE TRUTHFUL, AND THE TRUTHFULNESS, AND THE RATIFIER IN THE QURAN 427

CHAPTER 22 – HE[asws] IS THE GRACE, AND THE MERCY, AND THE FAVOUR..... 438

CHAPTER 23 – HE[asws] IS THE CLARIFYING IMAM[asws] 444

CHAPTER 24 – He[asws] is the one with whom was the knowledge from the Book [13:43] 446

كتاب تاريخ أمير المؤمنين ع

THE BOOK OF HISTORY OF AMIR AL-MOMINEEN[asws]

[أبواب ولادته و نسبه و والديه و حياته عليه السلام]

CHAPTERS ON HIS[asws] COMING TO THE WORLD, AND HIS[asws] LINEAGE, AND HIS[asws] FATHER[asws], AND HIS[asws] LIFETIME

باب 1 تاريخ ولادته و حليته و شمائله صلوات الله عليه

CHAPTER 1 – HISTORY OF HIS[asws] COMING TO THE WORLD, AND HIS[asws] APPEARANCE, AND HIS[asws] VIRTUES

1- قب، المناقب لابن شهرآشوب ابْنُ إِسْحَاقَ وَ ابْنُ شِهَابٍ أَنَّهُ كَتَبَ حِلْيَةَ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ ثُبَيْتٍ الْخَادِمِ فَأَخَذَهَا عَمْرُو بْنُ الْعَاصِ فَرَمَّ بِأَنْفِهِ وَ قَطَعَهَا وَ كَتَبَ أَنَّ أَبَا تُرَابٍ كَانَ شَدِيدَ الْأُدْمَةِ عَظِيمَ الْبَطْنِ خَمْشَ السَّاقَيْنِ وَ نَحْوَ ذَلِكَ فَلِذَا وَقَعَ الْخِلَافُ فِي حِلْيَتِهِ.

(The book) 'Al Manaqib of Ibn Shehr Ashub Ibn Is'haq and Ibn Shihab,

'He wrote down the appearance of Amir Al-Momineen[asws] confirmed by the servant, so Amro Bin Al-Aas took it, so it rubbed his nose and cut it, and he wrote that Abu Turab[asws] was hard of skin, large belly, and thin legs, and approximate to that. So, for that reason the differing occurred regarding his[asws] appearance''.[1]

وَ ذَكَرَ فِي كِتَابِ الصِّفِّينِ وَ نَحْوِهِ عَنْ جَابِرٍ وَ ابْنِ الْحَنَفِيَّةِ أَنَّهُ كَانَ عَلِيٌّ ع رَجُلًا دَحْدَاحاً رَبْعَ الْقَامَةِ أَدَجَّ الْحَاجِبَيْنِ أَدْعَجَ الْعَيْنَيْنِ أَجْلَ تَمِيلُ إِلَى الشُّهْلَةِ كَأَنَّ وَجْهَهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ حُسْناً وَ هُوَ إِلَى السُّمْرَةِ أَصْلَعُ لَهُ حِفَافٌ مِنْ خَلْفِهِ كَأَنَّهُ إِكْلِيلٌ وَ كَأَنَّ عُنُقَهُ إِبْرِيقُ فِضَّةٍ

And it is mentioned in Kitab Al Siffeen, and approximate to it from Jabir and Ibn Al Hanafiya,

'Ali[asws] was a stocky (short and bulky) man, medium stature, thick eyebrows (like a bow), sharp eyes, wide eyes inclining to the deep blue (that eye colour is disliked for a Momin in other Ahadith), as if his[asws] face was the moon on the night of the full moon, handsome, and he[asws] was towards the brown (of complexion), there was short hair for him[asws] light from behind, as if it was a crown, and as if his[asws] neck was a silver pitcher;

[1] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 1 a

وَ هُوَ أَزْقَبُ ضَخْمُ الْبَطْنِ أَقْرَأُ الظَّهْرِ عَرِيضُ الصَّدْرِ مَحْضُ الْمَتْنِ شَثْنُ الْكَفَّيْنِ ضَخْمُ الْكُسُورِ- لَا يَبِينُ عَضُدُهُ مِنْ سَاعِدِهِ قَدْ أُدْمِجَتْ إِدْمَاجاً عَبْلُ الذِّرَاعَيْنِ عَرِيضُ الْمَنْكِبَيْنِ عَظِيمُ الْمُشَاشَيْنِ كَمُشَاشِ السَّبُعِ الضَّارِي لَهُ لِحْيَةٌ قَدْ زَانَتْ صَدْرَهُ غَلِيظَ الْعَضَلَاتِ خَمْشَ السَّاقَيْنِ.

And he[asws] was observed to have a large stomach, strong back, wide chest, strong body, thick and short palms, large sections, his[asws] apparent from his[asws] forearm having been joined with a chubby joint of the arms, wide shoulders, large bones like bones of the ferocious lion, a beard which had adorned his[asws] chest, thick muscles, think legs'.

قَالَ الْمُغِيرَةُ كَانَ عَلِيٌّ ع عَلَى هَيْئَةِ الْأَسَدِ غَلِيظاً مِنْهُ مَا اسْتَغْلَظَ دَقِيقاً مِنْهُ مَا اسْتَدَقَّ.

Al-Mugheira (a well-known Nasibi) said, 'Ali[asws] was upon the appearance of a lion. Thicker from him[asws] is whatever was thick from it, thickness from him[asws] is what is thickness from it''.[2]

2- كشف، كشف الغمة قَالَ الْخَطِيبُ أَبُو الْمُؤَيَّدِ الْخُوارَزْمِيُ عَنْ أَبِي إِسْحَاقَ قَالَ: لَقَدْ رَأَيْتُ عَلِيّاً أَبْيَضَ الرَّأْسِ وَ اللِّحْيَةِ ضَخْمَ الْبَطْنِ رَبْعَةً مِنَ الرِّجَالِ

(The book) 'Kashf Al Ghumma' – The preacher Abu Al Muwayyid Al Khawarizmy said, from Abu Is'haq having said, '

'I had seen Ali[asws], white of head (hair) and beard, large torso, middle stature from the men'.

و ذكر ابن مندة: أنه كان شديد الأدمة ثقيل العينين عظيمهما ذا بطن و هو إلى القصر أقرب أبيض الرأس و اللحية:

And Ibn Mandah said, 'He[asws] was of hard skin, heavy large eyes, with a torso, and he[asws] was closer to being short, while of the head (hair) and the beard'.

و زاد محمد بن حبيب البغدادي صاحب المحبر الكبير في صفاته: آدم اللون حسن الوجه ضخم الكراديس و اشتهر ع بالأنزع البطين.

And there is an increase by Muhammad Bin Habeeb Al-Baghdadi, author of 'Al Hibr Al-Kabeed', in describing him[asws], 'Brown of the colour, beautiful face, big shoulders, and famous as 'Anza Al-Bateen' (full of knowledge)'' – (that is torso full of knowledge).

فقد قال بل اندمجتُ على مكنونِ علم لو بُحتُ به لاضطربتم اضطراب الأرشية في الطويِّ البعيدة.

He said, 'But I have consolidated upon the hidden knowledge. If I had searched for it, I would have assessed as assessment regarding the remote folders.

وَ مِمَّا وَرَدَ فِي صِفَتِهِ ع مَا أَوْرَدَهُ صَدِيقُنَا الْعِزُّ الْمُحَدِّثُ وَ ذَلِكَ حِينَ طَلَبَ مِنْهُ السَّعِيدُ بَدْرُ الدِّينِ لُؤْلُؤٌ صَاحِبُ الْمَوْصِلِ أَنْ يُخْرِجَ أَحَادِيثَ صِحَاحاً وَ شَيْئاً مِمَّا وَرَدَ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ وَ صِفَاتِهِ ع وَ كَتَبَ عَلَى أَثْوَارِ الشَّمْعِ الِاثْنَيْ عَشَرَ الَّتِي حُمِلَتْ إِلَى مَشْهَدِهِ ع وَ أَنَا رَأَيْتُهَا

And from what is referred regarding his[asws] description is what our friend has reported, the honourable narrator of the Hadeeth, and that is when Al-Saeed Badr Al-Deen sought from him the pearls of the governor of Al-Mosul that he brings out the correct Ahadeeth and things from what is referred regarding merits of Amir Al-Momineen[asws] and his[asws]

[2] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 1 b

description, and he wrote upon twelve candles burning down, which carried to his[asws] witnesses, and I saw it.

قَالَ: كَانَ رَبْعَةً مِنَ الرِّجَالِ أَدْعَجَ الْعَيْنَيْنِ حَسَنَ الْوَجْهِ كَأَنَّهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ حُسْناً ضَخْمَ الْبَطْنِ عَرِيضَ الْمَنْكِبَيْنِ شَثْنَ الْكَفَّيْنِ أَغْيَدَ كَأَنَّ عُنُقَهُ إِبْرِيقُ فِضَّةٍ أَصْلَعَ كَثُّ اللِّحْيَةِ لِمَنْكِبِهِ مُشَاشٌ كَمُشَاشِ السَّبُعِ الضَّارِي- لَا يَبِينُ عَضُدُهُ مِنْ سَاعِدِهِ

'He said, 'He[asws] middle stature from the men, sharp eyes, handsome face, as if he[asws] was the full moon on the night of the full moon, beautiful, large torso, wide shoulder, strong palms, elevated as if his[asws] neck was a silver pitcher, short-haired, bushy beard. There were muscles to his[asws] shoulders like the ferocious lion, his[asws] upper arm was not apparent from his[asws] lower arm.

وَ قَدْ أُدْمِجَتْ إِدْمَاجاً إِنْ أَمْسَكَ بِذِرَاعِ رَجُلٍ أَمْسَكَ بِنَفَسِهِ فَلَمْ يَسْتَطِعْ أَنْ يَتَنَفَّسَ شَدِيدُ السَّاعِدِ وَ الْيَدِ إِذَا مَشَى إِلَى الْحَرْبِ هَرْوَلَ ثَبْتُ الْجَنَانِ قَوِيٌّ شُجَاعٌ مَنْصُورٌ عَلَى مَنْ لَاقَاهُ.

And it had been joined by joints such that if he[asws] were to withhold a man with the forearm, would withhold him by himself[asws], he would not be able to breathe, strong arms and hands. When he[asws] walked to the war, he[asws] would sprint; firm shoulders, strong, brave, victorious upon the one he[asws] met (in battle)''.[3]

3- يب، التهذيب: وُلِدَ ع بِمَكَّةَ فِي الْبَيْتِ الْحَرَامِ فِي يَوْمِ الْجُمُعَةِ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَجَبٍ بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً وَ قُبِضَ ع قَتِيلًا بِالْكُوفَةِ- لَيْلَةَ الْجُمُعَةِ لِتِسْعِ لَيَالٍ بَقِينَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ لَهُ يَوْمَئِذٍ ثَلَاثٌ وَ سِتُّونَ سَنَةً

(The book) 'Al Tehzeeb' –

'Ali[asws] came to the world at Makkah in the Sacred House (Kabah) during the night of Friday the thirteenth night vacant from Rajab, thirty years after the year of the elephant, and he[asws] passed away being killed at Al-Kufa on the night of Friday on nine nights remaining from the Month of Ramazan of the year forty from the emigration, and on that day there were sixty three (63) years for him[asws].

وَ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَ هُوَ أَوَّلُ هَاشِمِيٍّ وُلِدَ فِي الْإِسْلَامِ مِنْ هَاشِمِيَّيْنِ وَ قَبْرُهُ بِالْغَرِيِّ مِنْ نَجَفِ الْكُوفَةِ.

And his[asws] mother[asws] is (Syeda) Fatima[asws] Bint Asad[as] Bin Hashim[as] Bin Abd Manaf[as], and he[asws] is the first Hashimite from (both) Hashimites (parents) in the (history of) Al-Islam among the Hashimites, and his[asws] grave is at Al-Ghary, from Najaf, Al Kufa''.[4]

4- كا، الكافي: وُلِدَ ع بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً و أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَ هُوَ أَوَّلُ هَاشِمِيٍّ وَلَدَهُ هَاشِمٌ مَرَّتَيْنِ.

(The book) 'Al-Kafi' –

[3] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 2
[4] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 3

‘He[asws] was blessed (to Hashimite family) thirty years after the year of the elephant, and his[asws] mother[asws] is (Syeda) Fatima[asws] daughter of Asad[as] Bin Hashim[as] Bin Abd Manaf[as], and he[asws] was the first Hashimite blessed to two Hashimite (parents)’’.[5]

5- كا، الكافِي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ أَبِي حَنِيفَةَ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ أَبَانٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ جَاءَتْ إِلَى أَبِي طَالِبٍ لِتُبَشِّرَهُ بِمَوْلِدِ النَّبِيِّ ص فَقَالَ أَبُو طَالِبٍ اصْبِرِي سَبْتاً آتِيكِ أُبَشِّرُكِ بِمِثْلِهِ إِلَّا النُّبُوَّةَ

(The book) Al Kafi – Al Husayn Bin Muhammad, from Muhammad Bin Yahya Al Farsi, from Abu Haneefa Muhammad Bin Yahya, from Al Waleed Bin Aban, from Muhammad Bin Abdullah Bin Muskan, from his father who said,

‘Abu Abdullah[asws] said: ‘ (Syeda) Fatima[asws] Bint Asad[as] came to Abu Talib[asws] to give him the glad tidings of the arrival of the Prophet[saww]. Abu Talib[asws] said: ‘Be patient for a ‘Sabta’, I[asws] shall give you[asws] glad tidings similar to it, except for the Prophet-hood’.

وَ قَالَ السَّبْتُ ثَلَاثُونَ سَنَةً وَ كَانَ بَيْنَ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع ثَلَاثُونَ سَنَةً.

And he[asws] said, ‘Al-Sabta’ is (a duration of) thirty years, and between Rasool-Allah[saww] and Amir Al-Momineen[asws] were thirty years’’.[6]

6- كا، الكافِي بَعْضُ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا وُلِدَ رَسُولُ اللَّهِ ص فُتِحَ لِآمِنَةَ بَيَاضُ فَارِسَ وَ قُصُورُ الشَّامِ فَجَاءَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى أَبِي طَالِبٍ ضَاحِكَةً مُسْتَبْشِرَةً فَأَعْلَمَتْهُ مَا قَالَتْ آمِنَةُ فَقَالَ لَهَا أَبُو طَالِبٍ وَ تَتَعَجَّبِينَ مِنْ هَذَا إِنَّكِ تَحْبَلِينَ وَ تَلِدِينَ بِوَصِيِّهِ وَ وَزِيرِهِ.

(The book) ‘Al Kafi’ – One of our companions, from the one who mentioned it, from Ibn Mahboub, from Umar Bin Aban Al Kalby, from Al Mufazzal Bin Umar who said,

‘When Rasool-Allah[saww] was Blessed (to his[saww] parents[asws]), the brightness of Persia and castles of Syria were opened for (Syeda) Aamina[asws], so (Syeda) Fatima[asws] Bint Asad[as], mother[asws] of Amir Al-Momineen[asws] came to Abu Talib[asws] laughing, cheerful, and let him[asws] know what Aamina[asws] had said to her[asws]. Abu Talib[asws] said to her[asws], and she[asws] was surprised from this: ‘You[asws] will be expecting and be begetting his[saww] successor[asws] and his[saww] vizier[asws]’’.[7]

7- مصبا، المصباحين ذكر ابن عياش: أن اليوم الثالث عشر من رجب كان مولد أمير المؤمنين ع في الكعبة قبل النبوة باثنتي عشرة سنة.

(The book) ‘Al Misbaheyn’ – Ibn Ayyash mentioned,

‘One the thirteenth day from Rajab was the arrival of Amir Al-Momineen[asws] in the Kabah, before the Prophet-hood by twelve years’’.[8]

[5] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 4
[6] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 5
[7] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 6
[8] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 7 a

: و روي عن عتّاب بن أسيد أنه قال: ولد أمير المؤمنين علي بن أبي طالب ع- بمكة في بيت الله الحرام يوم الجمعة لثلاث عشرة ليلة خلت من رجب و للنبي ص ثمان و عشرون سنة- قبل النبوة باثنتي عشرة سنة.

And it is reported from Attab Bin Asesyd having said,

'Amir Al-Momineen[asws] arrival was in Makkah in the Sacred House of Allah[azwj] (Kabah) on the day of Friday of thirteenth night vacant from Rajab, and the Prophet[saww] was of twenty eight years, before the Prophet twelve years''.[9]

وَ رَوَى صَفْوَانُ الْجَمَّالُ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: وُلِدَ أَمِيرُ الْمُؤْمِنِينَ ع فِي يَوْمِ الْأَحَدِ لِسَبْعٍ خَلَوْنَ مِنْ شَعْبَانَ.

And it is reported by Safwab Al Jammal,

'From Abu Abdullah Ja'far[asws] Bin Muhammad[asws] having said: 'Amir Al-Momineen[asws] was blessed (to his[asws] parents[asws]) on the day of Sunday of seven vacant from Shaban''.[10]

8- قل، إقبال الأعمال: رُوِيَ أَنَّ يَوْمَ ثَالِثَ عَشَرَ شَهْرِ رَجَبٍ كَانَ مَوْلِدَ مَوْلَانَا أَبِي الْحَسَنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي الْكَعْبَةِ قَبْلَ النُّبُوَّةِ بِاثْنَتَيْ عَشْرَةَ سَنَةً.

(The book) 'Iqbal Al Amaal' –

'It is reported that on the thirteen's of the month of Rajab was the arrival of our Master[asws] Abu Al-Hassan Amir Al-Momineen Ali[asws] Bin Abu Talib[asws], in the Kabah, before the Prophet-hood by twelve years''.[11]

9- أَقُولُ قَالَ الشَّهِيدُ رَحِمَهُ اللَّهُ فِي الدُّرُوسِ: عَلِيُّ بْنُ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ وَ أَبُو طَالِبٍ وَ عَبْدُ اللَّهِ أَخَوَانِ لِلْأَبَوَيْنِ وَ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ وَ هُوَ وَ إِخْوَتُهُ أَوَّلُ هَاشِمِيٍّ وُلِدَ بَيْنَ هَاشِمِيَّيْنِ وُلِدَ يَوْمَ الْجُمُعَةِ ثَالِثَ عَشَرَ شَهْرِ رَجَبٍ

I (Majlisi) am saying, 'The martyr said in the lessons (regarding) Ali[asws] Bin Abu Talib[asws] Bin Abdul Muttalib[asws] Bin Hashim[as], 'And Abu Talib[asws] and Abdullah[asws] were two brothers[asws] of the two fathers, and his[asws] mother[asws] Fatima Bint Asad[as] Bin Hashim[as], and he[asws] and his[asws] sisters[asws] were the first Hashimites to be blessed to the two Hashims, being blessed on the day of Friday of the thirteenth, of the Month of Rajab'.

وَ رُوِيَ سَابِعَ شَهْرِ شَعْبَانَ بَعْدَ مَوْلِدِ النَّبِيِّ ص بِثَلَاثِينَ سَنَةً انْتَهَى.

And it is reported it was seventh of the month of Shaban after the arrival of the Prophet[saww] by thirteen years – end'.[12]

10- أقول: و قد قيل إنه ع ولد في الثالث و العشرين من شعبان.

[9] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 7 b
[10] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 7 c
[11] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 8
[12] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 9

I (Majlisi) am saying, ‘And it has been said that he[asws] was blessed (to his[asws] parents[asws]) during the thirteenth of Shaban’’.[13]

و قال علي بن محمد المالكي في الفصول المهمة كان ولد أبو طالب طالبا و لا عقب له و عقيلا و جعفرا و عليا و كل واحد أسن من الآخر بعشر سنين و أم هانئ و اسمها فاختة و أمهم جميعا فاطمة بنت أسد

And Ali Bin Muhammad Al-Maliki has said in (the book) ‘Al-Fusool Al-Muhimma’ – Abu Talib[asws] begot Talib[as] and there was no posterity for him, and Aqeel[as], and Ja’far[as], and Ali[asws]. and each one was older than the other by ten years, and Umm Hany, and her name is Fakhta, and the mother[asws] of all of them is (Syeda) Fatima[asws] Bint Asad[as].

هكذا ذكر موفق بن أحمد الخوارزمي في كتاب المناقب ولد بمكة المشرفة داخل البيت الحرام في يوم الجمعة الثالث عشر من شهر الله الأصم رجب سنة ثلاثين من عام الفيل قبل الهجرة بثلاث و عشرين سنة و قيل بخمس و عشرين و قبل المبعث باثنتي عشرة سنة و قيل بعشر سنين

That is how Mowfaq Bin Ahmad Al-Khawarizmy has mentioned in Kitab Al-Manaqib, and he (Ali[asws]) was blessed (to his[asws] parents[asws]) at Makkah inside the Sacred House (Kabah) during the day of Friday the thirteenth from the month of Rajab in the year thirty from the year of the elephant, before the emigration by twenty three years; and it is said by twenty five years; and before the Prophet-hood by twelve years; and it is said to be ten years.

و لم يولد في بيت الحرام قبله أحد سواه و هي فضيلة خصه الله تعالى بها إجلالا له و إعلاء لمرتبته و إظهارا لكرامته و كان هاشميا من هاشميين و أول من ولده هاشم مرتين و كان مولده بعد أن دخل رسول الله ص بخديجة بثلاث سنين و كان عمر رسول الله ص يوم ولادة علي ثماني و عشرين سنة انتهى كلام المالكي.

And no one had been born in the Sacred House before him[asws], besides him[asws], and it is a merit Allah[azwj] the Exalted has Specialised him[asws] with it, as a reverence for him[asws] and exaltation of his[asws] rank, and a manifestation of his[asws] honour. And he[asws] was a Hashimite from the two (both parents being) Hashimites, and the first one from one being blessed to two Hashimites, and him[asws] being blessed (to his[asws] parents[asws]) after Rasool-Allah[saww] had been married with Khadeeja[asws] by three years, and the age of Rasool-Allah[saww] of the day of the arrival of Ali[asws] was twenty-eight years – end of the speech of Al-Maliki’’.[14]

11- ع، علل الشرائع مع، معاني الأخبار بي، الغيبة للنعماني الدَّقَّاقُ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قَالَ يَزِيدُ بْنُ قَعْنَبٍ كُنْتُ جَالِساً مَعَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ فَرِيقٍ مِنْ عَبْدِ الْعُزَّى بِإِزَاءِ بَيْتِ اللَّهِ الْحَرَامِ إِذْ أَقْبَلَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَتْ حَامِلَةً بِهِ لِتِسْعَةِ أَشْهُرٍ وَ قَدْ أَخَذَهَا الطَّلْقُ

(The books) ‘Illal Al Sharaie’ along with ‘Ma’ani Al Akhbar’, ‘Al Ghaybat Al Numani’ – From Al Asady, from Al Nakhaie, from Al Nowfali, from Muhammad Bin Sinan, from Al Mufazzal, from Sabit Bin Dinar, from Saeed Bin Jubeyr who said, ‘Yazeed Bin Qa’anib said,

‘I was seated with Al-Abbas son of Abdul Muttalib[asws] and a group from (clan of) Abdul Uzza facing the Sacred House of Allah[azwj], when (Syeda) Fatima[asws] Bint Asad, mother[asws] of Amir

[13] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 10 a
[14] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 10 b

Al-Momineen[asws], came, and she[asws] was expecting him[asws] at the ninth month, and the pangs of childbirth had seized her[asws].

فَقَالَتْ رَبِّ إِنِّي مُؤْمِنَةٌ بِكَ وَ بِمَا جَاءَ مِنْ عِنْدِكَ مِنْ رُسُلٍ وَ كُتُبٍ وَ إِنِّي مُصَدِّقَةٌ بِكَلَامِ جَدِّي إِبْرَاهِيمَ الْخَلِيلِ وَ إِنَّهُ بَنَى الْبَيْتَ الْعَتِيقَ فَبِحَقِّ الَّذِي بَنَى هَذَا الْبَيْتَ وَ بِحَقِّ الْمَوْلُودِ الَّذِي فِي بَطْنِي لَمَّا يَسَّرْتَ عَلَيَّ وِلَادَتِي

She[asws] said, 'Lord[azwj]! I[asws] am a believer in You[azwj] and in whatever has come from Your[azwj] Presence from Rasools[as] and Books, and I[asws] am a ratifier with the speech of my[asws] grandfather[as] Ibrahim[as] the Friend (of the Beneficent), and he[as] had built the Ancient House (Kabah). So, by the right of the one[as] who built this House (Kabah), and by the right of the one[asws] to be blessed in its interior, Ease upon me[asws] my[asws] Gift !'

قَالَ يَزِيدُ بْنُ قَعْنَبٍ فَرَأَيْنَا الْبَيْتَ وَ قَدِ انْفَتَحَ عَنْ ظَهْرِهِ وَ دَخَلَتْ فَاطِمَةُ فِيهِ وَ غَابَتْ عَنْ أَبْصَارِنَا وَ الْتَزَقَ الْحَائِطُ فَرُمْنَا أَنْ يَنْفَتِحَ لَنَا قُفْلُ الْبَابِ فَلَمْ يَنْفَتِحْ فَعَلِمْنَا أَنَّ ذَلِكَ أَمْرٌ مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَ

Yazeed Bin Qa'nab said, 'We saw the House and it had opened up from its back, and (Syeda) Fatima[asws] entered into it and disappeared from our sights, and the wall stuck (together again). So, we decided to open the lock of the door, but it did not open, and we came to know that, that is a Command from the Commands of Allah[azwj] Mighty and Majestic.

ثُمَّ خَرَجَتْ بَعْدَ الرَّابِعِ وَ بِيَدِهَا أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ قَالَتْ إِنِّي فُضِّلْتُ عَلَى مَنْ تَقَدَّمَنِي مِنَ النِّسَاءِ لِأَنَّ آسِيَةَ بِنْتَ مُزَاحِمٍ عَبَدَتِ اللَّهَ عَزَّ وَ جَلَّ سِرّاً فِي مَوْضِعٍ لَا يُحِبُّ أَنْ يُعْبَدَ اللَّهُ فِيهِ إِلَّا اضْطِرَاراً وَ إِنَّ مَرْيَمَ بِنْتَ عِمْرَانَ هَزَّتِ النَّخْلَةَ الْيَابِسَةَ بِيَدِهَا حَتَّى أَكَلَتْ مِنْهَا رُطَباً جَنِيًّا وَ إِنِّي دَخَلْتُ بَيْتَ اللَّهِ الْحَرَامَ فَأَكَلْتُ مِنْ ثِمَارِ الْجَنَّةِ وَ أرواقها [أَرْزَاقِهَا]

Then she[asws] came out after the fourth (day) and in her[asws] hands was Amir Al-Momineen[asws]. Then she[asws] said, 'I[asws] have been merited over the ones from the women who have preceded me[asws] because Aasiya[as] Bint Muzahim[as] (wife of Pharaoh[la]) worshipped Allah[azwj] Mighty and Majestic secretly in a place in which it is not liked (Obligated) to worship Allah[azwj] in it except out of desperation, and that Maryam[as] Bint Imran[as] shook the dry palm tree by her[as] hand until she[as] ate ripe dates from it, and I[asws] entered the Sacred House of Allah[azwj] and ate from the fruit of the Paradise and its sustenance.

فَلَمَّا أَرَدْتُ أَنْ أَخْرُجَ هَتَفَ بِي هَاتِفٌ يَا فَاطِمَةُ سَمِّيهِ عَلِيّاً فَهُوَ عَلِيٌّ وَ اللَّهُ الْعَلِيُّ الْأَعْلَى يَقُولُ إِنِّي شَقَقْتُ اسْمَهُ مِنِ اسْمِي وَ أَدَّبْتُهُ بِأَدَبِي وَ وَقَفْتُهُ عَلَى غَامِضِ عِلْمِي وَ هُوَ الَّذِي يَكْسِرُ الْأَصْنَامَ فِي بَيْتِي وَ هُوَ الَّذِي يُؤَذِّنُ فَوْقَ ظَهْرِ بَيْتِي وَ يُقَدِّسُنِي وَ يُمَجِّدُنِي فَطُوبَى لِمَنْ أَحَبَّهُ وَ أَطَاعَهُ وَ وَيْلٌ لِمَنْ أَبْغَضَهُ وَ عَصَاهُ.

When I[asws] intended to exit, a caller called out to me[asws]: 'O Fatima[asws]! Name him[asws] as 'Ali', for he[asws] is exalted and Allah[azwj] is the most Exalted. He[azwj] Says: "I[azwj] Derived his[asws] name from My[azwj] Name, and I[azwj] Educated him[asws] with My[azwj] Education, and Harmonised him[asws] upon My[azwj] Mysterious Knowledge, and he[asws] is the one[asws] who will be breaking the idols (placed by the Polytheists) in My[azwj] House, and he[asws] is the one[asws] who will be permitted to be on the back (roof) of Me[azwj] House, and he[asws] will exclaim My[azwj] Holiness and My[azwj]

Glory. So Beatitude is for the one who loves him[asws] and obeys him[asws], and woe be unto the one who hates him[asws] and disobeys him[asws]’’.[15]

أَقُولُ رَوَى الْعَلَّامَةُ رَحِمَهُ اللَّهُ فِي كَشْفِ الْيَقِينِ وَ كَشْفِ الْحَقِّ هَذِهِ الرِّوَايَةَ مِنْ كِتَابِ بَشَائِرِ الْمُصْطَفَى عَنْ يَزِيدَ بْنِ قَعْنَبٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ

I (Majlisi) am saying, ‘It reported by the Allama in (the book) ‘Kashf Al-Yaqeen’, and ‘Kashf Al-Haq’, this reported from the book ‘Bashaair Al-Mustafa’, from Yazeed Bin Qa’nib similar to it, and there is an addition in its end –

قَالَتْ فَوَلَدْتُ عَلِيّاً وَ لِرَسُولِ اللَّهِ ص ثَلَاثُونَ سَنَةً وَ أَحَبَّهُ رَسُولُ اللَّهِ ص حُبّاً شَدِيداً وَ قَالَ لَهَا اجْعَلِي مَهْدَهُ بِقُرْبِ فِرَاشِي

‘(She[as]) said: ‘(When) Ali[asws] was blessed (at that time) Rasool-Allah[saww] there were thirty years, and Rasool-Allah[saww] loved him[asws] with intense love, and said to her[as]: ‘Make a cradle to be for him[asws] (and placed it) near to my[saww] bed’.

وَ كَانَ رَسُولُ اللَّهِ ص يَلِي أَكْثَرَ تَرْبِيَتِهِ وَ كَانَ يُطَهِّرُ عَلِيّاً فِي وَقْتِ غَسْلِهِ وَ يُوجِرُهُ اللَّبَنَ عِنْدَ شُرْبِهِ وَ يُحَرِّكُ مَهْدَهُ عِنْدَ نَوْمِهِ وَ يُنَاغِيهِ فِي يَقَظَتِهِ وَ يَحْمِلُهُ عَلَى صَدْرِهِ

And Rasool-Allah[saww] was in charge of most of his[asws] upbringing, and he[asws] would clean Ali[asws] during the time of his[asws] washing, and feed him[asws] the milk during his[asws] feed time, and move his[asws] cradle during his[asws] sleep time, and speak to him[asws] during his[asws] wakefulness, and carry him[asws] upon his[saww] chest;

وَ يَقُولُ هَذَا أَخِي وَ وَلِيِّي وَ نَاصِرِي وَ صَفِيِّي وَ ذُخْرِي وَ كَهْفِي وَ ظَهْرِي وَ ظَهِيرِي وَ وَصِيِّي وَ زَوْجُ كَرِيمَتِي وَ أَمِينِي عَلَى وَصِيَّتِي وَ خَلِيفَتِي وَ كَانَ يَحْمِلُهُ دَائِماً وَ يَطُوفُ بِهِ جِبَالَ مَكَّةَ وَ شِعَابَهَا وَ أَوْدِيَتَهَا.

And he[saww] would say: ‘This is my[saww] brother[asws], and my[saww] friend, and my[saww] helpers, and my[saww] elite, and my[saww], treasure, and my[saww] cave, and my[saww] back, and my[saww] backer, and my[saww] successor[asws], and husband of my[saww] honourable, and my[saww] trustee upon my[saww] bequest, and my[saww] caliph; and he[saww] would constantly carry him[asws] and go around the mountains of Makkah and its caves and its valleys’’.[16]

12- ضه، روضة الواعظين قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ مِيلَادِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ آهِ آهِ لَقَدْ سَأَلْتَنِي عَنْ خَيْرِ مَوْلُودٍ وُلِدَ بَعْدِي عَلَى سُنَّةِ الْمَسِيحِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ عَلِيّاً مِنْ نُورٍ وَاحِدٍ- قَبْلَ أَنْ خَلَقَ الْخَلْقَ بِخَمْسِمِائَةِ أَلْفِ عَامٍ فَكُنَّا نُسَبِّحُ اللَّهَ وَ نُقَدِّسُهُ

(The book) ‘Rowzat al Waizeen’ – Jabir Bin Abdullah Al Ansari said,

‘I asked Rasool-Allah[saww] regarding the blessing (to his[asws] parents[asws]) of Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]. He[saww] said: ‘Aah! Aah! You have asked me[saww] about the best birth to be born after me[saww] upon the Sunnah of the Messiah[as]. Allah[azwj] Blessed and Exalted Created me[saww] and Ali[asws] from one Noor, before He[azwj] Created the creation, by five hundred thousand years. We[asws] used to Glorify Allah[azwj] and extolling His[azwj] Holiness.

[15] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 11 a
[16] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 11 b

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ قَذَفَ بِنَا فِي صُلْبِهِ وَ اسْتَقَرَرْتُ أَنَا فِي جَنْبِهِ الْأَيْمَنِ وَ عَلِيٌّ فِي الْأَيْسَرِ ثُمَّ نَقَلَنَا مِنْ صُلْبِهِ فِي الْأَصْلَابِ الطَّاهِرَاتِ إِلَى الْأَرْحَامِ الطَّيِّبَةِ فَلَمْ نَزَلْ كَذَلِكَ حَتَّى أَطْلَعَنِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ ظَهْرٍ طَاهِرٍ وَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ فَاسْتَوْدَعَنِي خَيْرَ رَحِمٍ وَ هِيَ آمِنَةُ

When Allah[azwj] the Exalted Created Adam[as], Cast us[asws] to be in his[as] Sulb, and I[saww] settled in his[as] right side and Ali[asws] in his[as] left. Then we[asws] were transferred from his[as] Sulb into the clean Sulbs to good laps. We[asws] did not cease to be like that until Allah[azwj] Blessed and Exalted Caused me[saww] to emerge from a clean Sulb, and he[as] is Abdullah Bin Abdul Muttalib[asws], and Deposited me[saww] into the best lap, and she[asws] is (Syeda) Aamina[asws].

ثُمَّ أَطْلَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلِيّاً مِنْ ظَهْرٍ طَاهِرٍ وَ هُوَ أَبُو طَالِبٍ وَ اسْتَوْدَعَهُ خَيْرَ رَحِمٍ وَ هِيَ فَاطِمَةُ بِنْتُ أَسَدٍ

Then Allah[azwj] Blessed and Exalted Caused Ali[asws] to emerge from a clean Sulb, and he[as] is Abu Talib[asws], and Deposited him[asws] in the best lap, and she[asws] is (Syeda) Fatima[asws] Bint Asad'.

ثُمَّ قَالَ يَا جَابِرُ وَ مِنْ قَبْلِ أَنْ وَقَعَ عَلِيٌّ فِي بَطْنِ أُمِّهِ كَانَ فِي زَمَانِهِ رَجُلٌ عَابِدٌ رَاهِبٌ يُقَالُ لَهُ المثرم بْنُ دعيب بْنِ الشيقتام وَ كَانَ مَذْكُوراً فِي الْعِبَادَةِ قَدْ عَبَدَ اللَّهَ مِائَةً وَ تِسْعِينَ سَنَةً وَ لَمْ يَسْأَلْهُ حَاجَةً فَسَأَلَ رَبَّهُ أَنْ يُرِيَهُ وَلِيّاً لَهُ

Then he[saww] said: 'O Jabir! And before Ali[asws] occurred in the lap of his[asws] mother[asws], there was a man in his (that) time, a worshipper, a monk called Al-Masram Bin Daeeb Al-Shaywatam, and he was mentioned among the worshipper as having worshipped Allah[azwj] for one hundred and ninety years and did not ask Him[azwj] for any need. He asked his Lord[azwj] to Show him a friend of His[azwj].

فَبَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِأَبِي طَالِبٍ إِلَيْهِ فَلَمَّا أَنْ بَصُرَ بِهِ المثرم قَامَ إِلَيْهِ فَقَبَّلَ رَأْسَهُ وَ أَجْلَسَهُ بَيْنَ يَدَيْهِ فَقَالَ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ قَالَ رَجُلٌ مِنْ تِهَامَةَ فَقَالَ مِنْ أَيِّ تِهَامَةَ قَالَ مِنْ مَكَّةَ قَالَ مِمَّنْ قَالَ مِنْ عَبْدِ مَنَافٍ قَالَ مِنْ أَيِّ عَبْدِ مَنَافٍ قَالَ مِنْ بَنِي هَاشِمٍ

So, Allah[azwj] the Exalted Sent Abu Talib[asws] to him. When Al-Marsam sighted him[asws], he stood up to him[asws], kissed his[asws] head, and sat down in front of him[asws]. He said, 'Who are you[asws], may Allah[azwj] have Mercy on you[asws]!' He[asws] said: 'A man[asws] from Tihama'. He said, 'From which (area of) Tihama?' He[asws] said: 'From Makkah'. He said, 'From who?' He[asws] said: 'From Abd Manaf[as]'. He said, 'From which (clan) Abd Manaf[as]?' He[asws] said: 'From the Clan of Hashim[as]'.

فَوَثَبَ إِلَيْهِ الرَّاهِبُ وَ قَبَّلَ رَأْسَهُ ثَانِياً وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَعْطَانِي مَسْأَلَتِي وَ لَمْ يُمْتِنِي حَتَّى أَرَانِي وَلِيَّهُ

The monk leapt towards him[asws] and kissed his[asws] head secondly, and said, 'The Praise is for Allah[azwj] Who Gave me my request and did not Refuse me until He[azwj] Showed me His[azwj] friend'.

ثُمَّ قَالَ أَبْشِرْ يَا هَذَا فَإِنَّ الْعَلِيَّ الْأَعْلَى قَدْ أَلْهَمَنِي إِلْهَاماً فِيهِ بِشَارَتُكَ قَالَ أَبُو طَالِبٍ وَ مَا هُوَ قَالَ وَلَدٌ يَخْرُجُ مِنْ صُلْبِكَ هُوَ وَلِيُّ اللَّهِ تَبَارَكَ اسْمُهُ وَ تَعَالَى ذِكْرُهُ وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ

Then he said, 'Receive glad tidings, O you[asws], for the most Exalted has Inspired me of your[asws] glad tidings'. Abu Talib[asws] said: 'And what is it?' He said, 'A son[asws] to be coming out

from your[asws] Sulb, he[asws] is a friend of Allah[azwj]. Blessed is his[asws] name and exalted is his[asws] mention, and he[asws] is Imam[asws] of the pious, and successor[asws] of the Rasool[saww] of Lord[azwj] of the worlds.

فَإِنْ أَدْرَكْتَ ذَلِكَ الْوَلَدَ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ إِنَّ المثرم يَقْرَأُ عَلَيْكَ السَّلَامَ وَ هُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ وَصِيُّهُ حَقّاً- بِمُحَمَّدٍ يَتِمُّ النُّبُوَّةُ وَ بِكَ يَتِمُّ الْوَصِيَّةُ

So, if you were to come across that son[asws], convey the greetings from me and tell him that Al-Marsam conveys the greetings and he testifies that there is no god except Allah[azwj] Alone, there is not associate for Him[azwj], and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and you[asws] are his[saww] successor[asws] truly. By Muhammad[saww] the Prophet-hood is completed and by you[asws] the successor-ship is completed'.

قَالَ فَبَكَى أَبُو طَالِبٍ وَ قَالَ لَهُ مَا اسْمُ هَذَا الْمَوْلُودِ قَالَ اسْمُهُ عَلِيٌّ فَقَالَ أَبُو طَالِبٍ إِنِّي لَا أَعْلَمُ حَقِيقَةَ مَا تَقُولُهُ إِلَّا بِبُرْهَانٍ بَيِّنٍ وَ دَلَالَةٍ وَاضِحَةٍ

He (Rasool-Allah[saww]) said: 'Abu Talib[asws] wept and said to him: 'What is the name of this child?' He said, 'His[asws] name is Ali[asws]'. Abu Talib[asws] said: 'I[asws] do not know the reality of what you are saying except a clear proof and clear evidence'.

قَالَ المثرم فَمَا تُرِيدُ أَنْ أَسْأَلَ اللَّهَ لَكَ أَنْ يُعْطِيَكَ فِي مَكَانِكَ مَا يَكُونُ دَلَالَةً لَكَ قَالَ أَبُو طَالِبٍ أُرِيدُ طَعَاماً مِنَ الْجَنَّةِ فِي وَقْتِي هَذَا فَدَعَا الرَّاهِبُ بِذَلِكَ فَمَا اسْتَتَمَّ دُعَاؤُهُ حَتَّى أُتِيَ بِطَبَقٍ عَلَيْهِ مِنْ فَاكِهَةِ الْجَنَّةِ رُطَبَةٌ وَ عِنَبَةٌ وَ رُمَّانٌ

Al-Marsam said, 'So what do you want, that I should ask Allah[azwj] for you that He[azwj] should Give you in your place what would happen to be evidence for you?' Abu Talib[asws] said: 'I[asws] like to have food from the Paradise during this time of mine[asws]'. The monk supplicated with that, and his supplication had not completed even he was brought a tray, upon it were from the fruits of Paradise, dates, and grapes, and pomegranates.

فَتَنَاوَلَ أَبُو طَالِبٍ مِنْهُ رُمَّانَةً وَ نَهَضَ فَرِحاً مِنْ سَاعَتِهِ حَتَّى رَجَعَ إِلَى مَنْزِلِهِ فَأَكَلَهَا فَتَحَوَّلَتْ مَاءً فِي صُلْبِهِ فَجَامَعَ فَاطِمَةَ بِنْتَ أَسَدٍ فَحَمَلَتْ بِعَلِيٍّ ع وَ ارْتَجَّتِ الْأَرْضُ وَ زَلْزَلَتْ بِهِمْ أَيَّاماً حَتَّى لَقِيَتْ قُرَيْشٌ مِنْ ذَلِكَ شِدَّةً وَ فَزِعُوا وَ قَالُوا قُومُوا بِآلِهَتِكُمْ إِلَى ذِرْوَةِ أَبِي قُبَيْسٍ حَتَّى نَسْأَلَهُمْ أَنْ يُسَكِّنُوا مَا نَزَلَ بِكُمْ وَ حَلَّ بِسَاحَتِكُمْ

Abu Talib[asws] partook a pomegranate from it and got up happy from his[asws] time until he[asws] returned to his[asws] house. He[asws] ate it and the water in his[asws] Sulb was transformed, and he[asws] went to (Syeda) Fatima[asws] Bint Asad. She[asws] was blessed with Ali[asws], and the ground trembled and there was an earthquake with them for days until Quraysh faced difficulties from that, and they panicked and said, 'Arise to your gods to supplicate at (mount)) Abu Qubeys until we ask them to calm down what has befallen with you has been released in your courtyards'.

فَلَمَّا اجْتَمَعُوا عَلَى ذِرْوَةِ جَبَلِ أَبِي قُبَيْسٍ فَجَعَلَ يَرْتَجُّ ارْتِجَاجاً حَتَّى تَدَكْدَكَتْ بِهِمْ صُمُّ الصُّخُورِ وَ تَنَاثَرَتْ وَ تَسَاقَطَتِ الْآلِهَةُ عَلَى وَجْهِهَا فَلَمَّا بَصُرُوا بِذَلِكَ قَالُوا لَا طَاقَةَ لَنَا بِمَا حَلَّ بِنَا

When they gathered upon the peak of mount Abu Qubeys, it went on to shake with a shaking until the solid rocks crumbled with them, and the gods (idols) fell down upon their

faces. When they saw that, they said, ‘There is no strength for us with what has been released with us’.

فَصَعِدَ أَبُو طَالِبٍ الْجَبَلَ وَ هُوَ غَيْرُ مُكْتَرِثٍ بِمَا هُمْ فِيهِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ أَحْدَثَ فِي هَذِهِ اللَّيْلَةِ حَادِثَةً وَ خَلَقَ فِيهَا خَلْقاً إِنْ لَمْ تُطِيعُوهُ وَ لَمْ تُقِرُّوا بِوَلَايَتِهِ وَ تَشْهَدُوا بِإِمَامَتِهِ لَمْ يُسَكَّنْ مَا بِكُمْ وَ لَا يَكُونُ لَكُمْ بِتِهَامَةَ مُسَكِّنٌ

Abu Talib[asws] ascended the mountain and he[asws] was indifferent (uncaring) with what predicament they were in’. He[as] said: ‘O you people! Allah[azwj] Blessed and Exalted has Caused an event to occur during this night and has Created such a creature in it, if you were not to obey him[asws] and do not acknowledge with his[asws] Wilayah and testify with his[asws] Imamate, what is with you will not settle down nor will there happen to be a dwelling for you all at Tihama’.

فَقَالُوا يَا أَبَا طَالِبٍ إِنَّا نَقُولُ بِمَقَالَتِكَ فَبَكَى أَبُو طَالِبٍ وَ رَفَعَ يَدَهُ إِلَى اللَّهِ عَزَّ وَ جَلَ وَ قَالَ إِلَهِي وَ سَيِّدِي أَسْأَلُكَ بِالْمُحَمَّدِيَّةِ الْمَحْمُودَةِ وَ بِالْعَلَوِيَّةِ الْعَالِيَةِ وَ بِالْفَاطِمِيَّةِ الْبَيْضَاءِ إِلَّا تَفَضَّلْتَ عَلَى تِهَامَةَ بِالرَّأْفَةِ وَ الرَّحْمَةِ فَوَ الَّذِي

They said, ‘O Abu Talib[asws]! We are saying with your[asws] words!’ Abu Talib[asws] wept and raised his[asws] hands to Allah[azwj] Mighty and Majestic and said: ‘My[asws] God[azwj] and my[asws] Master[azwj]! I[asws] ask You[azwj] by the praise-worthiness of the praise-worthy (Muhammad[saww]), and by the exaltedness of the exalted (Ali[asws], and by the brightness of the Fatimid (Fatima[asws]), only to Grace upon Tihama with the Kindness and the Mercy’’.

فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ كَانَتِ الْعَرَبُ تَكْتُبُ هَذِهِ الْكَلِمَاتِ فَتَدْعُو بِهَا عِنْدَ شَدَائِدِهَا فِي الْجَاهِلِيَّةِ وَ هِيَ لَا تَعْلَمُهَا وَ لَا تَعْرِفُ حَقِيقَتَهَا فَلَمَّا كَانَتِ اللَّيْلَةُ الَّتِي وُلِدَ أَمِيرُ الْمُؤْمِنِينَ ع أَشْرَقَتِ السَّمَاءُ بِضِيَائِهَا وَ تَضَاعَفَ نُورُ نُجُومِهَا وَ أَبْصَرَتْ مِنْ ذَلِكَ قُرَيْشٌ عَجَباً

(Rasool-Allah[saww] said): ‘By the One[azwj] Who Split the seed and Formed the person! The Arabs used to write these phrases and supplicate by these at the calamities during the pre-Islamic period, and they neither knew nor understand their realities. When it was the night in which Amir Al-Momineen[asws] was blessed (to his[asws] parents[asws]), the sky shone with its illumination and the radiance of its stars double, and Quraysh sighted wonders from that.

فَهَاجَ بَعْضُهَا فِي بَعْضٍ وَ قَالُوا قَدْ أُحْدِثَ فِي السَّمَاءِ حَادِثَةٌ وَ خَرَجَ أَبُو طَالِبٍ وَ هُوَ يَتَخَلَّلُ سِكَكَ مَكَّةَ وَ أَسْوَاقَهَا وَ يَقُولُ يَا أَيُّهَا النَّاسُ تَمَّتْ حُجَّةُ اللَّهِ وَ أَقْبَلَ النَّاسُ يَسْأَلُونَهُ عَنْ عِلَّةِ مَا يَرَوْنَهُ مِنْ إِشْرَاقِ السَّمَاءِ وَ تَضَاعُفِ نُورِ النُّجُومِ

They agitated each other and said, ‘An event has occurred in the sky!’ And Abu Talib[asws] came out and he[asws] mingles in the market stalls of Makkah and its markets, and he[asws] said: ‘O you people! The Argument of Allah[azwj] is completed!’ And the people came to ask him[asws] about the reach of what they had seen, from the brightness of the sky and doubling of the radiance of the stars.

فَقَالَ لَهُمْ أَبْشِرُوا فَقَدْ ظَهَرَ فِي هَذِهِ اللَّيْلَةِ وَلِيٌّ مِنْ أَوْلِيَاءِ اللَّهِ يُكَمِّلُ اللَّهُ فِيهِ خِصَالَ الْخَيْرِ وَ يَخْتِمُ بِهِ الْوَصِيِّينَ وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ نَاصِرُ الدِّينِ وَ قَامِعُ الْمُشْرِكِينَ وَ غَيْظُ الْمُنَافِقِينَ وَ زَيْنُ الْعَابِدِينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ إِمَامُ هُدًى وَ نَجْمٌ عُلًا وَ مِصْبَاحُ دُجًى وَ مُبِيدُ الشِّرْكِ وَ الشُّبُهَاتِ وَ هُوَ نَفْسُ الْيَقِينِ وَ رَأْسُ الدِّينِ

He[as] said to them: 'Receive glad tidings, for during this night has appeared a friend from the friends of Allah[azwj]. Allah[azwj] would Perfect the good characteristics in him[asws] and end the successors[as] by him[asws], and he[asws] is Imam[asws] of the pious, and helper of the religion, and suppressor of the Polytheists, and enrager of the hypocrites, and adornment of the worshippers, and successor[asws] of Rasool[saww] of Lord[azwj] of the worlds, Imam[asws] of guidance, and the high star, and lamp for the darkness, and annihilator of the Shirk and the suspicions, and he[asws] is the soul of conviction, and head of the religion'.

فَلَمْ يَزَلْ يُكَرِّرُ هَذِهِ الْكَلِمَاتِ وَ الْأَلْفَاظَ إِلَى أَنْ أَصْبَحَ فَلَمَّا أَصْبَحَ غَابَ عَنْ قَوْمِهِ أَرْبَعِينَ صَبَاحاً قَالَ جَابِرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلَى أَيْنَ غَابَ

He[as] did not cease repeating these phrases and words up the morning. When it was morning, he[as] disappeared from his[as] people for forty mornings'. Jabir said, 'I said, 'O Rasool-Allah[saww]! Where did he[as] disappear to?'

قَالَ إِنَّهُ مَضَى يَطْلُبُ المثرم كَانَ وَ قَدْ مَاتَ فِي جَبَلِ اللُّكَامِ فَاكْتُمْ يَا جَابِرُ فَإِنَّهُ مِنْ أَسْرَارِ اللَّهِ الْمَكْنُونَةِ وَ عُلُومِهِ الْمَخْزُونَةِ إِنَّ المثرم كَانَ وَصَفَ لِأَبِي طَالِبٍ كَهْفاً فِي جَبَلِ اللُّكَامِ وَ قَالَ لَهُ إِنَّكَ تَجِدُنِي هُنَاكَ حَيّاً أَوْ مَيِّتاً

He[saww] said: 'He[as] went searching for Masram, and he had died in the mount Al-Lukam. Conceal, O Jabir, for it is from the hidden Secrets of Allah[azwj] and His[azwj] Treasured Knowledge. Al-Marsam had described a cave to Abu Talib[asws] being in mount Al-Lukam and had said to him[as], 'You[as] will find me there, whether alive or dead'.

فَلَمَّا مَضَى أَبُو طَالِبٍ إِلَى ذَلِكَ الْكَهْفِ وَ دَخَلَ إِلَيْهِ وَجَدَ المثرم مَيِّتاً جَسَداً مَلْفُوفَةً مِدْرَعَةً مُسَجًّى بِهَا إِلَى قِبْلَتِهِ فَإِذَا هُنَاكَ حَيَّتَانِ إِحْدَاهُمَا بَيْضَاءُ وَ الْأُخْرَى سَوْدَاءُ وَ هُمَا يَدْفَعَانِ عَنْهُ الْأَذَى فَلَمَّا بَصُرَتَا بِأَبِي طَالِبٍ غَرَبَتَا فِي الْكَهْفِ وَ دَخَلَ أَبُو طَالِبٍ إِلَيْهِ

When Abu Talib[asws] went to that cave and entered into it, he[asws] found Al-Masram dead, a body wrapped, enshrouded, lying down to his Qiblah. Over there were two snakes, one of them white and the other one black, and they were both repelling the harm from him. When they sighted Abu Talib[asws], they disappeared in the cave, and Abu Talib[asws] entered to see him[asws].

فَقَالَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَأَحْيَا اللَّهُ تَبَارَكَ وَ تَعَالَى بِقُدْرَتِهِ المثرم فَقَامَ قَائِماً يَمْسَحُ وَجْهَهُ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيّاً وَلِيُّ اللَّهِ وَ الْإِمَامُ بَعْدَ نَبِيِّ اللَّهِ

He[as] said: 'The greetings be unto you, O friend of Allah[azwj], and Mercy of Allah[azwj] and His[azwj] Blessings'. Allah[azwj] Blessed and Exalted Revived Al-Masram by His[azwj] Power. He stood upright wiping his face, and he was saying, 'I testify that there is no god except Allah[azwj] Alone, there is not associate for Him[azwj], and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and that Ali[asws] is friend of Allah[azwj] and the Imam[asws] after the Prophet[saww] of Allah[azwj]'.

فَقَالَ أَبُو طَالِبٍ أَبْشِرْ فَإِنَّ عَلِيّاً فَقَدْ طَلَعَ إِلَى الْأَرْضِ فَقَالَ مَا كَانَتْ عَلَامَةُ اللَّيْلَةِ الَّتِي طَلَعَ فِيهَا قَالَ أَبُو طَالِبٍ لَمَّا مَضَى مِنَ اللَّيْلِ الثُّلُثُ أحذت [أَخَذَ] فَاطِمَةَ مَا يَأْخُذُ النِّسَاءَ عِنْدَ الْوِلَادَةِ فَقُلْتُ لَهَا مَا بَالُكِ يَا سَيِّدَةَ النِّسَاءِ قَالَتْ إِنِّي أَجِدُ وَهَجاً فَقَرَأْتُ عَلَيْهَا الِاسْمَ الَّذِي فِيهِ النَّجَاةُ فَسَكَنَتْ

Abu Talib[asws] said: 'Receive glad tidings for Ali[asws] has emerged to the earth'. He said, 'So what was the sign at night in which he[asws] emerged?' Abu Talib[asws] said: 'When a third of the

night had passed by, (Syeda) Fatima[asws] was alarmed by what tends to alarm the women when expecting. I[asws] said to her[asws]: 'What is the matter with you[asws], O chieftess of the women?' She[asws] said, 'I[asws] felt a glow, so I[asws] recited the Name in which is the salvation, so it settled'.

فَقُلْتُ لَهَا إِنِّي أَنْهَضُ فَآتِيكِ بِنِسْوَةٍ مِنْ صَوَاحِبِكِ يُعِنَّكِ عَلَى أَمْرِكِ فِي هَذِهِ اللَّيْلَةِ فَقَالَتْ رَأْيَكَ يَا أَبَا طَالِبٍ فَلَمَّا قُمْتُ لِذَلِكَ إِذَا أَنَا بِهَاتِفٍ هَتَفَ مِنْ زَاوِيَةِ الْبَيْتِ وَ هُوَ يَقُولُ أَمْسِكْ يَا أَبَا طَالِبٍ فَإِنَّ وَلِيَّ اللَّهِ لَا تَمَسُّهُ يَدٌ نَجِسَةٌ

I[asws] said to her[asws]: 'I[asws] shall go and come to you[asws] with women from your[asws] companion to assist you upon your matter during this night'. She[asws] said: 'O Abu Talib[asws], it is up to you[asws]'. When I[asws] stood for that, there I[asws] was with a caller calling out from a corner of the House (Kabah), and he was saying, 'Withhold, O Abu Talib[asws], for the friend of Allah[azwj] shall not be touched by unclean hands!'

وَ إِذَا أَنَا بِأَرْبَعِ نِسْوَةٍ يَدْخُلْنَ عَلَيْهَا وَ عَلَيْهِنَّ ثِيَابٌ كَهَيْئَةِ الْحَرِيرِ الْأَبْيَضِ وَ إِذَا رَائِحَتُهُنَّ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ فَقُلْنَ لَهَا السَّلَامُ عَلَيْكِ يَا وَلِيَّةَ اللَّهِ فَأَجَابَتْهُنَّ ثُمَّ جَلَسْنَ بَيْنَ يَدَيْهَا وَ مَعَهُنَّ جُؤْنَةٌ مِنْ فِضَّةٍ وَ أَنِسْنَهَا حَتَّى وُلِدَ أَمِيرُ الْمُؤْمِنِينَ ع

And there I[asws] was with four women having had entered to be with her[asws], and upon them were white attires as if these were of white silk, and their aromas were more aromatic than the yellow musk. I[asws] said to them: 'The greetings be unto you, O friends of Allah[azwj]'. They answered, then they sat in front of her[asws], with them was a silver tray of perfumes, and they comforted her[asws] until Amir Al-Momineen[asws] descended (from heavens).

فَلَمَّا وُلِدَ انْتَهَيْتُ إِلَيْهِ فَإِذَا هُوَ كَالشَّمْسِ الطَّالِعَةِ وَ قَدْ سَجَدَ عَلَى الْأَرْضِ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيّاً وَصِيُّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ بِمُحَمَّدٍ يَخْتِمُ اللَّهُ النُّبُوَّةَ وَ بِي يُتِمُّ الْوَصِيَّةَ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ:

When he[asws] was blessed (to his[asws] parents[asws]), I[asws] ended up to him[asws], and there he[asws] was like the emerging sun, and he[asws] had performed Sajdah upon the ground and he[asws] was saying: 'I[asws] testify that there is no god except Allah[azwj], and Muhammad[saww] is Rasool[saww] of Allah[azwj], and I[asws] testify that Ali[asws] is successor[asws] of Muhammad[saww] Rasool-Allah[saww], and the Prophet-hood has ended with Muhammad[saww] and the successorship has ended with me[asws], and I[asws] am Amir Al-Momineen[asws]'.

فَأَخَذَتْهُ وَاحِدَةٌ مِنْهُنَّ مِنَ الْأَرْضِ وَ وَضَعَتْهُ فِي حَجْرِهَا فَلَمَّا نَظَرَ عَلِيٌّ فِي وَجْهِهَا نَادَاهَا بِلِسَانٍ ذَلِقٍ ذَرِبٍ السَّلَامُ عَلَيْكِ يَا أُمَّاهْ فَقَالَتْ وَ عَلَيْكَ يَا بُنَيَّ فَقَالَ مَا خَبَرُ وَالِدِي قَالَتْ فِي نِعَمِ اللَّهِ يَنْقَلِبُ وَ صُحْبَتِهِ يَتَنَعَّمُ

One of them picked him[asws] up from the ground and placed him[asws] in her[asws] lap. When Ali[asws] looked into her[asws] face, he[asws] called out at her[asws] in an eloquent sharp tongue: 'The greetings be unto you[asws], O mother[asws]!' She[asws] said: 'And upon you[asws], O my[asws] son[asws]!' He[asws] said: 'What is the news of my[asws] father[asws]?' She[asws] said: 'He[asws] turns in the goodness of Allah[azwj] and being Blessed in His[azwj] Companionship'.

فَلَمَّا سَمِعْتُ ذَلِكَ لَمَا تَمَالَكْتُ أَنْ قُلْتُ يَا بُنَيَّ أَ لَسْتُ بِأَبِيكَ قَالَ بَلَى وَ لَكِنِّي وَ إِيَّاكَ مِنْ صُلْبِ آدَمَ وَ هَذِهِ أُمِّي حَوَّاءُ فَلَمَّا سَمِعْتُ ذَلِكَ غَطَّيْتُ رَأْسِي بِرِدَائِي وَ أَلْقَيْتُ نَفْسِي فِي زَاوِيَةِ الْبَيْتِ حَيَاءً مِنْهَا

When I[asws] heard that, I[asws] could not control myself[asws] to say: 'O my[asws] son[asws]! Aren't you[asws] with your[asws] father[asws]?' He[asws] said: 'Yes, but be careful from the Sulb of Adam[as], and this here is my[asws] mother[as] Hawwa[as]'. When I[asws] heard that, I[asws] covered my[asws] head with my[asws] cloak and threw myself in a corner of the House in embarrassment from her[as].

Then another one approached and with her was a tray of perfumes. She held Ali[asws]. When he[asws] looked at her face, he[asws] said: 'The greetings be unto you, O my[asws] sister!' She said, 'And upon you[asws] be the greetings, O my brother[asws]'. He[asws] said: 'So, what is the news of my[asws] paternal uncle?' She said, 'Good, and he conveys the greetings to you[asws]'.

ثُمَّ دَنَتْ أُخْرَى وَ مَعَهَا جُؤْنَةٌ فَأَخَذَتْ عَلِيّاً فَلَمَّا نَظَرَ إِلَى وَجْهِهَا قَالَ السَّلَامُ عَلَيْكِ يَا أُخْتِي قَالَتْ وَ عَلَيْكَ السَّلَامُ يَا أَخِي قَالَ فَمَا خَبَرُ عَمِّي قَالَتْ خَيْرٌ وَ هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ فَقُلْتُ يَا بُنَيَّ أَيُّ أُخْتٍ هَذِهِ وَ أَيُّ عَمٍّ هَذَا قَالَ هَذِهِ مَرْيَمُ ابْنَةُ عِمْرَانَ وَ عَمِّي عِيسَى ابْنُ مَرْيَمَ وَ طَيَّبَتْهُ بِطِيبٍ كَانَ فِي الْجُؤْنَةِ فَأَخَذَتْهُ أُخْرَى مِنْهُنَّ فَأَدْرَجَتْهُ فِي ثَوْبٍ كَانَ مَعَهَا

I[asws] said: 'O my[asws] son[asws]! Which sister is this, and which uncle is this?' He[asws] said: 'This is Maryam[as] daughter of Imran[as] and my[asws] uncle Isa[as] Bin Maryam[as]'. And she[as] perfumed him[asws] with perfume which was in the tray. Another one of them held him[asws] and wrapped him[asws] in a cloth which was with her'.

قَالَ أَبُو طَالِبٍ فَقُلْتُ لَوْ طَهَّرْنَاهُ لَكَانَ أَخَفَّ عَلَيْهِ وَ ذَلِكَ أَنَّ الْعَرَبَ كَانَتْ تُطَهِّرُ أَوْلَادَهَا فَقَالَتْ يَا أَبَا طَالِبٍ إِنَّهُ وُلِدَ طَاهِراً مُطَهَّراً- لَا يُذِيقُهُ حَرُّ الْحَدِيدِ فِي الدُّنْيَا إِلَّا عَلَى يَدِ رَجُلٍ يُبْغِضُهُ اللَّهُ وَ رَسُولُهُ وَ مَلَائِكَتُهُ وَ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْبِحَارُ وَ تَشْتَاقُ إِلَيْهِ النَّارُ

Abu Talib[asws] said: 'I[asws] said: 'If we were to cleanse (circumcise) him[asws], it would be lighter upon him[asws] (won't feel pain)' – and that is because the Arabs used to clean (circumcise) their children. She said, 'O Abu Talib[asws]! He[asws] is of clean birth, Purified. He[asws] will not taste the heat of iron in the word except upon the hand of a man hated by Allah[azwj], and His[azwj] Rasool[saww], and His[azwj] Angels, and the skies, and the earth, and the oceans, and the Fire (Hell) is desirous to him[la]'.

فَقُلْتُ مَنْ هَذَا الرَّجُلُ فَقُلْنَ ابْنُ مُلْجَمٍ الْمُرَادِيُّ لَعَنَهُ اللَّهُ وَ هُوَ قَاتِلُهُ فِي الْكُوفَةِ سَنَةَ ثَلَاثِينَ مِنْ وَفَاةِ مُحَمَّدٍ ص

I[asws] said: 'Who is this man[la]?' She said, 'Ibn Muljim Al-Muradi[la], may Allah[azwj] Curse him[la], and he[la] is his[asws] killer in Al-Kufa in the year thirty from the expiry of Muhammad[saww]'.

قَالَ أَبُو طَالِبٍ فَأَنَا كُنْتُ فِي اسْتِمَاعِ قَوْلِهِنَّ ثُمَّ أَخَذَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ أَخِي مِنْ يَدِهِنَّ وَ وَضَعَ يَدَهُ فِي يَدِهِ وَ تَكَلَّمَ مَعَهُ وَ سَأَلَهُ عَنْ كُلِّ شَيْءٍ فَخَاطَبَ مُحَمَّدٌ ص عَلِيّاً بِأَسْرَارٍ كَانَتْ بَيْنَهُمَا

Abu Talib[asws] said: 'I[asws] was intently listening to their words, then Muhammad[saww] Bin Abdullah[asws], son[saww] of my[asws] brother[asws] took him[asws] from her hands and placed his[saww] hand upon his[asws] hand and spoke with him[asws], and he[asws] asked him[saww] about all things. Muhammad[saww] addressed Ali[asws] with the secrets which were between them both.

ثُمَّ غِبْنَ النِّسْوَةُ فَلَمْ أَرَهُنَّ فَقُلْتُ فِي نَفْسِي لَوْ عَرَفْتُ الْمَرْأَتَيْنِ الْأُخْرَيَيْنِ فَأَلْهَمَ اللَّهُ عَلِيّاً فَقَالَ يَا أَبِي أَمَّا الْمَرْأَةُ الْأُولَى فَكَانَتْ حَوَّاءَ وَ أَمَّا الَّتِي أَحْضَنَتْنِي فَهِيَ مَرْيَمُ بِنْتُ عِمْرَانَ- الَّتِي أَحْصَنَتْ فَرْجَها وَ أَمَّا الَّتِي أَدْرَجَتْنِي فِي الثَّوْبِ فَهِيَ آسِيَةُ بِنْتُ مُزَاحِمٍ وَ أَمَّا صَاحِبَةُ الْجُؤْنَةِ فَهِيَ أُمُّ مُوسَى بْنِ عِمْرَانَ فَالْحَقْ بِالْمُشْرِقِ الْآنَ وَ بَشِّرْهُ وَ خَبِّرْهُ بِمَا رَأَيْتَ فَإِنَّهُ فِي كَهْفِ كَذَا فِي مَوْضِعِ كَذَا

Then the women disappeared, and I[asws] could not see them. I[asws] said within myself[asws]: 'If only I[asws] could have recognise the other two women'. Allah[azwj] Inspired Ali[asws]. He[asws] said: 'O my[asws] father[asws]! As for the first woman, it was Hawwa[as], and as for the one who held me[asws], it is Maryam[as] Bint Imran[as], the one who protected her[as] chastity, and as for the one who covered me[asws] in the cloth, she is Aasiya[as] Bint Muzahim[as] (wife of Pharaoh[la]), and as for the one holding the tray, she is mother of Musa[as] Bin Imran[as]. So, go and meet Al-Masram now, and give him glad tidings and inform him with what you[as] have seen, for he is in such and such cave in such and such place'.

فَخَرَجْتُ حَتَّى أَتَيْتُكَ وَ إِنَّهُ وَصَفَ الْحَيَّتَيْنِ فَلَمَّا فَرَغَ مِنَ الْمُنَاظَرَةِ مَعَ مُحَمَّدٍ ابْنِ أَخِي وَ مِنْ مُنَاظَرَتِي عَادَ إِلَى طُفُولِيَّتِهِ الْأُولَى فَقُلْتُ أَتَيْتُكَ أُبَشِّرُكَ بِمَا عَايَنْتُهُ وَ شَاهَدْتُ مِنِ ابْنِي عَلِيٍّ ع

I[as] went out until I[as] came to you, and he[asws] had described the two snakes. When he[asws] was freed from the talking with Muhammad[saww], son[saww] of my[as] brother[as], and from talking to me[as], he[asws] returned to his[asws] former childishness. So, I[as] have come to give you glad tidings with what I[as] have seen and witnessed from my[as] son[asws] Ali[asws]'.

فَبَكَى المثرم ثُمَّ سَجَدَ شُكْراً لِلَّهِ ثُمَّ تَمَطَّى فَقَالَ غَطِّنِي بِمِدْرَعَتِي فَغَطَّيْتُهُ فَإِذَا أَنَا بِهِ مَيِّتٌ كَمَا كَانَ فَأَقَمْتُ ثَلَاثاً أُكَلِّمُ فَلَا أُجَابُ فَاسْتَوْحَشْتُ لِذَلِكَ وَ خَرَجَتِ الْحَيَّتَانِ فَقَالَتَا لِي السَّلَامُ عَلَيْكَ يَا أَبَا طَالِبٍ فَأَجَبْتُهُمَا

Al-Masram wept, then performed a Sajdah of thanks, then stretched. He said, 'Cover me with my clothes'. I[as] covered him, and there I[as] was with a dead man just as he had been. I[as] stayed for three (days) to speak, but he did not answer, so I[as] felt lonely to that and the two snakes came out. They said to me[as], 'The greetings be unto you[as], O Abu Talib[asws]'. I[as] answered them.

ثُمَّ قَالَتَا لِي الْحَقْ بِوَلِيِّ اللَّهِ فَإِنَّكَ أَحَقُّ بِصِيَانَتِهِ وَ حِفْظِهِ مِنْ غَيْرِكَ فَقُلْتُ لَهُمَا مَنْ أَنْتُمَا قَالَتَا نَحْنُ عَمَلُهُ الصَّالِحُ خَلَقَنَا اللَّهُ مِنْ خَيْرَاتِ عَمَلِهِ فَنَحْنُ نَذُبُّ عَنْهُ الْأَذَى إِلَى أَنْ تَقُومَ السَّاعَةُ فَإِذَا قَامَتِ السَّاعَةُ كَانَ أَحَدُنَا قَائِدَهُ وَ الْآخَرُ سَائِقَهُ وَ دَلِيلَهُ إِلَى الْجَنَّةِ

Then they said to me[as], 'Join with the friend of Allah[azwj] for you[as] are more rightful with his[asws] maintenance and his[asws] protection than others'. I[as] said to them: 'Who are you two?' They said, 'We are his righteous deeds. Allah[azwj] Created us from his good deeds, and we will be impeding the harm from him up to the establishment of the Hour. One of us would be his leader and the other his usher, and point him to the Paradise'.

ثُمَّ انْصَرَفَ أَبُو طَالِبٍ إِلَى مَكَّةَ

(Rasool-Allah[saww] said): 'Then Abu Talib[asws] left to go to Makkah'.

قَالَ جَابِرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ اللَّهُ أَكْبَرُ النَّاسُ يَقُولُونَ [إِنَّ] أَبَا طَالِبٍ مَاتَ كَافِراً قَالَ يَا جَابِرُ اللَّهُ أَعْلَمُ بِالْغَيْبِ إِنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُسْرِيَ بِي فِيهَا إِلَى السَّمَاءِ انْتَهَيْتُ إِلَى الْعَرْشِ فَرَأَيْتُ أَرْبَعَةَ أَنْوَارٍ فَقُلْتُ إِلَهِي مَا هَذِهِ الْأَنْوَارُ

Jabir said, 'I said, 'O Rasool-Allah[saww]! Allah[azwj] is the Greatest! The people are saying that Abu Talib[asws] died a Kafir!' He[saww] said: 'O Jabir! Allah[azwj] is more Knowing with the unseen. When it was the night during which there was the ascension with me[saww] (Miraj) to the sky,

I[saww] ended up to the Throne, and I[saww] saw four Noors (images of light). I[saww] said: 'My[asws] God[azwj]! What are these Noors?'

فَقَالَ يَا مُحَمَّدُ هَذَا عَبْدُ الْمُطَّلِبِ وَ هَذَا أَبُو طَالِبٍ وَ هَذَا أَبُوكَ عَبْدُ اللَّهِ وَ هَذَا أَخُوكَ طَالِبٌ

He[azwj] Said: "O Muhammad[saww]! This is Abdul Muttalib[asws], and this is Abu Talib[asws], and this is your[saww] father[as] Abdullah[asws], and this is your[saww] brother Talib[asws]!"

فَقُلْتُ إِلَهِي وَ سَيِّدِي فَبِمَا نَالُوا هَذِهِ الدَّرَجَةَ قَالَ بِكِتْمَانِهِمُ الْإِيمَانَ وَ إِظْهَارِهِمُ الْكُفْرَ وَ صَبْرِهِمْ عَلَى ذَلِكَ حَتَّى مَاتُوا.

I[saww] said: 'My[saww] God[azwj] and my[saww] Master[azwj]! Due to what have they[as] attained this rank?' He[azwj] Said: "Due to the concealing the Eman and their manifesting the Kufr, and their patience upon that until they[as] died".[17]

يل، الفضائل لابن شاذان الْحَسَنُ بْنُ أَحْمَدَ بْنِ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْفَارِسِيِّ عَنْ عُمَرَ بْنِ رَوْقٍ الْخَطَّابِيِّ عَنِ الْحَجَّاجِ بْنِ مِنْهَالٍ عَنِ الْحَسَنِ بْنِ عِمْرَانَ عَنْ شَاذَانَ بْنِ الْعَلَاءِ عَنْ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ الصَّمَدِ عَنْ سَالِمٍ عَنْ خَالِدِ بْنِ السَّرِيِّ عَنْ جَابِرٍ مِثْلَهُ

(The book) 'Al Fazaail' of Ibn Shazan – Al Hassan Bin Ahmad Bin Yahya al Attar, from Ahmad Bin Muhammad Bin Ismail Al Farsi, from Umar Bin Rowq Al Khattabi, from Al Hajjaj Bin Minhal, from Al Hassan Bin Imran, from Shazan Bin Al A'ala, from Abdul Aziz, from Abdul Samad, from Salim, from Khalid Bin Al Sary, from Jabir – similar to it.[18]

جع، جامع الأخبار بِالْإِسْنَادِ الصَّحِيحِ عَنِ الصَّدُوقِ عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ عَنْ مُسْلِمِ بْنِ خَالِدٍ عَنْ جَابِرٍ مِثْلَهُ

(The book) 'Jamie Al Akhbar' – By the correct chain from Al Sadouq, from Al Attar, from his father, from Abdul Aziz Bin Abdul Samad, from Muslim Bin Khalid, from Jabir – similar to it.[19]

13- عم، إعلام الورى شا، الإرشاد عَلِيُّ بْنُ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ سَيِّدُ الْوَصِيِّينَ عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ وَ السَّلَامِ كُنْيَتُهُ أَبُو الْحَسَنِ وُلِدَ بِمَكَّةَ فِي الْبَيْتِ الْحَرَامِ يَوْمَ الْجُمُعَةِ الثَّالِثَ عَشَرَ مِنْ شَهْرِ رَجَبٍ سَنَةَ ثَلَاثِينَ مِنْ عَامِ الْفِيلِ

(The books) 'Ilam Al Wara' (and) 'Al Irshad' –

'Ali[asws] Bin Abu Talib[asws] Bin Abdul Muttalib[asws] Bin Hashim[as] Bin Abd Manaf[as], chief of the successors[as], upon him[asws] be the most superior of the Salawaat and the greetings. His[asws] teknonym is Abu Al-Hassan[asws], blessed (to his[asws] parents[asws]) in the Sacred House (Kabah), on the day of Friday of the thirteenth of the month of Rahab of the year thirty from the year of the elephant.

وَ لَمْ يُولَدْ قَبْلَهُ وَ لَا بَعْدَهُ مَوْلُودٌ فِي بَيْتِ اللَّهِ سِوَاهُ إِكْرَاماً مِنَ اللَّهِ جَلَّ اسْمُهُ لَهُ بِذَلِكَ وَ إِجْلَالًا لِمَحَلِّهِ فِي التَّعْظِيمِ

And no one was born before him[asws] nor after him[asws], in the Sacred House of Allah[azwj] besides him[asws], as an honour from Allah[azwj], Majestic is His[azwj] Name, to him[asws] with that, and a reverence to his[asws] position in the reverence.

[17] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 12 a
[18] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 12 b
[19] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 12 c

وَ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِخْوَتُهُ أَوَّلَ مَنْ وَلَدَهُ هَاشِمٌ مَرَّتَيْنِ وَ حَازَ بِذَلِكَ مَعَ النُّشُوءِ فِي حَجْرِ رَسُولِ اللَّهِ ص وَ التَّأَدُّبِ بِهِ الشَّرَفَيْنِ.

And his[asws] mother[as] is (Syeda) Fatima[asws] Bint Asad[as] Bin Hashim[as] Bin Abd Manaf[as]; and Amir Al-Momineen[asws] and his[asws] sister were the first ones from having been born with both parents being Hashimites, and accomplished with that with the growing up in the lap of Rasool-Allah[saww] and being educated by him[saww] being the two nobilities''.[20]

14- قب، المناقب لابن شهرآشوب شَيْخُ السُّنَّةِ الْقَاضِي أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ فِي خَبَرٍ طَوِيلٍ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ رَأَتِ النَّبِيَّ ص يَأْكُلُ تَمْراً لَهُ رَائِحَةٌ تَزْدَادُ عَلَى كُلِّ الْأَطَايِبِ مِنَ الْمِسْكِ وَ الْعَنْبَرِ مِنْ نَخْلَةٍ لَا شَمَارِيخَ لَهَا فَقَالَتْ نَاوِلْنِي أَنَلْ مِنْهَا قَالَ لَا تَصْلُحُ إِلَّا أَنْ تَشْهَدِي مَعِي أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, sheykh of the Sunnah, the judge, Abu Amro Usman Bin Ahmad, in a lengthy Hadeeth,

'(Syeda) Fatima[asws] Bint Asad[as] saw the Prophet[saww] eating a date having additional aroma for it over all the perfumes, from the musk and Al-Amber, being from a palm tree having no stalk for it. She[as] said, 'Give me[as] to take from it'. He[saww] said: 'It is not correct except if you[as] were to testify that there is no god except Allah[azwj] and I[saww] Muhammad[saww] am Rasool[saww] of Allah[azwj]'.

فَشَهِدَتِ الشَّهَادَتَيْنِ فَنَاوَلَهَا فَأَكَلَتْ فَازْدَادَتْ رَغْبَتُهَا وَ طَلَبَتْ أُخْرَى لِأَبِي طَالِبٍ فَعَاهَدَهَا أَنْ لَا تُعْطِيَهُ إِلَّا بَعْدَ الشَّهَادَتَيْنِ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ اشْتَمَّ أَبُو طَالِبٍ نَسِيماً مَا اشْتَمَّ مِثْلَهُ قَطُّ فَأَظْهَرَتْ مَا مَعَهَا فَالْتَمَسَهُ مِنْهَا فَأَبَتْ عَلَيْهِ إِلَّا أَنْ يَشْهَدَ الشَّهَادَتَيْنِ

She[as] testified the two testimonies. He[saww] gave it to her[as] and she[as] ate, and it increased her desire, and she[as] sought another for Abu Talib[asws]. He[saww] pacted to her[as] that she[as] would not give it to him[as] except after the two testimonies. When the night shielded upon him[as], Abu Talib[asws] smelt a breeze he[as] had not smelt similar to it at all. She[as] revealed what was with her and he[as] sought it from her[as]. She[as] refused to him[as] except if he[as] were to testify the two testimonies.

فَلَمْ يَمْلِكْ نَفْسَهُ أَنْ شَهِدَ الشَّهَادَتَيْنِ غَيْرَ أَنَّهُ سَأَلَهَا أَنْ تَكْتُمَ عَلَيْهِ لِئَلَّا تُعَيِّرَهُ قُرَيْشٌ فَعَاهَدَتْهُ عَلَى ذَلِكَ فَأَعْطَتْهُ مَا مَعَهَا وَ آوَى إِلَى زَوْجَتِهِ فَعَلِقَتْ بِعَلِيٍّ ع فِي تِلْكَ اللَّيْلَةِ وَ لَمَّا حَمَلَتْ بِعَلِيٍّ ع ازْدَادَ حُسْنُهَا فَكَانَ

He[as] could not control himself[as] to testify the two testimonies, apart from that he[as] asked her[as] to conceal it lest Quraysh were to fault him[as]. She[as] pacted to him[as] upon that and gave him[as] what was with her[as], and he[as] sheltered to his[as] wife. She[as] conceived Ali[asws] during that night, and when she[as] was pregnant with Ali[asws], her[as] beauty increased.

يَتَكَلَّمُ فِي بَطْنِهَا فَكَانَتْ فِي الْكَعْبَةِ فَتَكَلَّمَ عَلِيٌّ ع مَعَ جَعْفَرٍ فَغُشِيَ عَلَيْهِ فَالْتَفَّتِ الْأَصْنَامُ خَرَّتْ عَلَى وُجُوهِهَا فَمَسَحَتْ عَلَى بَطْنِهَا وَ قَالَتْ يَا قُرَّةَ الْعَيْنِ سَجَدَتْكَ الْأَصْنَامُ دَاخِلًا فَكَيْفَ شَأْنُكَ خَارِجاً وَ ذَكَرَتْ لِأَبِي طَالِبٍ ذَلِكَ فَقَالَ هُوَ الَّذِي قَالَ لِي أَسَدٌ فِي طَرِيقِ الطَّائِفِ.

He[asws] spoke to her[as] in her[as] holy lap. She[as] was in the Kabah, Ali[asws] spoke with Ja'far[as] and there was fainting upon him[as]. The idols fell down, falling upon their faces. She[as] caressed

[20] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 13

upon her[as] belly and said, ‘O delight of the eyes, the idols are doing Sajdah to you[asws] inside the Kabah, so how would your[asws] situation be outside?’, and she[as] mentioned that to Abu Talib[asws]. He[as] said: ‘He[asws] is the one[asws] a lion had spoken to me[as] of in the road of Al-Taif’’.[21]

وَ فِي رِوَايَةِ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ رِوَايَةِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الصَّادِقِ ع وَ الْحَدِيثُ مُخْتَصَرٌ أَنَّهُ انْفَتَحَ الْبَيْتُ مِنْ ظَهْرِهِ وَ دَخَلَتْ فَاطِمَةُ فِيهِ ثُمَّ عَادَتِ الْفَتْحَةُ وَ الْتَصَقَتْ وَ بَقِيَتْ فِيهِ ثَلَاثَةَ أَيَّامٍ فَأَكَلَتْ مِنْ ثِمَارِ الْجَنَّةِ فَلَمَّا خَرَجَتْ قَالَ عَلِيٌّ ع السَّلَامُ عَلَيْكَ يَا أَبَهْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And it a report of Sho’ba, from Qatadah, from Anas (well-known fabricator), from Al Abbas Bin Abdul Muttalib, and a report of Al Hassan Bin Mahboub,

‘From Al-Sadiq[asws], and the Hadeeth is short – The House (Kabah) opened from its back (wall) and (Syeda) Fatima[asws] entered into it, then the opening returned and adhered, and she[as] remained in it for three days. She[as] are from dates of the Paradise. When she[as] came out, Ali[asws] said: ‘The greetings be unto you[as], O father[as] and Mercy of Allah[azwj] and His[azwj] Blessings.

ثُمَّ تَنَحْنَحَ وَ قَالَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْآيَاتِ فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَفْلَحُوا بِكَ أَنْتَ وَ اللَّهِ أَمِيرُهُمْ تَمِيرُهُمْ مِنْ عِلْمِكَ فَيَمْتَارُونَ وَ أَنْتَ وَ اللَّهِ دَلِيلُهُمْ وَ بِكَ وَ اللَّهِ يَهْتَدُونَ وَ وَضَعَ رَسُولُ اللَّهِ ص لِسَانَهُ فِي فِيهِ- فَانْفَجَرَتْ اثْنَتا عَشْرَةَ عَيْناً

Then he[asws] cleared his[asws] throat and said: ‘In the Name of Allah[azwj] the Beneficent, the Merciful! ***The Mominoun have succeeded [23:1]***’ – the Verses. Rasool-Allah[saww] said: ‘They would be succeeding due to you[asws]. By Allah[azwj]! You[asws] are their commander instructing them from your[asws] knowledge so they would be learning, and by Allah[azwj], you[asws] are their pointer, and by Allah[azwj] they would be guided by you[asws]’ – and Rasool-Allah[saww] placed his[saww] tongue in his[asws] mouth, and twelve springs (of knowledge) burst forth.

قَالَ فَسُمِّيَ ذَلِكَ الْيَوْمُ يَوْمَ التَّرْوِيَةِ فَلَمَّا كَانَ مِنْ غَدِهِ وَ بَصُرَ عَلِيٌّ بِرَسُولِ اللَّهِ سَلَّمَ عَلَيْهِ وَ ضَحِكَ فِي وَجْهِهِ وَ جَعَلَ يُشِيرُ إِلَيْهِ فَأَخَذَهُ رَسُولُ اللَّهِ ص فَقَالَتْ فَاطِمَةُ عَرَفَهُ فَسُمِّيَ ذَلِكَ الْيَوْمُ عَرَفَةَ

He (the narrator) said, ‘That day was named as the day of Al-Tarwiyya (saturation). When it was the next day and Ali[asws] sighted Rasool-Allah[saww], greeted unto him[saww] and smiled in his[saww] face and went on to make gestures to him[saww]. Rasool-Allah[saww] took him[asws]. (Syeda) Fatima[asws] said, ‘He[asws] is accustomed to his[saww] recognition’. That day was named as the day of Arafaah (recognition).

فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ وَ كَانَ يَوْمَ الْعَاشِرِ مِنْ ذِي الْحِجَّةِ أَذَّنَ أَبُو طَالِبٍ فِي النَّاسِ أَذَاناً جَامِعاً وَ قَالَ هَلُمُّوا إِلَى وَلِيمَةِ ابْنِي عَلِيٍّ وَ نَحَرَ ثَلَاثَمِائَةٍ مِنَ الْإِبِلِ وَ أَلْفَ رَأْسٍ مِنَ الْبَقَرِ وَ الْغَنَمِ وَ اتَّخَذُوا وَلِيمَةً وَ قَالَ هَلُمُّوا وَ طُوفُوا بِالْبَيْتِ سَبْعاً وَ ادْخُلُوا وَ سَلِّمُوا عَلَى عَلِيٍّ وَلَدِي فَفَعَلَ النَّاسُ ذَلِكَ وَ جَرَتْ بِهِ السُّنَّةُ

When it was the third days, and it was the tenth day from Zil Hajj, Abu Talib[asws] proclaimed among the people a proclamation of gathering, and said: ‘Come to a feast of my[as] son[asws] Ali[asws]!’ And he[as] slaughtered three hundred camels and a thousand heard from the cows and the sheep, and they took the feast. And he[as] said: ‘And perform Tawaaf of the House

[21] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 14 a

(Kabah), seven (circuits), and greet unto Ali[asws] my[as] son[asws]!' The people did that and the Sunnah flowed by it.

وَضَعَتْهُ أُمُّهُ بَيْنَ يَدَيِ النَّبِيِّ ص فَفَتَحَ فَاهُ بِلِسَانِهِ وَ حَنَّكَهُ وَ أَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَ أَقَامَ فِي الْيُسْرَى فَعَرَفَ الشَّهَادَتَيْنِ وَ وُلِدَ عَلَى الْفِطْرَةِ.

His[asws] mother[as] in front of the Prophet[saww]. He[saww] opened his[asws] mouth by his[saww] tongue and palated him[asws], and recited Azaan in the right ear and Iqamah in the left. He[asws] recognised the two testimonies and was born upon the nature''.[22]

Explanatory note: -

بيان: لا يخفى مخالفة هذا الخبر لما مر من التواريخ و يمكن حمله على النسيء الذي كانت قريش ابتدعوه في الجاهلية بأن يكون ولادته ع في رجب أو شعبان.

The differing in this Hadeeth is not hidden to what has passed from the historical accounts, and it is possible it is carried upon the forgetfulness which Quraysh had innovated it during the pre-Islamic period that his[asws] birth happened to be in Rajab or Shaban'.[23] (P.s. – This is what you would expect from Anas Bin Malik narrating)

أَبُو عَلِيِّ بْنِ هَمَّامٍ رَفَعَهُ أَنَّهُ لَمَّا وُلِدَ عَلِيٌّ ع أَخَذَ أَبُو طَالِبٍ بِيَدِ فَاطِمَةَ وَ عَلِيٌّ عَلَى صَدْرِهِ وَ خَرَجَ إِلَى الْأَبْطَحِ وَ نَادَى-

يَا رَبِّ يَا ذَا الْغَسَقِ الدَّجِيِّ- وَ الْقَمَرِ الْمُبْتَلِجِ الْمُضِيِّ-
بَيِّنْ لَنَا مِنْ حُكْمِكَ الْمَقْضِيِّ- مَا ذَا تَرَى فِي اسْمِ ذَا الصَّبِيِّ-

Abu Ali Bin Hammam, raising it,

'When Ali[asws] was blessed (to his[asws] parents[asws]), Abu Talib[asws] held a hand of (Syeda) Fatima[asws], and Ali[asws] was upon his[asws] chest, and went out to Al-Abtah and called out (in prose): 'O Lord[azwj]! O One[azwj] with the dark twilight, and the continuously shining moon. Manifest to us from Your[azwj] Judgment, the Decreed, what is that You[azwj] View regarding the name of that child?'

قَالَ فَجَاءَ شَيْءٌ يَدِبُّ عَلَى الْأَرْضِ كَالسَّحَابِ حَتَّى حَصَلَ فِي صَدْرِ أَبِي طَالِبٍ فَضَمَّهُ مَعَ عَلِيٍّ إِلَى صَدْرِهِ فَلَمَّا أَصْبَحَ إِذَا هُوَ بِلَوْحٍ أَخْضَرَ فِيهِ مَكْتُوبٌ-

خُصِّصْتُمَا بِالْوَلَدِ الزَّكِيِّ- وَ الطَّاهِرِ الْمُنْتَجَبِ الرَّضِيِّ-
فَاسْمُهُ مِنْ شَامِخٍ عَلِيٍّ- عَلِيٌّ اشْتُقَّ مِنَ الْعَلِيِّ-

He (the narrator) said, 'Something like the cloud came creeping upon the group until it arrived to the chest of Abu Talib[asws]. He[as] pressed it with Ali[asws] to his[as] chest. When it was morning, there it was a green tabled wherein was inscribed (in prose): 'You[as] are specialised

[22] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 14 b
[23] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 37

with the pure child, and the clean, the selected, the pleasant, so his[asws] name is from a lofty, Ali[asws]. Ali[asws] being derived from the most Exalted''.

قَالَ فَعَلَّقُوا اللَّوْحَ فِي الْكَعْبَةِ وَ مَا زَالَ هُنَاكَ حَتَّى أَخَذَهُ هِشَامُ بْنُ عَبْدِ الْمَلِكِ.

He (the narrator) said, 'The tablet was kept in the Kabah and did not cease to be over there until Hisham Bin Abdul Malik ceased it.

– فَاجْتَمَعَ أَهْلُ الْبَيْتِ فِي الزَّاوِيَةِ الْأَيْمَنِ عَنْ نَاحِيَةِ الْبَيْتِ فَالْوَلَدُ الطَّاهِرُ مِنَ النَّسْلِ الطَّاهِرِ وُلِدَ فِي الْمَوْضِعِ الطَّاهِرِ فَأَيْنَ تُوجَدُ هَذِهِ الْكَرَامَةُ لِغَيْرِهِ فَأَشْرَفُ الْبِقَاعِ الْحَرَمُ وَ أَشْرَفُ الْحَرَمِ الْمَسْجِدُ وَ أَشْرَفُ بِقَاعِ الْمَسْجِدِ الْكَعْبَةُ وَ لَمْ يُولَدْ فِيهِ مَوْلُودٌ سِوَاهُ فَالْمَوْلُودُ فِيهِ يَكُونُ فِي غَايَةِ الشَّرَفِ وَ لَيْسَ الْمَوْلُودُ فِي سَيِّدِ الْأَيَّامِ يَوْمِ الْجُمُعَةِ فِي الشَّهْرِ الْحَرَامِ فِي الْبَيْتِ الْحَرَامِ سِوَى أَمِيرِ الْمُؤْمِنِينَ ع.

The People[asws] of the Household in the right corner from the corners of the House (Kabah). The clean birth, from the clean lineage, born in the clean place. Where can you find these honours for others? The noblest of the spots is the Sanctuary, and noblest of the Sanctuaries is the Masjid, and noblest of the spots is the Masjid of the Kabah, and no one has been born in it except him[asws]. The birth inside it happens to be in the peak of nobility, and there isn't the birth in the chief of the days, the Friday, during the Sacred month, in the Sacred House besides Amir Al-Momineen[asws]''.[24]

15- فض، كتاب الروضة ضه، روضة الواعظين رُوِيَ عَنْ مُجَاهِدٍ عَنْ أَبِي عَمْرٍو وَ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالا كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ص إِذْ دَخَلَ سَلْمَانُ الْفَارِسِيُّ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ عَمَّارُ بْنُ يَاسِرٍ وَ حُذَيْفَةُ بْنُ الْيَمَانِ وَ أَبُو الْهَيْثَمِ بْنُ التَّيِّهَانِ وَ خُزَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ وَ أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَاثِلَةَ فَجَثَوْا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ الْحُزْنُ ظَاهِرٌ فِي وُجُوهِهِمْ

Kitab Al Rowza (and) 'Rowzat Al Waizeen' – It is reported from Mujahid, from Abu Amro, and Abu Saeed Al Khudry who both said,

'We were seated in the presence of Rasool-Allah[saww], when Salman Al-Farsi[ra], and Abu Zarr Al-Ghifari[ra], and Al-Miqdad Bin Al-Aswad[ra], and Ammar Bin Yasser[ra], and Huzeyfa Bin Al-Yamani, and Abu Al-Haysam Bin Al-Tayhan, and Khuzeyman Bin Sabit, one with the two testimonies, and Abu Al-Tufeyl Aamir Bin Wasilah entered and knelt (sat) in front of Rasool-Allah[saww], and the grief was apparent from their faces.

فَقَالُوا فَدَيْنَاكَ بِالْآبَاءِ وَ الْأُمَّهَاتِ يَا رَسُولَ اللَّهِ إِنَّا نَسْمَعُ مِنْ قَوْمٍ فِي أَخِيكَ وَ ابْنِ عَمِّكَ مَا يَحْزُنُنَا وَ إِنَّا نَسْتَأْذِنُكَ فِي الرَّدِّ عَلَيْهِمْ

They said, 'May our fathers and our mothers be sacrificed for you[saww], O Rasool-Allah[saww]! We are hearing from a group of people regarding your[saww] brother[asws] and son[asws] of your[saww] uncle[as] what has grieved us, and we are seeking your[saww] permission regarding the rebutting upon them'.

فَقَالَ ص وَ مَا عَسَاهُمْ يَقُولُونَ فِي أَخِي وَ ابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالُوا يَقُولُونَ أَيُّ فَضْلٍ لِعَلِيٍّ فِي سَبْقِهِ إِلَى الْإِسْلَامِ وَ إِنَّمَا أَدْرَكَهُ الْإِسْلَامُ طِفْلًا وَ نَحْوَ هَذَا الْقَوْلِ

[24] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 14 c

He[saww] said: 'And what could they be saying regarding my[saww] brother[asws] and son[asws] of my[saww] uncle[as] Ali[asws] Bin Abu Talib[asws]?' They said, 'They are saying, 'Which merit is there for Ali[asws] in his[asws] preceding to Al-Islam, and rather he[asws] came across Al-Islam as a child', and approximate to these words'.

فَقَالَ ص فَهَذَا يَحْزُنُكُمْ قَالُوا إِي وَ اللَّهِ فَقَالَ بِاللَّهِ أَسْأَلُكُمْ هَلْ عَلِمْتُمْ مِنَ الْكُتُبِ السَّالِفَةِ أَنَّ إِبْرَاهِيمَ هَرَبَ بِهِ أَبُوهُ مِنَ الْمَلِكِ الطَّاغِي فَوَضَعَتْ بِهِ أُمُّهُ بَيْنَ أَثْلَالٍ بِشَاطِئِ نَهَرٍ يَتَدَفَّقُ يُقَالُ لَهُ حزران مِنْ غُرُوبِ الشَّمْسِ إِلَى إِقْبَالِ اللَّيْلِ

He[saww] said: 'So this is what is grieving you all?' They said, 'Yes, by Allah[azwj]!' He[saww] said: 'I[saww] ask you, do you know from the previous Books that Ibrahim[as], his[as] father fled with him[as] from the tyrant king, and his[as] mother placed him[as] between the hills at the bank of a flowing river called Hazran, from the setting of the sun up to the coming of the night?

فَلَمَّا وَضَعَتْهُ وَ اسْتَقَرَّ عَلَى وَجْهِ الْأَرْضِ قَامَ مِنْ تَحْتِهَا يَمْسَحُ وَجْهَهُ وَ رَأْسَهُ وَ يُكْثِرُ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ أَخَذَ ثَوْباً وَ اتَّشَحَ بِهِ وَ أُمُّهُ تَرَاهُ فَذُعِرَتْ مِنْهُ ذُعْراً شَدِيداً ثُمَّ هَرْوَلَ بَيْنَ يَدَيْهَا مَادّاً عَيْنَيْهِ إِلَى السَّمَاءِ

When she had placed him[asws] and settled upon the surface of the earth, he[as] stood up from beneath her[as], wiping his[as] face and head, and he[as] was frequenting from the testimony that there is no god except Allah[azwj]. Then he grabbed a cloth and wiped with it while his[as] mother was seeing him[as]. She panicked from him[as] with severe panic. Then he[as] was sprinting in front of her extending his[as] eyes towards the sky.

فَكَانَ مِنْهُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ كَذلِكَ نُرِي إِبْراهِيمَ مَلَكُوتَ السَّماواتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ- فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأى كَوْكَباً قالَ هذا رَبِّي إِلَى قَوْلِهِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

It happened from him[asws] as Allah[azwj] Mighty and Majestic Said: ***And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75] So when the night shielded upon him, he saw a star. He said: '(Can) this be my Lord?' [6:76]*** – to His[azwj] Words: ***I disavow from what you are associating. [6:78]***.

وَ عَلِمْتُمْ أَنَّ مُوسَى بْنَ عِمْرَانَ كَانَ فِرْعَوْنُ فِي طَلَبِهِ يَبْقُرُ بُطُونَ النِّسَاءِ الْحَوَامِلِ وَ يَذْبَحُ الْأَطْفَالَ لِيَقْتُلَ مُوسَى فَلَمَّا وَلَدَتْهُ أُمُّهُ أَمَرَهَا أَنْ تَأْخُذَهُ مِنْ تَحْتِهَا وَ تَقْذِفَهُ فِي التَّابُوتِ وَ تُلْقِيَ التَّابُوتَ فِي الْيَمِّ

And you know that Musa[as] Bin Imran[as], Pharaoh[la] was in search for him[as], slitting the bellies of the pregnant women and slaughtering the children in order to kill Musa[as]. When his[as] mother[as] gave birth to him[as], he[as] instructed her[as] to take him[as] from beneath her[as] and cast him[as] in the box and cast the box in the river.

فَقَالَتْ وَ هِيَ ذَعِرَةٌ مِنْ كَلَامِهِ يَا بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ الْغَرَقَ فَقَالَ لَا تَحْزَنِي إِنَّ اللَّهَ يَرُدُّنِي إِلَيْكِ فَبَقِيَتْ حَيْرَانَةً حَتَّى كَلَّمَهَا مُوسَى وَ قَالَ لَهُمْ يَا أُمِّ اقْذِفِينِي فِي التَّابُوتِ وَ أَلْقِي التَّابُوتَ فِي الْيَمِ

She[as] said, and she[as] had panicked from his[as] talk, 'O my[as] son[as]! I[as] fear the drowning upon you[as]'. He[as] said: 'Do not grieve, Allah[azwj] will Return me[as] to you[as]'. She[as] remained confused until Musa[as] spoke to her[as] and said to them: 'O mother[as]! Cast me[as] in the box and cast the box in the river'.

فَقَالَ فَفَعَلَتْ مَا أُمِرَتْ بِهِ فَبَقِيَ فِي الْيَمِ إِلَى أَنْ قَذَفَهُ فِي السَّاحِلِ وَ رَدَّهُ إِلَى أُمِّهِ بِرُمَّتِهِ – لَا يَطْعَمُ طَعَاماً وَ لَا يَشْرَبُ شَرَاباً مَعْصُوماً

He[saww] said: 'She[as] did what she[as] had been instructed with and remained in the river up it threw him[as] to the coast, and He[azwj] Returned him[as] to his[as] mother[as] totally. He[as] had neither fed the food nor drunk a drink, being an infallible'.

وَ رُوِيَ أَنَّ الْمُدَّةَ كَانَتْ سَبْعِينَ يَوْماً وَ رُوِيَ سَبْعَةَ أَشْهُرٍ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي حَالِ طُفُولِيَّتِهِ وَ لِتُصْنَعَ عَلى عَيْنِي إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلى مَنْ يَكْفُلُهُ فَرَجَعْناكَ إِلى أُمِّكَ كَيْ تَقَرَّ عَيْنُها وَ لا تَحْزَنَ الْآيَةَ

And it is reported in (the book) 'Al-Muddah' it was seventy days, and it is reported seven months. And Allah[azwj] Mighty and Majestic Said regarding the state of his[as] childhood: ***and for you to be reared before My Eyes" [20:39] When your sister walked over and she was saying, 'Shall I point you to one who will take his responsibility?' Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. [20:40]*** – the Verse.

وَ هَذَا عِيسَى ابْنُ مَرْيَمَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ– فَناداها مِنْ تَحْتِها أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا إِلَى قَوْلِهِ إِنْسِيًّا فَكَلَّمَ أُمَّهُ وَقْتَ مَوْلِدِهِ وَ قَالَ حِينَ أَشارَتْ إِلَيْهِ فَ قالُوا كَيْفَ نُكَلِّمُ مَنْ كانَ فِي الْمَهْدِ صَبِيًّا– إِنِّي عَبْدُ اللَّهِ آتانِيَ الْكِتابَ إِلَى آخِرِ الْآيَةِ

And this Isa[as] Ibn Maryam[as]. Allah[azwj] Mighty and Majestic Said regarding him[as]: ***So he (the child) called out to her from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24]*** – up to His[azwj] Words: ***a human' [19:26]***. He[as] spoke to his[as] mother at the time of his[as] birth, and said when ***she gestured towards him. They said, 'How can we speak to one who was a child in the cradle?' [19:29]*** – up to the last Verse.

فَتَكَلَّمَ ع فِي وَقْتِ وِلَادَتِهِ وَ أُعْطِيَ الْكِتَابَ وَ النُّبُوَّةَ وَ أُوصِيَ بِالصَّلَاةِ وَ الزَّكَاةِ فِي ثَلَاثَةِ أَيَّامٍ مِنْ مَوْلِدِهِ وَ كَلَّمَهُمْ فِي الْيَوْمِ الثَّانِي مِنْ مَوْلِدِهِ

He[as] spoke at the time of his[as] birth and was Given the Book and the Prophet-hood, and Advised with the Salat, and the Zakaat within thirty days from his[as] birth, and he[as] spoke to them during the second day from his[as] birth.

وَ قَدْ عَلِمْتُمْ جَمِيعاً أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنِي وَ عَلِيّاً مِنْ نُورٍ وَاحِدٍ إِنَّا كُنَّا فِي صُلْبِ آدَمَ نُسَبِّحُ اللَّهَ عَزَّ وَ جَلَّ ثُمَّ نَقَلَنَا إِلَى أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ يُسْمَعُ تَسْبِيحُنَا فِي الظُّهُورِ وَ الْبُطُونِ فِي كُلِّ عَهْدٍ وَ عَصْرٍ إِلَى عَبْدِ الْمُطَّلِبِ وَ إِنَّ نُورَنَا كَانَ يَظْهَرُ فِي وُجُوهِ آبَائِنَا وَ أُمَّهَاتِنَا حَتَّى تَبَيَّنَ أَسْمَاؤُنَا مَخْطُوطَةً بِالنُّورِ عَلَى جِبَاهِهِمْ

And all of you have known that Allah[azwj] Mighty and Majestic Created me[as] and Ali[asws] from one Noor. We[asws] were in the Sulb of Adam[as] Glorifying Allah[azwj] Mighty and Majestic, then we[asws] were transferred to the Sulbs of the men and the laps of the women. Our[asws] Glorifications were being heard in the Sulbs (of our[asws] fathers[as]) and the bellies (of our[asws] mothers[as] in every era and time up to Abdul Muttalib[asws], and that our Noor had appeared in the faces of our[asws] fathers[as] to the extent that our[asws] names were written with light upon their[as] foreheads.

ثُمَّ افْتَرَقَ نُورُنَا فَصَارَ نِصْفُهُ فِي عَبْدِ اللَّهِ وَ نِصْفُهُ فِي أَبِي طَالِبٍ عَمِّي فَكَانَ يُسْمَعُ تَسْبِيحُنَا مِنْ ظُهُورِهِمَا وَ كَانَ أَبِي وَ عَمِّي إِذَا جَلَسَا فِي مَلَإٍ مِنْ قُرَيْشٍ تَلَأْلَأَ نُورٌ فِي وُجُوهِهِمَا مِنْ دُونِهِمْ حَتَّى إِنَّ الْهُوَامَّ وَ السِّبَاعَ يُسَلِّمَانِ عَلَيْهِمَا لِأَجْلِ نُورِهِمَا إِلَى أَنْ خَرَجْنَا مِنْ أَصْلَابِ أَبَوَيْنَا وَ بُطُونِ أُمَّهَاتِنَا

Then our[asws] Noor separated and half of it came to be in Abdullah[asws] and half of it in Abu Talib[asws], my[saww] uncle[as]. They[as] both used to hear our[asws] Glorifications from their[as] Sulbs, and my[saww] father[as] and my[saww] uncle, whenever they[as] sat in an assembly of Quraysh, their[as] Noor shone in their faces from besides theirs, until the insects and the wild animals were greeting unto them[as] due to the reason of their[as] Noor, until we[asws] came out from the Sulb of our[asws] fathers[as] and bellies of our[asws] mothers[as].

وَ لَقَدْ هَبَطَ حَبِيبِي جَبْرَئِيلُ فِي وَقْتِ وِلَادَةِ عَلِيٍّ فَقَالَ يَا حَبِيبَ اللَّهِ الْعَلِيُّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يُهَنِّئُكَ بِوِلَادَةِ أَخِيكَ عَلِيٍّ وَ يَقُولُ هَذَا أَوَانُ ظُهُورِ نُبُوَّتِكَ وَ إِعْلَانِ وَحْيِكَ وَ كَشْفِ رِسَالَتِكَ إِذْ أَيَّدْتُكَ بِأَخِيكَ وَ وَزِيرِكَ وَ صِنْوِكَ وَ خَلِيفَتِكَ وَ مَنْ شَدَدْتُ بِهِ أَزْرَكَ وَ أَعْلَنْتُ بِهِ ذِكْرَكَ فَقُمْ إِلَيْهِ وَ اسْتَقْبِلْهُ بِيَدِكَ الْيُمْنَى فَإِنَّهُ مِنْ أَصْحَابِ الْيَمِينِ وَ شِيعَتُهُ الْغُرُّ الْمُحَجَّلُونَ

And my[saww] beloved Jibraeel[as] had descended during the time of the coming to the world of Ali[asws]. He[as] said: 'O beloved of Allah[azwj]! The most Exalted Conveys the Greetings unto you[saww] and Congratulates you[saww] with the birth of your[saww] brother[asws] Ali[asws] and Says: "This is the time of the appearance of your[saww] Prophet-hood and announcement of your[saww] Revelation, and uncovering your[saww] Message when you[saww] deliver it with your[saww] brother[asws], and your[saww] Vizier, and your[saww] in-law, and your[saww] caliph, and the one[asws] by whom your[saww] back is strengthened with, and your[saww] mention would be announced with. So, stand to him[asws] and welcome him[asws] with your[saww] right hand, for he[asws] is from the companions of the right hand, and his[asws] Shias are the resplendent!"

فَقُمْتُ مُبَادِراً فَوَجَدْتُ فَاطِمَةَ بِنْتَ أَسَدٍ أُمَّ عَلِيٍّ وَ قَدْ جَاءَ لَهَا الْمَخَاضُ وَ هِيَ بَيْنَ النِّسَاءِ وَ الْقَوَابِلُ حَوْلَهَا فَقَالَ حَبِيبِي جَبْرَئِيلُ يَا مُحَمَّدُ نُسْجِفُ بَيْنَهَا وَ بَيْنَكَ سِجْفاً فَإِذَا وَضَعَتْ بِعَلِيٍّ تَتَلَقَّاهُ فَفَعَلْتُ مَا أُمِرْتُ بِهِ

So, I[saww] stood up rushing and found (Syeda) Fatima[asws] Bint Asad[as], mother[as] of Ali[asws], and the signs had come to her[as], and she[asws] was between the women and the midwives were around her[as]. My[saww] beloved Jibraeel[as] said: 'O Muhammad[saww]! Veil between her[as] and you[saww] with a veil. When she[as] places Ali[asws], receive him[saww]'. I[saww] did what I[saww] had been instructed with.

ثُمَّ قَالَ لِي امْدُدْ يَدَكَ يَا مُحَمَّدُ فَمَدَدْتُ يَدِيَ الْيُمْنَى نَحْوَ أُمِّهِ فَإِذَا أَنَا بِعَلِيٍّ عَلَى يَدِي وَاضِعاً يَدَهُ الْيُمْنَى فِي أُذُنِهِ الْيُمْنَى وَ هُوَ يُؤَذِّنُ وَ يُقِيمُ بِالْحَنِيفِيَّةِ وَ يَشْهَدُ بِوَحْدَانِيَّةِ اللَّهِ عَزَّ وَ جَلَّ وَ بِرِسَالَاتِي

Then he[as] said to me[saww]: 'Extend your[saww] hand, O Muhammad[saww]!' I[saww] extended my[saww] right hand towards his[asws] mother[as], and there I[saww] was with Ali[asws] placing his[asws] right hand in his[asws] right ear and he[asws] was reciting Azaan and Iqamah with the uprightness, and testifying with the Oneness of Allah[azwj] Mighty and Majestic and with my[saww] Message.

ثُمَّ انْثَنَى إِلَيَّ وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ثُمَّ قَالَ لِي يَا رَسُولَ اللَّهِ أَقْرَأُ قُلْتُ اقْرَأْ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ ابْتَدَأَ بِالصُّحُفِ الَّتِي أَنْزَلَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى آدَمَ فَقَامَ بِهَا ابْنُهُ شَيْثٌ

Then he[asws] bent over towards me[saww] and said: 'The greetings be unto you[saww], O Rasool-Allah[saww]!' Then he[asws] said to me[saww]: 'O Rasool-Allah[saww]! shall I[asws] recite?' I[saww] said: 'Recite, for by the One[azwj] in Whose Hand is the soul of Muhammad[saww], begin with the Book

which Allah[azwj] Mighty and Majestic had Revealed unto Adam[as], so his[as] son[asws] Shees[as] stood with it'.

فَتَلاهَا مِنْ أَوَّلِ حَرْفٍ فِيهَا إِلَى آخِرِ حَرْفٍ فِيهَا حَتَّى لَوْ حَضَرَ شَيْثٌ لَأَقَرَّ لَهُ أَنَّهُ أَحْفَظُ لَهُ مِنْهُ ثُمَّ تَلَا صُحُفَ نُوحٍ ثُمَّ صُحُفَ إِبْرَاهِيمَ ثُمَّ قَرَأَ تَوْرَاةَ مُوسَى حَتَّى لَوْ حَضَرَ مُوسَى لَأَقَرَّ لَهُ بِأَنَّهُ أَحْفَظُ لَهَا مِنْهُ

He[asws] recited it from the first letter in it to the last letter in it, to the extent that if Shees[as] had been presented, he[as] would have acknowledged to him[asws] that he[asws] is more preserving of it than he[as] is. Then he[asws] recited the Book of Noah[as], then Book of Ibrahim[as]. Then he[as] recited the Torah of Musa[as] to the extent that if Musa[as] had been present he[as] would have acknowledged to him[asws] that he[asws] is more preserving of it than him[as].

ثُمَّ قَرَأَ زَبُورَ دَاوُدَ حَتَّى لَوْ حَضَرَ دَاوُدُ لَأَقَرَّ بِأَنَّهُ أَحْفَظُ لَهَا مِنْهُ ثُمَّ قَرَأَ إِنْجِيلَ عِيسَى حَتَّى لَوْ حَضَرَ عِيسَى لَأَقَرَّ بِأَنَّهُ أَحْفَظُ لَهَا مِنْهُ

Then he[asws] recited the Psalms of Dawood[as] to the extent that if Dawood[as] had been present, he[as] would have acknowledged that he[asws] is more preserving of it than him[as]. Then he[asws] recited the Evangel of Isa[as] to the extent that if Isa[as] had been present, he[as] would have acknowledge that he[asws] is more preserving of it than him[as].

ثُمَّ قَرَأَ الْقُرْآنَ الَّذِي أَنْزَلَ اللَّهُ عَلَيَّ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فَوَجَدْتُهُ يَحْفَظُ كَحِفْظِي لَهُ السَّاعَةَ مِنْ غَيْرِ أَنْ أَسْمَعَ مِنْهُ آيَةً ثُمَّ خَاطَبَنِي وَ خَاطَبْتُهُ بِمَا يُخَاطِبُ الْأَنْبِيَاءُ الْأَوْصِيَاءَ ثُمَّ عَادَ إِلَى حَالِ طُفُولِيَّتِهِ

Then he[asws] recited the Quran which Allah[azwj] had Revealed unto me[saww], from its beginning to its end, and I[saww] found him[asws] to have preserved it like my[saww] preserving of it at the moment, from without him[asws] having heard any Verse from it. Then he[asws] addressed me[asws] and I[saww] addressed him[asws] with the Prophets[as] had addressed the successors[as] with. Then he[asws] returned to the state of his[asws] childhood.

وَ هَكَذَا أَحَدَ عَشَرَ إِمَاماً مِنْ نَسْلِهِ فَلِمَ تَحْزَنُونَ وَ مَا ذَا عَلَيْكُمْ مِنْ قَوْلِ أَهْلِ الشَّكِّ وَ الشِّرْكِ بِاللَّهِ هَلْ تَعْلَمُونَ أَنِّي أَفْضَلُ النَّبِيِّينَ وَ أَنَّ وَصِيِّي أَفْضَلُ الْوَصِيِّينَ وَ أَنَّ أَبِي آدَمَ لَمَّا رَأَى اسْمِي وَ اسْمَ عَلِيٍّ وَ ابْنَتِي فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ أَسْمَاءَ أَوْلَادِهِمْ مَكْتُوبَةً عَلَى سَاقِ الْعَرْشِ بِالنُّورِ قَالَ إِلَهِي وَ سَيِّدِي هَلْ خَلَقْتَ خَلْقاً هُوَ أَكْرَمُ عَلَيْكَ مِنِّي

And like this are twelve Imams[asws] from his[asws] lineage. So, do not be grieving, and what is that upon you all from the word of the people of doubt and association with Allah[azwj]. Are you knowing that I[saww] am the most superior of the Prophets[as] and that my[saww] successor[asws] is the most superior of the successors[as]? And when my[saww] father[as] Adam[as] saw my[saww] name, and name of Ali[asws] and my[saww] daughter[asws] (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and names of their[asws] children having been Inscribed upon the Base of the Throne with the Noor, said: 'My[as] God[azwj] and my[as] Master[azwj]! Have you[as] Created any creature who is more honourable to You[azwj] than me[as]?'

فَقَالَ يَا آدَمُ لَوْ لَا هَذِهِ الْأَسْمَاءُ لَمَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَ لَا أَرْضاً مَدْحِيَّةً وَ لَا مَلَكاً مُقَرَّباً وَ لَا نَبِيّاً مُرْسَلًا وَ لَا خَلَقْتُكَ يَا آدَمُ

He[azwj] Said: "O Adam[as]! Had it not been for these names, I[azwj] would neither have Created the built sky, nor the spread earth, nor an Angel of Proximity, nor any Messenger[as] Prophet[as], nor Created you[as], O Adam[as]!"

فَلَمَّا عَصَى آدَمُ رَبَّهُ وَ سَأَلَهُ بِحَقِّنَا أَنْ يَتَقَبَّلَ تَوْبَتَهُ وَ يَغْفِرَ خَطِيئَتَهُ فَأَجَابَهُ وَ كُنَّا الْكَلِمَاتِ تَلَقَّاهَا آدَمُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ- فَتَابَ عَلَيْهِ وَ غَفَرَ لَهُ

When Adam[as] disobeyed his[as] Lord[azwj] and asked Him[azwj] by our[asws] rights that He[azwj] Accepts his[as] repentance and Forgive his[as] mistake, He[azwj] Answered him[as]. And we[asws] are the Words (Names) which Adam[as] had received from his[as] Lord[azwj] Mighty and Majestic, so He[azwj] Turned to him[as] and Forgave (his[as] mistake) for him[as].

فَقَالَ لَهُ يَا آدَمُ أَبْشِرْ فَإِنَّ هَذِهِ الْأَسْمَاءَ مِنْ ذُرِّيَّتِكَ وَ وُلْدِكَ فَحَمِدَ آدَمُ رَبَّهُ عَزَّ وَ جَلَّ وَ افْتَخَرَ عَلَى الْمَلَائِكَةِ بِنَا وَ إِنَّ هَذَا مِنْ فَضْلِنَا وَ فَضْلِ اللَّهِ عَلَيْنَا

He[azwj] Said to him[as]: "O Adam[as]! These are names from your[as] offspring and your[as] children!" Adam praised his[as] Lord[azwj] Mighty and Majestic and prided upon the Angels by us[asws], and that this is from our[asws] merits and Grace of Allah[azwj] upon us[asws]'.

فَقَامَ سَلْمَانُ وَ مَنْ مَعَهُ وَ هُمْ يَقُولُونَ نَحْنُ الْفَائِزُونَ فَقَالَ رَسُولُ اللَّهِ ص أَنْتُمُ الْفَائِزُونَ وَ لَكُمْ خُلِقَتِ الْجَنَّةُ وَ لِأَعْدَائِنَا وَ أَعْدَائِكُمْ خُلِقَتِ النَّارُ.

Salman[ra] and the ones with him[ra] stood up and they said, 'We are the successful ones!' Rasool-Allah[saww] said: 'You are the successful ones, and the Paradise has been Created for you all, and the Fire has been Created for our[asws] enemies and your enemies''.[25]

16- قب، المناقب لابن شهرآشوب: وُلِدَ ع فِي الْبَيْتِ الْحَرَامِ يَوْمَ الْجُمُعَةِ الثَّالِثَ عَشَرَ مِنْ رَجَبٍ بَعْدَ عَامِ الْفِيلِ بِثَلَاثِينَ سَنَةً وَ رَوَى ابْنُ هَمَّامٍ بَعْدَ تِسْعٍ وَ عِشْرِينَ سَنَةً.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'He[asws] was born in the Sacred House (Kabah) on the day of Friday the thirteenth of Rajab, after the year of the elephant by thirty years'. And it is reported by Ibn Hammam, after twenty nine years''.[26]

17- ضه، روضة الواعظين رَوَى مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ ضَرَبَهَا الطَّلْقُ وَ هِيَ فِي الطَّوَافِ فَدَخَلَتِ الْكَعْبَةَ فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ ع فِيهَا

(The book) 'Rowzat Al Waizeen' - It is reported by Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'(Syeda) Fatima[asws] Bint Asad[as], was alarmed while she[as] was performing the Tawaaf. She[as] entered the Kabah, and (Syeda) was blessed with Amir Al-Momineen[asws]'.

قال عمرو بن عثمان: ذكرت هذا الحديث لسلمة بن الفضيل فقال- حدثني محمد بن إسحاق عن عمه موسى بن بشار أن علي بن أبي طالب ع ولد في الكعبة.

Amro Bin Usman said, 'I mentioned this Hadeeth to Salamah Bin Al-Fazeyl. He said, 'It is narrated to me by Muhammad Bin Is'haq, from his uncle Musa Bin Bashaar that Ali[asws] Bin Abu Talib[asws] was blessed (to his[asws] parents) in the Kabah''.[27]

[25] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 15
[26] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 16

18- يف، الطرائف رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ زَاذَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ كُنْتُ أَنَا وَ عَلِيٌّ نُوراً بَيْنَ يَدَيِ اللَّهِ- قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَرْبَعَةَ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ قَسَّمَ ذَلِكَ النُّورَ جُزْءَيْنِ فَجُزْءٌ أَنَا وَ جُزْءٌ عَلِيٌّ.

(The book) 'Al Taraif' – It is reported by Ahmad Bin Hanbal in his Musnad, from Zazan,

'From Salman Al-Farsi[ra] who said, 'I[ra] heard my[ra] beloved Rasool-Allah[saww] saying: 'I[saww] and Ali[asws] were a Noor in front of Allah[azwj], before He[azwj] Created Adam[as], by fourteen thousand years. When Allah[azwj] the Exalted Created, Divided that Noor into two parts. So, one part is me[saww] and a part is Ali[asws]''.[28]

وَ رَوَى هَذَا الْحَدِيثَ ابْنُ شِيرَوَيْهِ فِي الْفِرْدَوْسِ وَ ابْنُ الْمَغَازِلِيِّ فِي الْمَنَاقِبِ قَالا فِيهِ فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ رَكَّبَ ذَلِكَ النُّورَ فِي صُلْبِهِ فَلَمْ يَزَلْ فِي شَيْءٍ وَاحِدٍ حَتَّى افْتَرَقَا فِي صُلْبِ عَبْدِ الْمُطَّلِبِ فَفِيَّ النُّبُوَّةُ وَ فِي عَلِيٍّ الْخِلَافَةُ.

And this Hadeeth has been reported by Ibn Sheyrawiya in (the book) 'Al Firdows', and by Ibn al Magazily in (the book) 'Al Manaqib', they both said in it,

'(Rasool-Allah[saww] said): 'When Allah[azwj] the Exalted Created Adam[as], He[azwj] Installed that Noor into his[as] Sulb. It did not cease to be in one thing until it separated in the Sulb of Abdul Muttalib[asws]. So, the Prophet-hood is in me[saww] and the caliphate is in Ali[asws]''.[29]

وَ رَوَاهُ ابْنُ الْمَغَازِلِيِّ أَيْضاً فِي طَرِيقٍ آخَرَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص وَ قَالَ فِي آخِرِهِ حَتَّى قَسَمَهُ جُزْءَيْنِ فَجَعَلَ جُزْءاً فِي صُلْبِ عَبْدِ اللَّهِ وَ جُزْءاً فِي صُلْبِ أَبِي طَالِبٍ فَأَخْرَجَنِي نَبِيّاً وَ أَخْرَجَ عَلِيّاً وَصِيّاً.

And it is reported by Ibn Al Magazily as well in another way, from Jabir Bin Abdullah,

'From the Prophet[saww], and said in its end: 'Until He[azwj] Divided it into two segments. He[azwj] Made a segment to be in the Sulb of Abdullah and a segment to be in the Sulb of Abu Talib[asws]. He[azwj] Brought me[saww] out as a Prophet[saww] and Brought Ali[asws] out as a successor[asws]''.[30]

19- يف، الطرائف رَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ فِي قَوْلِهِ تَعَالَى وَ السَّابِقُونَ الْأَوَّلُونَ عَنْ مُجَاهِدٍ قَالَ: كَانَ مِنْ نِعَمِ اللَّهِ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَا صَنَعَ اللَّهُ لَهُ وَ زَادَهُ مِنَ الْخَيْرِ أَنَّ قُرَيْشاً أَصَابَتْهُمْ أَزْمَةٌ شَدِيدَةٌ وَ أَبَا طَالِبٍ كَانَ ذَا عِيَالٍ كَثِيرٍ

In (the book) 'Al Taraaif' –

'It is reported by Al Sa'alby (Non-Shia) in his Tafseer regarding Words of the Exalted: ***And the foremost, the first ones [9:100]***, from Mujahid (Non-Shia) who said, 'It was from a Favour of Allah[azwj] upon Ali[asws] Bin Abu Talib[asws], and what Allah[azwj] had Done for him[asws], and Increased him[asws] from the good, that Quraysh were hit by severe drought, and Abu Talib[asws] was with a lot of dependants.

---

[27] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 17
[28] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 18 a
[29] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 18 b
[30] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 18 c

فَقَالَ رَسُولُ اللَّهِ ص لِلْعَبَّاسِ عَمِّهِ وَ كَانَ مِنْ أَيْسَرِ بَنِي هَاشِمٍ يَا عَبَّاسُ أَخُوكَ أَبُو طَالِبٍ كَثِيرُ الْعِيَالِ وَ قَدْ أَصَابَ النَّاسَ مَا تَرَى مِنْ هَذِهِ الْأَزْمَةِ فَانْطَلِقْ بِنَا فَلْنُخَفِّفْ عَنْهُ عِيَالَهُ آخُذُ أَنَا مِنْ بَنِيهِ رَجُلًا وَ تَأْخُذُ أَنْتَ مِنْ بَنِيهِ رَجُلًا فَنَكْفِيهِمَا عَنْهُ مِنْ عِيَالِهِ

Rasool-Allah[saww] said to Al-Abbas, his[saww] uncle, and he was from the richer ones from the Clan of Hashim[as]: 'O Abbas! Your brother[as] Abu Talib[asws] is with a lot of dependants, and the people are afflicted from this drought what you can see, so come with us[saww] and lighten (his[as] burden) from him[as], of his[as] dependants. I[saww] shall take a man from his[as] sons and you take a man from his[as] sons, and we shall suffice them both on his[as] behalf, from his[as] dependants'.

قَالَ الْعَبَّاسُ نَعَمْ فَانْطَلَقَا حَتَّى أَتَيَا أَبَا طَالِبٍ فَقَالا نُرِيدُ أَنْ نُخَفِّفَ عَنْكَ عِيَالَكَ حَتَّى يَنْكَشِفَ عَنِ النَّاسِ مَا هُمْ فِيهِ فَقَالَ أَبُو طَالِبٍ إِنْ تَرَكْتُمَا لِي عَقِيلًا فَاصْنَعَا مَا شِئْتُمَا

Al-Abbas said, 'Yes'. They went until they came to Abu Talib[asws] and said, 'We want to lighten your[as] dependants from you[as] until it is removed from the people what they are in'. Abu Talib[asws] said: 'If you can leave Aqeel to be for me[as], then you can do whatever you so desire to'.

فَأَخَذَ النَّبِيُّ ص عَلِيّاً فَضَمَّهُ إِلَيْهِ وَ أَخَذَ الْعَبَّاسُ جَعْفَراً فَضَمَّهُ إِلَيْهِ فَلَمْ يَزَلْ عَلِيٌّ مَعَ رَسُولِ اللَّهِ ص حَتَّى بَعَثَهُ اللَّهُ نَبِيّاً وَ اتَّبَعَهُ عَلِيٌّ ع فَآمَنَ بِهِ وَ صَدَّقَهُ وَ لَمْ يَزَلْ جَعْفَرٌ عِنْدَ الْعَبَّاسِ حَتَّى أَسْلَمَ وَ اسْتَغْنَى عَنْهُ.

The Prophet[saww] took Ali[asws] and pressed him[asws] to him[saww], and Al-Abbas took Ja'far[as] and pressed him[as] to him. Ali[asws] did not cease to be with Rasool-Allah[saww] until Allah[azwj] Sent him[saww] as a Prophet[saww], and Ali[asws] followed him[saww] and believed in him[saww] and ratified him[saww], and Ja'far[as] did not cease to be with Al-Abbas until he[as] became a Muslim and was needless from him''.[31] (a non-Shia account – not a Hadith)

20- ن، عيون أخبار الرضا عليه السلام بِالْإِسْنَادِ إِلَى دَارِمٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ خُلِقَ النَّاسُ مِنْ شَجَرٍ شَتَّى وَ خُلِقْتُ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ أَنَا أَصْلُهَا وَ أَنْتَ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ أَغْصَانُهَا وَ شِيعَتُنَا وَرَقُهَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(The book) 'Uyoon Akhbar Al-Reza[asws], by the chain to Darim from Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'Rasool-Allah[saww] said: 'O Ali[asws]! The people are Created from various trees (lineages) while I[saww] an you[asws] are Created from one tree. I[saww] am its root and you[asws] are its trunk, and Al-Hassan[asws] and Al-Husayn[asws] are their branches, and our[asws] Shias are its leaves. The one who attaches with a branch from its branches, Allah[azwj] would Enter him into the Paradise''.[32]

21- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ja'far Bin Muhammad Bin Al Husayn, from Ahmad Bin Abd Al Munim, from Abdullah Bin Muhammad al Fuzari,

[31] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 19
[32] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 20

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws].

عَنْ جَابِرٍ قَالَ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَ لَا أُبَشِّرُكَ أَ لَا أَمْنَحُكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ

‘From Jabir, ‘Ja’far Bin Muhammad Bin Al Husayn said, ‘It is narrated to us by Ahmad Bin Abdul Munim, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far Muhammad[asws] Bin Ali[asws], from Jabir Bin Abdullah Al-Ansari who said, ‘Rasool-Allah[saww] said to Ali[asws] Bin Abu Talib[asws]: ‘Shall I[saww] give you[asws] glad tidings? Shall I[saww] confer upon you[asws]?’ He[asws] said: ‘Yes, O Rasool-Allah[saww]!’

قَالَ فَإِنِّي خُلِقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَلَتْ مِنْهَا فَضْلَةٌ فَخُلِقَ مِنْهَا شِيعَتُنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطِيبِ مَوْلِدِهِمْ.

He[saww] said: ‘Surely, I[saww] and you[asws] have been Created from one clay (essence). There remained a remnant from it, so He[azwj] Created our[asws] Shias from it. When it will be the Day of Qiyamah, the people would be called by their mothers (names) except for our[asws] Shias, for they would be called by the names of their father due to the goodness of their births’’.[33]

22- شف، كشف اليقين مُحَمَّدُ بْنُ جَرِيرٍ الطَّبَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ مُحَسِّنٍ عَنْ يُونُسَ بْنِ زِيَادٍ عَنِ الرَّبِيعِ بْنِ كَامِلٍ ابْنِ عَمِّ الْفَضْلِ بْنِ الرَّبِيعِ عَنِ الْفَضْلِ بْنِ الرَّبِيعِ أَنَّ الْمَنْصُورَ كَانَ قَبْلَ الدَّوْلَةِ كَالْمُنْقَطِعِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدِ بْنِ عَلِيٍّ ع عَلَى عَهْدِ مَرْوَانَ الْحِمَارِ عَنْ سَجْدَةِ الشُّكْرِ الَّتِي سَجَدَهَا أَمِيرُ الْمُؤْمِنِينَ ع مَا كَانَ سَبَبُهَا

(The book) ‘Kashf Al Yaqeen’ – Muhammad Bin Jareer Al Tabari, from Muhammad Bin Abdullah, from Imran Bin Muhassin, from Yunus Bin Ziyad, from Rabie Bin Kamil, cousin of Al Fazl Bin Al Rabie, from Al Fazl Bin Al Rabie,

‘Al-Mansour, before the government, was like the one who cut himself off (from others) to Ja’far[asws] Bin Muhammad[asws]. He said, ‘I asked Ja’far[asws] Bin Muhammad Bin Ali[asws], in the era of Marwan Al-Himar, about the Sajdah of thanks which Amir Al-Momineen[asws] had performed, what was its reason?’

فَحَدَّثَنِي عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ رَسُولَ اللَّهِ ص وَجَّهَهُ فِي أَمْرٍ مِنْ أُمُورِهِ فَحَسُنَ فِيهِ بَلَاؤُهُ وَ عَظُمَ عَنَاؤُهُ فَلَمَّا قَدِمَ مِنْ وَجْهِهِ ذَلِكَ أَقْبَلَ إِلَى الْمَسْجِدِ وَ رَسُولُ اللَّهِ ص قَدْ خَرَجَ يُصَلِّي الصَّلَاةَ فَصَلَّى مَعَهُ

He[asws] narrated to me from his[asws] father[asws] Muhammad Bin Ali[asws] who said: ‘It was narrated to me[asws] by my[asws] father Ali[asws] Bin Al Husayn, from his[asws] father Al-Husayn, from his[asws] father Ali[asws] Bin Abu Talib[asws] that Rasool-Allah[saww] sent him[asws] regarding a matter from his[saww] matters. He[asws] suffered its afflictions well, and his[asws] fatigue was grievous. When he[asws] arrived from that task of his[asws], he[asws] came back to the Masjid, and Rasool-Allah[saww] had come out to pray Salat. So, he[asws] prayed Salat with him[saww].

[33] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 21

فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ أَقْبَلَ عَلَى رَسُولِ اللَّهِ ص فَاعْتَنَقَهُ رَسُولُ اللَّهِ ص ثُمَّ سَأَلَهُ عَنْ مَسِيرِهِ ذَلِكَ وَ مَا صَنَعَ فِيهِ فَجَعَلَ عَلِيٌّ ع يُحَدِّثُهُ وَ أسارير [أَسَارِيرُ وَجْهِ] رَسُولِ اللَّهِ تَلْمَعُ سُرُوراً بِمَا حَدَّثَهُ

When he[asws] had finished from the salat, he[asws] faced towards Rasool-Allah[saww]. Rasool-Allah[saww] hugged him[asws], then asked him[asws] about that journey of his[asws] and what he[asws] had done in it. Ali[asws] went on to narrated to him[asws] and the Rasool-Allah[saww]'s face became cheerful, beaming with happiness due to what he[asws] had narrated to him[saww].

فَلَمَّا أَتَى ع عَلَى حَدِيثِهِ قَالَ لَهُ رَسُولُ اللَّهِ ص أَ لَا أُبَشِّرُكَ يَا أَبَا الْحَسَنِ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي فَكَمْ مِنْ خَيْرٍ بَشَّرْتَ بِهِ

When Ali[asws] came (to the end) of his[asws] narration, Rasool-Allah[saww] said to him[asws]: 'Shall I[asws] give you[asws] glad tidings, O Abu Al-Hassan[asws]?' He[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]! How many goodness have you[saww] given me[asws] glad tidings with'.

قَالَ إِنَّ جَبْرَئِيلَ هَبَطَ عَلَيَّ فِي وَقْتِ الزَّوَالِ فَقَالَ لِي يَا مُحَمَّدُ هَذَا ابْنُ عَمِّكَ عَلِيٌّ وَارِدٌ عَلَيْكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبْلَى الْمُسْلِمِينَ بِهِ بَلَاءً حَسَناً وَ إِنَّهُ كَانَ مِنْ صُنْعِهِ كَذَا وَ كَذَا فَحَدَّثَنِي بِمَا أَنْبَأْتَنِي بِهِ

He[saww] said: 'Jibraeel[as] descended unto me[asws] during the time of midday and said to me[saww]: 'O Muhammad[saww]! This son[asws] of your[saww] uncle[as] Ali[asws] has arrived to you[saww], and Allah[azwj] Mighty and Majestic will Try the Muslims by him[asws] with a good Trial, and such and such would happen from his[asws] dealings'. He[as] narrated to me[saww] with what he[as] informed me[saww] with.

فَقَالَ لِي يَا مُحَمَّدُ إِنَّهُ نَجَا مِنْ ذُرِّيَّةِ آدَمَ مَنْ تَوَلَّى شَيْثَ بْنَ آدَمَ وَصِيَّ أَبِيهِ آدَمَ بِشَيْثٍ وَ نَجَا شَيْثٌ بِأَبِيهِ آدَمَ وَ نَجَا آدَمُ بِاللَّهِ

He[as] said to me[saww]: 'O Muhammad[saww]! Surely, he attained salvation through Shees[as], from the offspring of Adam[as], the one who befriended Shees[as] Bin Adam[as], successor of his[as] father[as] Adam[as]; and Shees[as] attained salvation due to his[as] father[as] Adam[as] due to Allah[azwj].

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى سَامَ بْنَ نُوحٍ وَصِيَّ أَبِيهِ نُوحٍ بِسَامٍ وَ نَجَا سَامٌ بِنُوحٍ وَ نَجَا نُوحٌ بِاللَّهِ

O Muhammad[saww]! And he attained salvation through Saam[as], one who befriended Saam[as] Bin Noah[as], successor[as] of his[as] father[as] Noah[as], and Saam[as] attained salvation by Noah[as], and Noah attained salvation by Allah[azwj].

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ وَصِيَّ أَبِيهِ إِبْرَاهِيمَ بِإِسْمَاعِيلَ وَ نَجَا إِسْمَاعِيلُ بِإِبْرَاهِيمَ وَ نَجَا إِبْرَاهِيمُ بِاللَّهِ

O Muhammad[saww]! And he attained salvation through Ismail[as], the one who befriended Ismail[as] Bin Ibrahim[as], friend of the Beneficent, successor[as] of his[as] father[as] Ibrahim, and Ismail attained salvation by Ibrahim[as], and Ibrahim[as] attained salvation by Allah[azwj].

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى يُوشَعَ بْنَ نُونٍ وَصِيَّ مُوسَى بِيُوشَعَ وَ نَجَا يُوشَعُ بِمُوسَى وَ نَجَا مُوسَى بِاللَّهِ

O Muhammad[saww]! And he attained salvation through Yoshua[as], one who befriended Yoshua[as] Bin Noon[as], successor[as] of Musa[as], and Yoshua[as] attained salvation by Musa[as], and Musa[as] attained salvation by Allah[azwj].

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى شَمْعُونَ الصَّفَا وَصِيَّ عِيسَى بِشَمْعُونَ وَ نَجَا شَمْعُونُ بِعِيسَى وَ نَجَا عِيسَى بِاللَّهِ

O Muhammad[saww]! And he attained salvation through Shamoun[as], one who befriended Shamoun Al-Saffa[as], successor[as] of Isa[as], and Shamoun[as] attained salvation by Isa[as], and Isa[as] attained salvation by Allah[azwj].

يَا مُحَمَّدُ وَ نَجَا مَنْ تَوَلَّى عَلِيّاً وَزِيرَكَ فِي حَيَاتِكَ وَ وَصِيَّكَ عِنْدَ وَفَاتِكَ بِعَلِيٍّ وَ نَجَا عَلِيٌّ بِكَ وَ نَجَوْتَ أَنْتَ بِاللَّهِ عَزَّ وَ جَلَّ

O Muhammad[saww]! And he attained salvation through Ali[asws], the one who befriended Ali[asws], your[saww] Vizier during your[saww] lifetime and your[saww] successors[asws] at your[saww] expiry, and Ali[asws] attained salvation by you[saww], and you[saww] attained salvation by Allah[azwj] Mighty and Majestic.

يَا مُحَمَّدُ إِنَّ اللَّهَ جَعَلَكَ سَيِّدَ الْأَنْبِيَاءِ وَ جَعَلَ عَلِيّاً سَيِّدَ الْأَوْصِيَاءِ وَ خَيْرَهُمْ وَ جَعَلَ الْأَئِمَّةَ مِنْ ذُرِّيَّتِكُمَا إِلَى أَنْ يَرِثَ الْأَرْضَ وَ مَنْ عَلَيْهَا

O Muhammad[saww]! Allah[azwj] Made you[saww] chief of the Prophets[as] and Made Ali[asws] chief of the successors[as] and the best of them[as], and Made the Imams[asws] from both your[asws] offsprings up to the inheriting of the earth and the ones upon it'.

فَسَجَدَ عَلِيٌّ ع وَ جَعَلَ يُقَبِّلُ الْأَرْضَ شُكْراً لِلَّهِ تَعَالَى وَ إِنَّ اللَّهَ جَلَّ اسْمُهُ خَلَقَ مُحَمَّداً وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع أَشْبَاحاً يُسَبِّحُونَهُ وَ يُمَجِّدُونَهُ وَ يُهَلِّلُونَهُ بَيْنَ يَدَيْ عَرْشِهِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَرْبَعَةَ عَشَرَ آلَافِ عَامٍ

So, Ali[asws] performed Sajdah and went on to kiss the ground in thanks to Allah[azwj] the Exalted, and that Allah[azwj], Majestic is His[azwj] Name Created Muhammad[saww], and Ali[asws], and Fatima[asws], and Al Hassan[asws], and Al Husayn[asws] were resemblances glorifying Him[azwj] and except praising Him[azwj] and extolling His[azwj] Holiness in front of His[azwj] Throne, before He[azwj] Created Adam[as] by fourteen thousand years.

فَجَعَلَهُمْ نُوراً يَنْقُلُهُمْ فِي ظُهُورِ الْأَخْيَارِ مِنَ الرِّجَالِ وَ أَرْحَامِ الْخَيِّرَاتِ الْمُطَهَّرَاتِ وَ الْمُهَذَّبَاتِ مِنَ النِّسَاءِ مِنْ عَصْرٍ إِلَى عَصْرٍ فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُبَيِّنَ لَنَا فَضْلَهُمْ وَ يُعَرِّفَنَا مَنْزِلَتَهُمْ وَ يُوجِبَ عَلَيْنَا حَقَّهُمْ أَخَذَ ذَلِكَ النُّورَ فَقَسَمَهُ قِسْمَيْنِ جَعَلَ

He[azwj] Made them as Noors, Transferring them[asws] in the backs of the good ones from the men and wombs of the good ones, the clean, the courteous from the women, from an era to an era. When Allah[azwj] Mighty and Majestic Wanted to Manifest their[asws] merits to us and Introduce their[asws] status and Obligate their[asws] rights upon us, He[azwj] Took that Noor and Divided it into two divisions.

قِسْماً فِي عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ فَكَانَ مِنْهُ مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ جَعَلَ فِيهِ النُّبُوَّةَ

A segment was in Abdullah[asws] Bin Abdul Muttalib[asws], so from it was Muhammad[saww] chief of the Prophets[as], and last of the Messengers[as], and He[azwj] Made the Prophet-hood to be in it.

وَ جَعَلَ الْقِسْمَ الثَّانِيَ فِي عَبْدِ مَنَافٍ وَ هُوَ أَبُو طَالِبِ بْنُ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ فَكَانَ مِنْهُ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ جَعَلَهُ رَسُولُ اللَّهِ وَلِيَّهُ وَ وَصِيَّهُ وَ خَلِيفَتَهُ وَ زَوْجَ ابْنَتِهِ وَ قَاضِيَ دَيْنِهِ وَ كَاشِفَ كُرْبَتِهِ وَ مُنْجِزَ وَعْدِهِ وَ نَاصِرَ دِينِهِ.

And He[azwj] Made the second segment to be in Abd Manaf[as], and he[as] is Abu Talib[asws] Bin Abdul Muttalib[asws] Bin Hashim[as] Bin Abd Manaf[as]. So, from it was Ali[asws] Amir Al-Momineen[asws], and chief of the successors[as]. And Rasool-Allah[saww] made him[asws] to be his[saww] guardian, and his[saww] successor[asws], and his[saww] caliph, and husband of his[saww] daughter, and re-payer of his[saww] debts incurred, and remover of his[saww] worries, and fulfiller of his[saww] promises made, and helpers of his[saww] religion''.[34]

23- يج، الخرائج و الجرائح مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحُمَّامِيِّ عَنْ مُحَمَّدِ بْنِ فَضْلٍ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ سَعْدَانَ قَالَ قَالَ النَّبِيُّ ص كُنْتُ أَنَا وَ عَلِيٌّ نُوراً بَيْنَ يَدَيِ اللَّهِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَرْبَعَةَ عَشَرَ آلاف [أَلْفَ] سَنَةٍ فَلَمَّا خَلَقَ آدَمَ قَسَمَ ذَلِكَ النُّورَ جُزْءَيْنِ وَ رَكَّبَهُ فِي صُلْبِ آدَمَ وَ أَهْبَطَهُ إِلَى الْأَرْضِ ثُمَّ حَمَلَهُ فِي السَّفِينَةِ فِي صُلْبِ نُوحٍ ثُمَّ قَذَفَهُ فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ فَجُزْءٌ أَنَا وَ جُزْءٌ عَلِيٌّ وَ النُّورُ الْحَقُّ يَزُولُ مَعَنَا حَيْثُ زُلْنَا.

(The book) 'Al Kharaij Wa Al Jaraih' – Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Al Hammamy, from Muhammad Bin Fazl, from Sowr Bin Yazeed, from Khalid Bin Sa'ad, from Sa'dan who said,

'The Prophet[saww] said: 'I[saww] Ali[asws] were A Noor in front of Allah[azwj] before He[azwj] Created Adam by fourteen thousand years. When He[azwj] Created Adam[as], Divided that Noor into two segments, and Installed it in the Sulb of Adam[as] and Sent him[as] down to the earth. Then He[azwj] Carried it in the ship in the Sulb of Noah, then Cast it into the fire in the Sulb of Ibrahim[as]. I[saww] am a segment and Ali[asws] is a segment, and the Noor, it is the truth moving with us[asws] wherever we[asws] move''.[35]

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مِنْ مَنَاقِبِ الْخُوارَزْمِيِّ عَنْ سَلْمَانَ مِثْلَهُ إِلَى قَوْلِهِ وَ جُزْءٌ عَلِيٌّ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira', from (the book) 'Manaqib' of Al Khawarizmi, from Salman[ra], similar to it up to his[saww] words: 'And a segment is Ali[asws]''.[36]

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ بِإِسْنَادِهِ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ رِجَالِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ نُورَ مُحَمَّدٍ مِنِ اخْتِرَاعِهِ مِنْ نُورِ عَظَمَتِهِ وَ جَلَالِهِ وَ هُوَ نُورُ لَاهُوتِيَّتِهِ الَّذِي تَبَدَّى وَ تَجَلَّى لِمُوسَى ع فِي طُورِ سَيْنَاءَ فَمَا اسْتَقَرَّ لَهُ وَ لَا أَطَاقَ مُوسَى لِرُؤْيَتِهِ وَ لَا ثَبَتَ لَهُ حَتَّى خَرَّ صَعِقاً مَغْشِيّاً عَلَيْهِ وَ كَانَ ذَلِكَ النُّورُ نُورَ مُحَمَّدٍ ص

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by the sheykh Abu Ja'far Al Tusi, by his chain, from Al Fazl Bin Shazan, from his men,

'From Musa[asws] Bin Ja'far[asws] having said: 'Allah[azwj] Blessed and Exalted Created the Noor of Muhammad[saww] from His[azwj] Invention from the Noor of His[azwj] Magnificence and His[azwj] Majesty, and it is a Noor of Divinity which began, and it flashed to Musa[as] in (mount) Toor of Sinai. It neither settled for him[as] nor could Musa[as] tolerate seeing it, nor was it affirmed for him[as] until he[as] fell down stunned, there being unconsciousness upon him[as], and that Noor was the Noor of Muhammad[saww].

[34] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 22
[35] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 23 a
[36] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 23 b

فَلَمَّا أَرَادَ أَنْ يَخْلُقَ مُحَمَّداً مِنْهُ قَسَمَ ذَلِكَ النُّورَ شَطْرَيْنِ فَخَلَقَ مِنَ الشَّطْرِ الْأَوَّلِ مُحَمَّداً وَ مِنَ الشَّطْرِ الْآخَرِ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ لَمْ يَخْلُقْ مِنْ ذَلِكَ النُّورِ غَيْرَهُمَا خَلَقَهُمَا بِيَدِهِ وَ نَفَخَ فِيهِمَا بِنَفْسِهِ لِنَفْسِهِ وَ صَوَّرَهُمَا عَلَى صُورَتِهِمَا

When He[azwj] Wanted to Create Muhammad[saww] from it, Divided that Noor in two halves. He[azwj] Created Muhammad[saww] from the first half, and Ali[asws] Bin Abu Talib[asws] from the other, and He[azwj] did not Create anyone else from that Noor. He[azwj] Created them[asws] both with His[azwj] Hands and Blew into them[asws] with His[azwj] Self for Himself[azwj] and Imaged them[asws] upon their[asws] images.

وَ جَعَلَهُمَا أُمَنَاءَ لَهُ وَ شُهَدَاءَ عَلَى خَلْقِهِ وَ خُلَفَاءَ عَلَى خَلِيقَتِهِ وَ عُيُناً لَهُ عَلَيْهِمْ وَ لِسَاناً لَهُ إِلَيْهِمْ قَدِ اسْتَوْدَعَ فِيهِمَا عِلْمَهُ وَ عَلَّمَهُمَا الْبَيَانَ وَ اسْتَطْلَعَهُمَا عَلَى غَيْبِهِ وَ بِهِمَا فَتَحَ بَدْءَ الْخَلَائِقِ وَ بِهِمَا يَخْتِمُ الْمُلْكَ وَ الْمَقَادِيرَ

He[azwj] Made them as trustees for Him[azwj], and witnesses upon His[azwj] creatures, and caliphs upon His[azwj] creatures, and eyes for Him[azwj] upon them, and tongues for Him[azwj] to them. He[azwj] Deposited into them[asws] His[azwj] Knowledge and Taught them[asws] the explanation, and Notified them upon His[azwj] unseen, and by them[asws] He[azwj] Began the initiation of the creation, and by them[asws] He[azwj] will End the kingdom and the Pre-determinations.

ثُمَّ اقْتَبَسَ مِنْ نُورِ مُحَمَّدٍ فَاطِمَةَ ابْنَتَهُ كَمَا اقْتَبَسَ نُورَهُ مِنَ الْمَصَابِيحِ هُمْ خُلِقُوا مِنَ الْأَنْوَارِ وَ انْتَقَلُوا مِنْ ظَهْرٍ إِلَى ظَهْرٍ وَ صُلْبٍ إِلَى صُلْبٍ وَ مِنْ رَحِمٍ إِلَى رَحِمٍ فِي الطَّبَقَةِ الْعُلْيَا مِنْ غَيْرِ نَجَاسَةٍ بَلْ نَقْلٍ بَعْدَ نَقْلٍ- لَا مِنْ مَاءٍ مَهِينٍ وَ لَا نُطْفَةٍ خَشِرَةٍ كَسَائِرِ خَلْقِهِ بَلْ أَنْوَارٌ انْتَقَلُوا مِنْ أَصْلَابِ الطَّاهِرِينَ إِلَى أَرْحَامِ الطَّاهِرَاتِ لِأَنَّهُمْ صَفْوَةُ الصَّفْوَةِ

Then He[azwj] Extracted his[saww] daughter[asws] Fatima[asws] from the Noor of Muhammad[saww] just as light is extracted from the lamps. They[asws] were Created from the Noors and transferred from a back to a back, and Sulb to a Sulb, and from a lap to a lap, in the highest class from without any uncleanness. But transfer after transfer, not from despicable water, nor from lousy seed like the rest of His[azwj] creatures. But Noors from clean Sulbs to clean wombs, because they[asws] are elites of the elites.

اصْطَفَاهُمْ لِنَفْسِهِ لِأَنَّهُ لَا يُرَى وَ لَا يُدْرَكُ وَ لَا تُعْرَفُ كَيْفِيَّتُهُ وَ لَا إِنِّيَّتُهُ فَهَؤُلَاءِ النَّاطِقُونَ الْمُبَلِّغُونَ عَنْهُ الْمُتَصَرِّفُونَ فِي أَمْرِهِ وَ نَهْيِهِ فَبِهِمْ تَظْهَرُ قُدْرَتُهُ وَ مِنْهُمْ تُرَى آيَاتُهُ وَ مُعْجِزَاتُهُ وَ بِهِمْ وَ مِنْهُمْ عِبَادَةُ نَفْسِهِ وَ بِهِمْ يُطَاعُ أَمْرُهُ

He[azwj] Chose them[asws] for Himself[azwj] because He[azwj] can neither be seen, nor realised, nor can His[azwj] qualitative state be known, nor His[azwj] when-ness. So, they[asws] are the speakers, the deliverers on His[azwj] behalf, the ones[asws] in charge regarding His[azwj] Commands and His[azwj] Prohibitions. In them[asws] His[azwj] Power is manifested, and from them you see His[azwj] signs and His[azwj] Miracles, and by them[asws] and from them His[azwj] Self is worshipped, and by them[asws] His[azwj] Commands are obeyed.

وَ لَوْلَاهُمْ مَا عُرِفَ اللَّهُ وَ لَا يُدْرَى كَيْفَ يُعْبَدُ الرَّحْمَنُ فَاللَّهُ يَجْرِي أَمْرَهُ كَيْفَ يَشَاءُ فِيمَا يَشَاءُ- لا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ.

And had it not been for them[asws], Allah[azwj] would not have been recognised, nor would it be known how the Beneficent be worshipped. Allah[azwj] will Fulfil His[azwj] Command however

He[azwj] so Desires to regarding what He[azwj] Desires; ***He cannot be questioned about what He Does, and they would be Questioned [21:23]***''.[37]

25- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ مَرْفُوعاً إِلَى مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَأَلَ ابْنُ مِهْرَانَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ تَفْسِيرِ قَوْلِهِ تَعَالَى- وَ إِنَّا لَنَحْنُ الصَّافُّونَ- وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَأَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَلَمَّا رَآهُ النَّبِيُّ ص تَبَسَّمَ فِي وَجْهِهِ وَ قَالَ مَرْحَباً بِمَنْ خَلَقَهُ اللَّهُ قَبْلَ آدَمَ بِأَرْبَعِينَ أَلْفَ عَامٍ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, raising it to Muhammad Bin Ziyad who said,

'Ibn Mihran asked Abdullah Bin Abbas about the interpretation of words of the Exalted: ***And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]***. Ibn Abbas said, 'We were in the presence of Rasool-Allah[saww] and Ali[asws] Bin Abu Talib[asws] came. When the Prophet[saww] saw him[asws], he[saww] smiled in his[asws] face and said: 'Welcome to the one[asws] Allah[azwj] Created before Adam[as] by forty thousand years'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَ كَانَ الِابْنُ قَبْلَ الْأَبِ

I said, 'O Rasool-Allah[saww]! Can it happen that the son would be (exist) before the father?'

قَالَ نَعَمْ إِنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ خَلَقَ عَلِيّاً قَبْلَ أَنْ يَخْلُقَ آدَمَ بِهَذِهِ الْمُدَّةِ وَ خَلَقَ نُوراً فَقَسَمَهُ نِصْفَيْنِ فَخَلَقَنِي مِنْ نِصْفِهِ وَ خَلَقَ عَلِيّاً مِنَ النِّصْفِ الْآخَرِ قَبْلَ الْأَشْيَاءِ كُلِّهَا ثُمَّ خَلَقَ الْأَشْيَاءَ فَكَانَتْ مُظْلِمَةً فَنُورُهَا مِنْ نُورِي وَ نُورِ عَلِيٍّ ثُمَّ جَعَلَنَا عَنْ يَمِينِ الْعَرْشِ

He[saww] said: 'Yes. Allah[azwj] the Exalted Created me[asws] and Created Ali[asws] before He[azwj] Created Adam[as] by this period, and Created Noor. He[azwj] Divided it into two halves. He[azwj] Created me[asws] from one half and Created Ali[asws] from the other half, before all of the things. Then He[azwj] Created the things. There were dark and He[azwj] Illuminated these from my[saww] Noor and Noor of Ali[asws]. Then He[azwj] Made us to be on the right of the Throne.

ثُمَّ خَلَقَ الْمَلَائِكَةَ فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ وَ هَلَّلْنَا فَهَلَّلَتِ الْمَلَائِكَةُ وَ كَبَّرْنَا فَكَبَّرَتِ الْمَلَائِكَةُ فَكَانَ ذَلِكَ مِنْ تَعْلِيمِي وَ تَعْلِيمِ عَلِيٍّ

Then He[azwj] Created the Angels. We[asws] glorified (Allah[azwj]), so the Angels glorified, and we[asws] extolled the Oneness, so the Angels extolled the Oneness, and we[asws] exclaimed the Greatness so the Angels exclaimed the Greatness. So, that was from my[saww] teachings and teachings of Ali[asws].

وَ كَانَ ذَلِكَ فِي عِلْمِ اللَّهِ السَّابِقِ أَنْ لَا يَدْخُلَ النَّارَ مُحِبٌّ لِي وَ لِعَلِيٍّ وَ لَا يَدْخُلَ الْجَنَّةَ مُبْغِضٌ لِي وَ لِعَلِيٍّ أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمَلَائِكَةَ بِأَيْدِيهِمْ أَبَارِيقُ اللُّجَيْنِ مَمْلُوءَةٌ مِنْ مَاءِ الْحَيَاةِ مِنَ الْفِرْدَوْسِ فَمَا أَحَدٌ مِنْ شِيعَةِ عَلِيٍّ إِلَّا وَ هُوَ طَاهِرُ الْوَالِدَيْنِ تَقِيٌّ نَقِيٌّ مُؤْمِنٌ بِاللَّهِ

And that was in the preceding Knowledge of Allah[azwj] that no one loving to me[saww] and Ali[asws] would enter the Fire, nor would he enter the Paradise one who is hateful to me[asws] and to Ali[asws]. Indeed! And Allah[azwj] Mighty and Majestic Created the Angels, in their hands are silver pitchers filled with water of life from Al-Firdows. So, there is none from a Shia of Ali[asws] except and he[asws] is of clean parents, pure, believers in Allah[azwj].

[37] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 24

فَإِذَا أَرَادَ أَبُو أَحَدِهِمْ أَنْ يُوَاقِعَ أَهْلَهُ جَاءَ مَلَكٌ مِنَ الْمَلَائِكَةِ الَّذِينَ بِأَيْدِيهِمْ أَبَارِيقُ مِنْ مَاءِ الْجَنَّةِ فَيَطْرَحُ مِنْ ذَلِكَ الْمَاءِ فِي آنِيَتِهِ الَّتِي يَشْرَبُ مِنْهَا فَيَشْرَبُ مِنْ ذَلِكَ الْمَاءِ وَ يُنْبِتُ الْإِيمَانَ فِي قَلْبِهِ كَمَا يُنْبِتُ الزَّرْعَ فَهُمْ عَلَى بَيِّنَةٍ مِنْ رَبِّهِمْ وَ مِنْ نَبِيِّهِمْ وَ مِنْ وَصِيِّهِمْ عَلِيٍّ وَ مِنِ ابْنَتَيِ الزَّهْرَاءِ ثُمَّ الْحَسَنِ ثُمَّ الْحُسَيْنِ ثُمَّ الْأَئِمَّةِ مِنْ وُلْدِ الْحُسَيْنِ ع

Whenever a father of one of them (Shias) intends to sleep with his wife, an Angel from the Angels, those having pitchers from the water of Paradise in their hands, comes and pours from that water into his utensil (glass) which he drinks from it. He drinks from that water and the Eman grows in his heart just as the plant grows. Thus, they are upon a proof from their Lord[azwj], and from their Prophet[saww], and from their successor[asws] Ali[asws], and from my[saww] daughter[asws] Al-Zahra[asws], then Al-Hassan[asws], then Al-Husayn[asws], then the Imams[asws] from the sons[asws] of Al-Husayn[asws]'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَنِ الْأَئِمَّةُ قَالَ إِحْدَى عَشْرَةَ مِنِّي وَ أَبُوهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ

I said, 'O Rasool-Allah[saww]! And who are the Imams[asws]?' He[saww] said: 'Eleven from me[asws], and their father[asws] is Ali[asws] Bin Abu Talib[asws]'.

ثُمَّ قَالَ النَّبِيُّ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مَحَبَّةَ عَلِيٍّ وَ الْإِيمَانَ سَبَبَيْنِ.

Then the Prophet[saww] said: 'The Praise is for Allah[azwj] Who Made the love of Ali[asws] and the Eman to be two causes''.[38]

26- مد، العمدة مِنْ مَنَاقِبِ ابْنِ الْمَغَازِلِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ التَّبِيعِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَلَّامٍ عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ رَوْحٍ السَّاجِيِّ عَنْ يَحْيَى بْنِ الْحَسَنِ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الْمَكِّيِّ الدَّارِمِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كُنْتُ جَالِساً مَعَ أَبِي وَ نَحْنُ نَزُورُ قَبْرَ جَدِّنَا ع وَ هُنَاكَ نِسْوَانٌ كَثِيرَةٌ إِذْ أَقْبَلَتِ امْرَأَةٌ مِنْهُنَّ فَقُلْتُ لَهَا مَنْ أَنْتِ رَحِمَكِ اللَّهُ

(The book) 'Al Amdah', from (the book) 'Manaqib' of Ibn Al Magazily, from Muhammad Bin Ali Bin Muhammad Bin Al Tabie, from Ahmad Bin Muhammad Bin Sallam, from Umar Bin Ahmad Bin Raqh Al Sajy, from Yahya Bin Al Hassan Al Alawy, from Muhammad Bin Saeed Al Makky Al Darimy,

'From Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from Muhammad[asws] Bin Ali[asws], from his[asws] father Ali[asws] Bin Al-Husayn[asws] having said: 'I[asws] was seated with my[asws] father[asws] and we[asws] were visiting the grave of our[asws] grandfather[saww], and there were a lot of women over there, and a woman from them came. I[asws] said to her: 'Who are you? May Allah[azwj] have Mercy on you!'

قَالَتْ أَنَا زَيْدَةُ بِنْتُ الْعَجْلَانِ مِنْ بَنِي سَاعِدَةَ فَقُلْتُ لَهَا فَهَلْ عِنْدَكِ شَيْءٌ تُحَدِّثِينَا بِهِ قَالَتْ إِي وَ اللَّهِ حَدَّثَتْنِي أُمِّي أُمُّ عُمَارَةَ بِنْتُ عُبَادَةَ بْنِ فَضْلِ بْنِ مَالِكِ بْنِ الْعَجْلَانِ السَّاعِدِيِّ أَنَّهَا كَانَتْ ذَاتَ يَوْمٍ فِي نِسَاءٍ مِنَ الْعَرَبِ إِذْ أَقْبَلَ أَبُو طَالِبٍ كَئِيباً حَزِيناً فَقُلْتُ مَا شَأْنُكَ يَا أَبَا طَالِبٍ

She said, 'I am Zaida Bint Al-Ajlam from the clam of Saida'. I[asws] said to her: 'Is there anything with you, you can narrate to us[asws] with it?' She said, 'Yes, by Allah[azwj]! My mother, Umm Umarah Bint Ubada Bin Fazl Bin Malik Bin Al-Ajlan Al-Saida narrated to me that one day she was among the womenfolk from the Arabs when Abu Talib[asws] came and said, grieving. I said, 'What is your[as] concern, O Abu Talib[asws]?'

[38] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 25

فَقَالَ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ فِي شِدَّةِ الْمَخَاضِ ثُمَّ وَضَعَ يَدَهُ عَلَى وَجْهِهِ فَبَيْنَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ مُحَمَّدٌ فَقَالَ مَا شَأْنُكَ يَا عَمِّ فَقَالَ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ تَشْتَكِي الْمَخَاضَ فَأَخَذَهُ بِيَدِهِ وَ جَاءَا وَ قُمْنَ مَعَهُ فَجَاءَ بِهَا إِلَى الْكَعْبَةِ فَأَجْلَسَهَا فِي الْكَعْبَةِ ثُمَّ قَالَ اجْلِسِي عَلَى اسْمِ اللَّهِ

He[as] said: 'Fatima Bint Asad[as] is under difficult situation'. Then he[as] placed his[as] hand upon his[as] face. While he[as] was like that when Muhammad[saww] came. He[saww] said: 'What is your[as] concern, O uncle[as]?' He[as] said: 'Fatima Bint Asad[as] is complaining of the difficult situation'. He[saww] grabbed his[as] hand and they both came, and I stood with him[as]. He[as] came with her[as] to the Kabah and made her[as] to be seated in the Kabah. Then he[as] said: 'Be seated upon the Name of Allah[azwj]'.

قَالَتْ فَطَلِقَتْ طَلْقَةً فَوَلَدَتْ غُلَاماً مَسْرُوراً نَظِيفاً مُنَظَّفاً لَمْ أَرَ كَحُسْنِ وَجْهِهِ فَسَمَّاهُ أَبُو طَالِبٍ عَلِيّاً وَ حَمَلَهُ النَّبِيُّ حَتَّى إِذَا أَدَّاهُ إِلَى مَنْزِلِهَا

She said, 'She[as] was free from it and was blessed with a boy[asws], cheerful, clean, cleaned (circumcised), I have not seen beauty the like of his[asws] face. Abu Talib[asws] name him[asws] Ali[asws], and the Prophet[saww] carried him[asws] until when he[saww] gave him[asws] to her[as] house'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَوَ اللَّهِ مَا سَمِعْتُ بِشَيْءٍ قَطُّ إِلَّا وَ هَذَا أَحْسَنُ مِنْهُ.

Ali[asws] Bin Al-Husayn[asws] said: 'By Allah[azwj]! I[asws] have not heard anything at all except and this is better than it''.[39]

أَقُولُ وَ رَوَى فِي الْفُصُولِ الْمُهِمَّةِ مِثْلَهُ وَ زَادَ بَعْدَ قَوْلِهِ فَسَمَّاهُ أَبُو طَالِبٍ عَلِيّاً وَ قَالَ-

سَمَّيْتُهُ بِعَلِيٍّ كَيْ يَدُومَ لَهُ- عِزُّ الْعُلُوِّ وَ فَخْرُ الْعِزِّ أَدْوَمُهُ.

I (Majlisi) am saying, 'And it is reported in (the book) 'Fusool Al-Muhimma' – similar to it, and there is an increase after the words: 'Abu Talib[asws] named him[asws] Ali[asws] and said (a couplet): 'I[as] named him[asws] 'Ali' so it may be permanent for him[asws] as a high honour and pride, its glory perpetual''.[40]

27- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ وَ رِزْقِ اللَّهِ بْنِ سُلَيْمَانَ وَ اللَّفْظُ لَهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْمَازِنِدِيِ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ أَبِيهِ عَنْ مِينَا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا الشَّجَرَةُ وَ فَاطِمَةُ فَرْعُهَا وَ عَلِيٌّ لِقَاحُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Saeed, and Rizqullah Bin Sulayman, and the words for it as from Al Hassan Bin Ali Al Mazidi, from Abdul Raziq Bin Hammam, from his father, from Meyna, a slace of Abdul Rahman Bin Awf who said,

'I heard Rasool-Allah[saww] saying: 'I[asws] am the tree, and Fatima[asws] is its branch, and Ali[asws] is its trunk, and Al-Hassan[asws] and Al-Husayn[asws] are its fruits'.

وَ زَادَ رِزْقُ اللَّهِ وَ شِيعَتُنَا وَرَقُهَا الشَّجَرَةُ أَصْلُهَا فِي جَنَّةِ عَدْنٍ وَ الْفَرْعُ وَ الْوَرَقُ وَ الثَّمَرُ فِي الْجَنَّةِ.

[39] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 26 a
[40] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 26 b

And Rizqullah has an increase: 'And our[asws] Shias are its leaves. The tree, its root are in the Garden of Eden, and the branches and the leaves and the fruits are in the Paradise''.[41]

28- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْبَصْرِيِّ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَحْمَرِ عَنْ نَصْرِ بْنِ عَلِيٍّ عَنْ عَبْدِ الْوَهَّابِ بْنِ عَبْدِ الْحَمِيدِ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كُنْتُ أَنَا وَ عَلِيٌّ عَلَى يَمِينِ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَيْ عَامٍ فَلَمَّا خَلَقَ آدَمَ جَعَلَنَا فِي صُلْبِهِ ثُمَّ نَقَلَنَا مِنْ صُلْبٍ إِلَى صُلْبٍ فِي أَصْلَابِ الطَّاهِرِينَ وَ أَرْحَامِ الْمُطَهَّرَاتِ حَتَّى انْتَهَيْنَا إِلَى صُلْبِ عَبْدِ الْمُطَّلِبِ

(The book) 'Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Al Hassan Al Basry, from Ahmad Bin Ibrahim, from Muhammad Bin Ali Al Ahmar, from Nasr Bin Ali, from Abdul Wahhab Bin Abdul Hameed, from Humeyd, from Anas Bin Malik who said,

'I heard Rasool-Allah[saww] saying: 'I[saww] and Ali[asws] were on the right of the Throne glorifying Allah[azwj] before the Creation of Adam[as] by two thousand years. When He[azwj] Created Adam[as], He[azwj] Made us[asws] to be in his[as] Sulb. Then we[asws] were transferred from a Sulb to a Sulb in the clean Sulbs, and clean laps until we[asws] ended up to the Sulb of Abdul Muttalib[asws].

فَقَسَمَنَا قِسْمَيْنِ فَجَعَلَ فِي عَبْدِ اللَّهِ نِصْفاً وَ فِي أَبِي طَالِبٍ نِصْفاً وَ جَعَلَ النُّبُوَّةَ وَ الرِّسَالَةَ فِيَّ وَ جَعَلَ الْوَصِيَّةَ وَ الْقَضِيَّةَ فِي عَلِيٍّ ثُمَّ اخْتَارَ لَنَا اسْمَيْنِ اشْتَقَّهُمَا مِنْ أَسْمَائِهِ فَاللَّهُ مَحْمُودٌ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ فَأَنَا لِلنُّبُوَّةِ وَ الرِّسَالَةِ وَ عَلِيٌّ لِلْوَصِيَّةِ وَ الْقَضِيَّةِ.

He[azwj] Divided us[asws] into two segments. He[azwj] Made half to be in Abdullah[asws] and half to be in Abu Talib[asws], and Made the Prophet-hood and the Message to be in me[saww], and Made the successor-ship and the judgments to be in Ali[asws]. Then He[azwj] Chose two names for us He[azwj] Derived from His[azwj] Names. Allah[azwj] is (Al-Mahmoud) the most Praised One and I[saww] am (Muhammad) the praised one; and Allah[azwj] is (The Ali) the most Exalted, and this is Ali[asws] (the exalted). So, I[saww] am for the Prophet-hood and the Message and Ali[asws] is for the successor-ship and the judgments''.[42]

29- ما، الأمالي للشيخ الطوسي ابْنُ حَشِيشٍ عَنْ عَلِيِّ بْنِ الْقَاسِمِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُطَاعٍ عَنْ أَحْمَدَ بْنِ حَسَنٍ الْقَوَّاسِ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ الْوَاسِطِيِّ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَكِبَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ بَغْلَتَهُ فَانْطَلَقَ إِلَى جَبَلِ آلِ فُلَانٍ وَ قَالَ يَا أَنَسُ خُذِ الْبَغْلَةَ وَ انْطَلِقْ إِلَى مَوْضِعِ كَذَا وَ كَذَا تَجِدْ عَلِيّاً جَالِساً يُسَبِّحُ بِالْحَصَى فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ احْمِلْهُ عَلَى الْبَغْلَةِ وَ أْتِ بِهِ إِلَيَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hasheesh, from Ali Bin Al Qasim Bin Yaqoub, from Muhammad Bin Al Husayn Bin Muta'a, from Ahmad Bin Hasan Al Qawwas, from Muhammad Bin Salamah Al Wasity, from Yazeed Bin Haroun, from Hammad Bin Salamah, from Sabit, from Anas Bin Malik (well known fabricator) who said,

'One day Rasool-Allah[saww] rode his[saww] mule and went to a mountain of the family of so and so, and he[saww] said: 'O Anas! Take the mule and go to such and such place, you will find Ali[asws] glorifying seated on the pebbles'. Convey to him[asws] the greetings from me[saww] and carry him[asws] upon the mule and come with him to me[saww]'.

قَالَ أَنَسٌ فَذَهَبْتُ فَوَجَدْتُ عَلِيّاً ع كَمَا قَالَ رَسُولُ اللَّهِ ص فَحَمَلْتُهُ عَلَى الْبَغْلَةِ فَأَتَيْتُ بِهِ إِلَيْهِ فَلَمَّا أَنْ بَصُرَ بِرَسُولِ اللَّهِ ص قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ وَ عَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ اجْلِسْ فَإِنَّ هَذَا مَوْضِعٌ قَدْ جَلَسَ فِيهِ سَبْعُونَ نَبِيّاً مُرْسَلًا مَا جَلَسَ فِيهِ مِنَ الْأَنْبِيَاءِ أَحَدٌ إِلَّا وَ أَنَا خَيْرٌ مِنْهُ وَ قَدْ جَلَسَ فِي مَوْضِعِ كُلِّ نَبِيٍّ أَخٌ لَهُ مَا جَلَسَ مِنَ الْإِخْوَةِ أَحَدٌ إِلَّا وَ أَنْتَ خَيْرٌ مِنْهُ

[41] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 27
[42] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 28

Anas said, 'I went and found Ali[asws] just as Rasool-Allah[saww] had said: 'I carried him[asws] upon the mule and came with him[asws] to him[saww]. When he[asws] sighted Rasool-Allah[saww], he[asws] said: 'The greetings be to you[saww], O Rasool-Allah[saww]!' He[saww] said: 'And upon you[asws] be the greetings, O Abu Al Hassan[asws]! Be seated, for in this place have seated seventy Prophets[as], Messengers[as]. There have not seated in it any of the Prophets[as] except and I[saww] am better than him[as], and there have seated in the place of each Prophet[as], a brother[as] of his[as], none from the brethren have seated except and you[asws] are better than him[as]'.

قَالَ أَنَسٌ فَنَظَرْتُ إِلَى سَحَابَةٍ قَدْ أَظَلَّتْهُمَا وَ دَنَتْ مِنْ رُءُوسِهِمَا فَمَدَّ النَّبِيُّ ص يَدَهُ إِلَى السَّحَابَةِ فَتَنَاوَلَ عُنْقُودَ عِنَبٍ فَجَعَلَهُ بَيْنَهُ وَ بَيْنَ عَلِيٍّ وَ قَالَ كُلْ يَا أَخِي فَهَذِهِ هَدِيَّةٌ مِنَ اللَّهِ تَعَالَى إِلَيَّ ثُمَّ إِلَيْكَ قَالَ أَنَسٌ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيٌّ أَخُوكَ قَالَ نَعَمْ عَلِيٌّ أَخِي قُلْتُ يَا رَسُولَ اللَّهِ صِفْ لِي كَيْفَ عَلِيٌّ أَخُوكَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ مَاءً تَحْتَ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِثَلَاثَةِ آلَافِ عَامٍ وَ أَسْكَنَهُ فِي لُؤْلُؤَةٍ خَضْرَاءَ فِي غَامِضِ عِلْمِهِ إِلَى أَنْ يَخْلُقَ آدَمَ

Anas said, 'I looked at a cloud to have shaded them[asws] both and it was near to their[asws] heads. The Prophet[saww] extended his[saww] hand to the cloud and took a bunch of grapes and made it to be between him[asws] and Ali[asws], and said: 'O my[saww] brother[asws]! This is a Gift from Allah[azwj] Mighty and Majestic. He[azwj] Created water of the Throne before He[azwj] Created Adam[as] by three thousand years, and Settled it in green pearls in the hidden of His[azwj] Knowledge until He[azwj] Created Adam[as].

فَلَمَّا أَنْ خَلَقَ آدَمَ نَقَلَ ذَلِكَ الْمَاءَ مِنَ اللُّؤْلُؤَةِ فَأَجْرَاهُ فِي صُلْبِ آدَمَ إِلَى أَنْ قَبَضَهُ اللَّهُ ثُمَّ نَقَلَهُ فِي صُلْبِ شَيْثٍ فَلَمْ يَزَلْ ذَلِكَ الْمَاءُ يَنْتَقِلُ مِنْ ظَهْرٍ إِلَى ظَهْرٍ حَتَّى صَارَ فِي عَبْدِ الْمُطَّلِبِ ثُمَّ شَقَّهُ اللَّهُ عَزَّ وَ جَلَّ نِصْفَيْنِ فَصَارَ نِصْفُهُ فِي أَبِي عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ نِصْفُهُ فِي أَبِي طَالِبٍ

When He[azwj] Created Adam[as], Transferred that water from the pearls and Caused it to flow in the Sulb of Adam[as] until Allah[azwj] Captured his[as] soul. Then Transferred it into the Sulb of Shees[as]. That water did not cease to be transferred from a back to a back until it came to be in Abdul Muttalib[asws]. Then Allah[azwj] Mighty and Majestic Split it into two halves, so half of it came to be in Abu Abdullah Bin Abdul Muttalib[asws], and half of it in Abu Talib[asws].

فَأَنَا مِنْ نِصْفِ الْمَاءِ وَ عَلِيٌّ مِنَ النِّصْفِ الْآخَرِ فَعَلِيٌّ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ

Thus, I[saww] am from half the water and Ali[asws] is from the other half. So, Ali[asws] is my[saww] brother[asws] in the world and the Hereafter'.

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ كانَ رَبُّكَ قَدِيراً.

Then Rasool-Allah[saww] recited: '***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]***''.[43]

30- ل، الخصال ابْنُ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْهَاشِمِيِّ عَنِ الْحَسَنِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُنْتُ أَنَا وَ عَلِيٌّ نُوراً بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَرْبَعَةِ آلَافِ عَامٍ فَلَمَّا خَلَقَ اللَّهُ آدَمَ سَلَكَ ذَلِكَ النُّورَ فِي صُلْبِهِ فَلَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ يَنْقُلُهُ مِنْ صُلْبٍ إِلَى صُلْبٍ حَتَّى أَقَرَّهُ فِي صُلْبِ عَبْدِ الْمُطَّلِبِ

[43] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 29

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Bin Khalid Al Hashimy, from Al Hassan Bin Hammad Al Basry, from his father, from his forefathers who said,

‘Rasool-Allah[saww] said: ‘I[saww] and Ali[asws] were a Noor in front of Allah[azwj] Mighty and Majestic before He[azwj] Created Adam[as] by four thousand years. When Allah[azwj] Created Adam[as], that Noor travelled in his[as] Sulb. Allah[azwj] Mighty and Majestic did not cease Transferring it from a Sulb to a Sulb until He[azwj] Settled it in the Sulb of Abdul Muttalib[asws].

ثُمَّ أَخْرَجَهُ مِنْ صُلْبِ عَبْدِ الْمُطَّلِبِ فَقَسَمَهُ قِسْمَيْنِ فَصَيَّرَ قِسْمِي فِي صُلْبِ عَبْدِ اللَّهِ وَ قِسْمَ عَلِيٍّ فِي صُلْبِ أَبِي طَالِبٍ- فَعَلِيٌّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي فَمَنْ أَحَبَّنِي فَبِحُبِّي أَحَبَّهُ وَ مَنْ أَبْغَضَهُ فَبِبُغْضِي أَبْغَضَهُ.

Then He[azwj] Extracted it from the Sulb of Abdul Muttalib[asws] and Divided it into two segments. My[saww] segment came to be in the Sulb of Abdullah[asws], and the segment of Ali[asws] came to be in the Sulb of Abu Talib[asws]. Thus, Ali[asws] is from me[saww], and I[saww] am from Ali[asws]. His[asws] flesh is from my[saww] flesh and his[asws] blood is from my[saww] blood. The one who loves me[saww], so by his love for me[saww] I[saww] shall love him, and the one who hates him[asws], so by his hatred for him[asws], I[saww] shall hate him’’.

كشف، كشف الغمة مِنْ مَنَاقِبِ الْخُوارَزْمِيِّ بِالْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع مِثْلَهُ.

(The book) ‘Kash Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmy, by the chain from Al-Husayn Bin Ali[asws], from his[asws] father[asws] – similar to it’’.[44]

31- ع، علل الشرائع أَحْمَدُ بْنُ الْحُسَيْنِ النَّيْسَابُورِيُّ وَ مَا لَقِيتُ أَنْصَبَ مِنْهُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَرَفَةَ عَنْ وَكِيعٍ عَنْ مُحَمَّدِ بْنِ إِسْرَائِيلَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ خُلِقْتُ أَنَا وَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْ نُورٍ وَاحِدٍ نُسَبِّحُ اللَّهَ يَمْنَةَ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَيْ عَامٍ

(The book) ‘Illal Al Sharaie’ – Ahmad Bin Al Husayn Al Neshapury and what I found having been attributed as being from him, from Muhammad Bin Is’haq Bin Ibrahim, from Al Hassan Bin Arafah, from Wakie, from Muhammad Bin Israil, from Abu Salih,

‘From Abu Zarr[ra] having said, ‘I[ra] heard Rasool-Allah[saww] and he[saww] was saying: ‘I[saww] and Ali[asws] Bin Abu Talib[asws] have been Created from one Noor. We[asws] glorified Allah[azwj] on the right of the Throne before He[azwj] Created Adam[as] by two thousand years.

فَلَمَّا أَنْ خَلَقَ اللَّهُ آدَمَ جَعَلَ ذَلِكَ النُّورَ فِي صُلْبِهِ وَ لَقَدْ سَكَنَ الْجَنَّةَ وَ نَحْنُ فِي صُلْبِهِ وَ لَقَدْ هَمَّ بِالْخَطِيئَةِ وَ نَحْنُ فِي صُلْبِهِ وَ لَقَدْ رَكِبَ نُوحٌ فِي السَّفِينَةِ وَ نَحْنُ فِي صُلْبِهِ وَ قَدْ قُذِفَ إِبْرَاهِيمُ فِي النَّارِ وَ نَحْنُ فِي صُلْبِهِ

When Allah[azwj] had Created Adam[as], He[azwj] Made that Noor to be in his[as] Sulb, and Settled him[as] in the Paradise while we[asws] were in his[as] Sulb; and he[as] thought with making the mistake while we[asws] were in his[as] Sulb, and Noah[as] had sailed in the ship while we[asws] were in his[as] Sulb, and Ibrahim[as] had been thrown in the fire while we[asws] were in his[as] Sulb.

[44] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 30

فَلَمْ يَزَلْ يَنْقُلُنَا اللَّهُ عَزَّ وَ جَلَّ مِنْ أَصْلَابٍ طَاهِرَةٍ إِلَى أَرْحَامٍ طَاهِرَةٍ حَتَّى انْتَهَى بِنَا إِلَى عَبْدِ الْمُطَّلِبِ لَمْ يُلِمَّنِي السِّفَاحُ قَطُّ فَقَسَمَنَا بِنِصْفَيْنِ فَجَعَلَنِي فِي صُلْبِ عَبْدِ اللَّهِ وَ جَعَلَ عَلِيّاً فِي صُلْبِ أَبِي طَالِبٍ

Allah[azwj] Mighty and Majestic did not cease Transferring us[asws] from clean Sulbs to clean laps until it ended up with us[asws] to Abdul Muttalib[asws], the adultery did not come near me[saww] at all. He[azwj] Divided us[asws] in two segments. He[azwj] Made me[saww] to be in the Sulb of Abdullah[asws] and Made Ali[asws] to be in the Sulb of Abu Talib[asws].

وَ جَعَلَ فِيَّ النُّبُوَّةَ وَ الْبَرَكَةَ وَ جَعَلَ فِي عَلِيٍّ الْفَصَاحَةَ وَ الْفُرُوسِيَّةَ وَ شَقَّ لَنَا اسْمَيْنِ مِنْ أَسْمَائِهِ فَذُو الْعَرْشِ مَحْمُودٌ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْأَعْلَى وَ هَذَا عَلِيٌّ.

And He[azwj] Made the Prophet-hood and the Blessings to be in me[saww] and Made the eloquence and the discernment to be in Ali[asws], and He[azwj] Derived two names from His[azwj] Names. The One[azwj] with the Throne is 'Mahmoud' (the most Praised One) and I[saww] am 'Muhammad' (the praised one); and Allah[azwj] is 'Al-A'ala (the most Exalted) and this is 'Ali' (the exalted)''.[45]

32- ع، علل الشرائع إِبْرَاهِيمُ بْنُ هَارُونَ الْهَيْثَمِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي الثَّلْجِ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ مُنْذِرٍ الشراك [السَّرَّاجِ] عَنْ إِسْمَاعِيلَ بْنِ عُلَيَّةَ عَنْ أَسْلَمَ بْنِ مَيْسَرَةَ الْعِجْلِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنِي وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَبْلَ أَنْ يَخْلُقَ الدُّنْيَا بِسَبْعَةِ آلَافِ عَامٍ

(The book) 'Illal Al Sharaie' – Ibrahim Bin Haroun Al Haysami, from Muhammad Bin Ahmad Bin Abu Al Salj, from Isa Bin Mihran, from Munzir Al Sharak, from Ismail Bin Ulyah, from Aslam Bin Maysara Al Ijaly, from Anas Bin Malik (well known fabricator), from Muaz Bin Jabal,

'Rasool-Allah[saww] said: 'Allah[azwj] Mighty and Majestic Created me[saww] and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] before He[azwj] Created the world by seven thousand years'.

قُلْتُ فَأَيْنَ كُنْتُمْ يَا رَسُولَ اللَّهِ قَالَ قُدَّامَ الْعَرْشِ نُسَبِّحُ اللَّهَ عَزَّ وَ جَلَّ وَ نُحَمِّدُهُ وَ نُقَدِّسُهُ وَ نُمَجِّدُهُ قُلْتُ عَلَى أَيِّ مِثَالٍ

I said 'So, where were you[saww], O Rasool-Allah[saww]?' He[saww] said: 'In front of the Throne. We[asws] were glorifying Allah[azwj] Mighty and Majestic, and praising Him[azwj], and extolling His[azwj] Holiness and His[azwj] Glory'. I said, 'Upon which resemblance?'

قَالَ أَشْبَاحِ نُورٍ حَتَّى إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَخْلُقَ صُوَرَنَا صَيَّرَنَا عَمُودَ نُورٍ ثُمَّ قَذَفَنَا فِي صُلْبِ آدَمَ ثُمَّ أَخْرَجَنَا إِلَى أَصْلَابِ الْآبَاءِ وَ أَرْحَامِ الْأُمَّهَاتِ وَ لَا يُصِيبُنَا نَجَسُ الشِّرْكِ وَ لَا سِفَاحُ الْكُفْرِ يَسْعَدُ بِنَا قَوْمٌ وَ يَشْقَى بِنَا آخَرُونَ

He[saww] said: 'Resemblances of Noor, until when Allah[azwj] Mighty and Majestic Wanted to Create our[asws] images, He[azwj] Made us[asws] to be pillars of Noor. Then He[azwj] Cast us[asws] into the Sulb of Adam[as], then Extracted us[asws] to the Sulbs of the father and laps of the mothers, and the uncleanness of Shirk did not touch us[asws] nor did the immorality of Kufr. A people are fortunate due to us[asws] and others are wretched due to us[asws].

[45] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 31

فَلَمَّا صَيَّرَنَا إِلَى صُلْبِ عَبْدِ الْمُطَّلِبِ أَخْرَجَ ذَلِكَ النُّورَ فَشَقَّهُ نِصْفَيْنِ فَجَعَلَ نِصْفَهُ فِي عَبْدِ اللَّهِ وَ نِصْفَهُ فِي أَبِي طَالِبٍ ثُمَّ أَخْرَجَ النِّصْفَ الَّذِي لِي إِلَى آمِنَةَ وَ النِّصْفَ الَّذِي لِعَلِيٍّ إِلَى فَاطِمَةَ بِنْتِ أَسَدٍ فَأَخْرَجَتْنِي آمِنَةُ وَ أَخْرَجَتْ فَاطِمَةُ عَلِيّاً

When we[asws] came to be to the Sulb of Abdul Muttalib[asws], He[azwj] Extracted that Noor and Split it in two halves. He[azwj] Made half of it to be in Abdullah and half of it to be in Abu Talib[asws]. Then He[azwj] Extracted the half which was for me[saww] to Aamina[asws] and the half which was for Ali[asws], to Fatima[asws] Bint Asad[as]. So, Aamina[asws] brought me[saww] out and Fatima[asws] brought out Ali[asws].

ثُمَّ أَعَادَ عَزَّ وَ جَلَّ الْعَمُودَ إِلَيَّ فَخَرَجَتْ مِنِّي فَاطِمَةُ ثُمَّ أَعَادَ عَزَّ وَ جَلَّ الْعَمُودَ إِلَى عَلِيٍّ فَخَرَجَ مِنْهُ الْحَسَنُ وَ الْحُسَيْنُ يَعْنِي مِنَ النِّصْفَيْنِ جَمِيعاً فَمَا كَانَ مِنْ نُورِ عَلِيٍّ فَصَارَ فِي وُلْدِ الْحَسَنِ وَ مَا كَانَ مِنْ نُورِي فَصَارَ فِي وُلْدِ الْحُسَيْنِ فَهُوَ يَنْتَقِلُ فِي الْأَئِمَّةِ مِنْ وُلْدِهِ إِلَى يَوْمِ الْقِيَامَةِ.

Then the Mighty and Majestic Returned the pillars to me[saww]. He[azwj] Extracted Fatima[asws] from me[saww], then the Mighty and Majestic Returned the Pillars to Ali[asws] and Extracted Al-Hassan[asws] and Al-Husayn[asws] from him[asws], meaning from the two halves together. So, whatever was from the Noor of Ali[asws], came to be in the children of Al-Hassan[asws], and whatever was from my[saww] Noor, it came to be in the children of Al-Husayn[asws], and it would be transferred into the Imams[asws] from his[asws] sons[asws] up to the Day of Qiyamah''.[46]

33- ل، الخصال ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق مُحَمَّدُ بْنُ عُمَرَ الْحَافِظُ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ نُورٍ وَاحِدٍ.

(The books) 'Al Khisaal' (and) 'Uyoon Akhbar Al Reza[asws]' (and) 'Amaali' of Al Sadouq – Muhammad Bin Umar Al Hafiz, from Al Hassan Bin Abdullah Bin Muhammad Al Tameemi, from his father,

'From Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'I[saww] and Ali[asws] have been Created from one Noor''.[47]

34- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع النَّاسُ مِنْ أَشْجَارٍ شَتَّى وَ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ.

(The book) 'Uyoon Akbar Al-Reza[asws]', by this chain, said: 'The Prophet[saww] said to Ali[asws]: 'The people are from various trees (lineages), and I[saww] and you[asws] are from one tree (lineage)''.[48]

35- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْذِرِ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَخْرَجَنِي وَ رَجُلًا مَعِي مِنْ ظَهْرٍ إِلَى ظَهْرٍ مِنْ صُلْبِ آدَمَ حَتَّى خَرَجْنَا مِنْ صُلْبِ أَبِينَا

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Al Munzir, from Ahmad Bin Yahya, from Musa Bin Al Qasim,

'Ali son of Ja'far[asws], from his brother Musa[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] Extracted me[saww] and a man[asws] with me[saww], from a back to

[46] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 32
[47] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 33
[48] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 34

a back, from the Sulb of Adam[as] until He[azwj] Extracted us[asws] from the Sulb of our[asws] fathers[as].

فَسَبَقْتُهُ بِفَضْلِ هَذِهِ عَلَى هَذِهِ وَ ضَمَّ بَيْنَ السَّبَّابَةِ وَ الْوُسْطَى وَ هُوَ النُّبُوَّةُ فَقِيلَ لَهُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

So, I[saww] preceded him[asws] by the merit of this over this' – and he[saww] pressed between the forefinger and the middle finger: 'And it is the Prophet-hood'. It was said to him[saww], 'Who is he[asws], O Rasool-Allah[saww]?' He[saww] Said: 'Ali[asws] Bin Abu Talib[asws]''.[49]

36- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ لِيَ النَّبِيُّ ص يَا عَلِيُّ خَلَقَنِيَ اللَّهُ تَعَالَى وَ أَنْتَ مِنْ نُورِهِ حِينَ خَلَقَ آدَمَ فَأَفْرَغَ ذَلِكَ النُّورَ فِي صُلْبِهِ فَأَفْضَى بِهِ إِلَى عَبْدِ الْمُطَّلِبِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from and uncle of his father,

'From Abu Al-Hassan[asws] the 3rd, from his[asws] forefathers[asws], from Ali[asws] having said: 'The Prophet[saww] said to me[asws]: 'O Ali[asws]! Allah[azwj] the Exalted Created me[saww] and you[asws] from one Noor. When He[azwj] Created Adam[as], He[azwj] Poured that Noor into his[as] Sulb. It arrived to Abdul Muttalib[asws].

ثُمَّ افْتَرَقَا مِنْ عَبْدِ الْمُطَّلِبِ أَنَا فِي عَبْدِ اللَّهِ وَ أَنْتَ فِي أَبِي طَالِبٍ- لَا تَصْلُحُ النُّبُوَّةُ إِلَّا لِي وَ لَا تَصْلُحُ الْوَصِيَّةُ إِلَّا لَكَ فَمَنْ جَحَدَ وَصِيَّتَكَ جَحَدَ نُبُوَّتِي وَ مَنْ جَحَدَ نُبُوَّتِي أَكَبَّهُ اللَّهُ عَلَى مَنْخِرَيْهِ فِي النَّارِ.

Then it separated in tow from Abdul Muttalib[asws]. I[saww] being in Abdullah[asws] and you[asws] being in Abu Talib[asws]. The Prophet-hood is not correct except for me[saww] nor is the successor-ship correct except for you[asws]. The one who rejects your[asws] successor-ship has rejected my[saww] Prophet-hood. One who rejects my[saww] Prophet-hood, Allah[azwj] would Fling him upon his nostrils, into the Fire''.[50]

37- ما، الأمالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ الْحَسَنِ الْقَاضِي عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَبِيبَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَائِشَةَ

(The book) 'Al Amaali' of the sheykh Al Tusi Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Ahmad Bin Muhammad Bin Ayoub, from Amro Bin Al Hassan Al Qazi, from Abdullah Bin Muhammad, from Abu Habeeba, from Sufyan Bin Uyayna, from Al Zuhry, from Ayesha (well known fabricatress).

قَالَ ابْنُ شَاذَانَ وَ حَدَّثَنِي سَهْلُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ عُمَرَ الرَّبِيعِيِّ عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنْ أَبِي دَاوُدَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

Ibn Shazan said, 'And it is narrated to me by Shal Bin Ahmad, from Ahmad Bin Umar Al Rabie, from Zakariya Bin Yahya, from Abu Dawood, from Shu'ba, from Anas (well known fabricator), from Al Abbas son of Abdul Muttalib[asws].

[49] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 35
[50] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 36

قَالَ ابْنُ شَاذَانَ وَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَلِيٍّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: كَانَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ يَزِيدُ بْنُ قَعْنَبٍ جَالِسَيْنِ مَا بَيْنَ فَرِيقِ بَنِي هَاشِمٍ إِلَى فَرِيقِ عَبْدِ الْعُزَّى بِإِزَاءِ بَيْتِ اللَّهِ الْحَرَامِ إِذْ أَتَتْ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَتْ حَامِلَةً بِأَمِيرِ الْمُؤْمِنِينَ تِسْعَةَ أَشْهُرٍ وَ كَانَ يَوْمَ التَّمَامِ

Ibn Shazan said, 'And it is narrated to me by Ibrahim Bin Ali, by his chain,

'From Abu Abdullah Ja'far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws] having said: 'Al-Abbas Bin Abdul Muttalib and Yazeed Bin Qa'nab were both seated in what is between a group of the Clan of Hashim[as] to a group of Abdul Uzza facing the Sacred House of Allah[azwj] (Kabah), when Fatima[asws] Bint Asad[as] Bin Hashim[as], mother[as] of Amir Al-Momineen[asws], came, and she[as] was expecting Amir Al-Momineen[asws] in the ninth month, and it was the day of completion'.

قَالَ فَوَقَفَتْ بِإِزَاءِ الْبَيْتِ الْحَرَامِ وَ قَدْ أَخَذَهَا الطَّلْقُ فَرَمَتْ بِطَرْفِهَا نَحْوَ السَّمَاءِ وَ قَالَتْ أَيْ رَبِّ إِنِّي مُؤْمِنَةٌ بِكَ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِكَ الرَّسُولُ وَ بِكُلِّ نَبِيٍّ مِنْ أَنْبِيَائِكَ وَ بِكُلِّ كِتَابٍ أَنْزَلْتَهُ وَ إِنِّي مُصَدِّقَةٌ بِكَلَامِ جَدِّي إِبْرَاهِيمَ الْخَلِيلِ وَ إِنَّهُ بَنَى بَيْتَكَ الْعَتِيقَ

He said, 'I paused in front of the Sacred House (Kabah), and it was difficult upon her[as], so she[as] shot a glance towards the sky and said, 'Yes Lord[azwj]! I[as] am a believer in You[azwj] and in whatever has come from You[azwj] with the Messengers[as] and every Prophet[as] from Your[azwj] Prophet[as], and in every Book You[azwj] have Revealed, and I[as] am a ratifier with the speech of my[as] grandfather[as] Ibrahim[as] the friend (of the Beneficent), and he[as] (re) built Your[azwj] Ancient House (Kabah).

فَأَسْأَلُكَ بِحَقِّ هَذَا الْبَيْتِ وَ مَنْ بَنَاهُ وَ بِهَذَا الْمَوْلُودِ الَّذِي فِي أَحْشَائِي الَّذِي يُكَلِّمُنِي وَ يُؤْنِسُنِي بِحَدِيثِهِ وَ أَنَا مُوقِنَةٌ أَنَّهُ إِحْدَى آيَاتِكَ وَ دَلَائِلِكَ لَمَّا يَسَّرْتَ عَلَيَّ وِلَادَتِي

I[as] ask You[azwj] by the right of this House and the one[as] who built it, and by this new-born who is in my[as] lap, the one[asws] who speaks to me[as] and comfort me[as] by his[asws] discussion, and I[as] am certain it is one of Your[azwj] Signs and Your[azwj] Evidences, if You[azwj] could Ease the blessing of his[asws] blessing to me[as]'.

قَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ يَزِيدُ بْنُ قَعْنَبٍ فَلَمَّا تَكَلَّمَتْ فَاطِمَةُ بِنْتُ أَسَدٍ وَ دَعَتْ بِهَذَا الدُّعَاءِ رَأَيْنَا الْبَيْتَ قَدِ انْفَتَحَ مِنْ ظَهْرِهِ وَ دَخَلَتْ فَاطِمَةُ فِيهِ وَ غَابَتْ عَنْ أَبْصَارِنَا ثُمَّ عَادَتِ الْفَتْحَةُ وَ الْتَزَقَتْ بِإِذْنِ اللَّهِ فَرُمْنَا أَنْ نَفْتَحَ الْبَابَ لِتَصِلَ إِلَيْهَا بَعْضُ نِسَائِنَا فَلَمْ يَنْفَتِحِ الْبَابُ فَعَلِمْنَا أَنَّ ذَلِكَ أَمْرٌ مِنْ أَمْرِ اللَّهِ تَعَالَى وَ بَقِيَتْ فَاطِمَةُ فِي الْبَيْتِ ثَلَاثَةَ أَيَّامٍ

Al-Abbas Bin Abdul Muttalib[asws] and Yazeed Bin Qa'nab said, 'When (Syeda) Fatima[asws] Bint Asad[as] had spoken and supplicated with this supplication, we saw the House (Kabah) to have opened from its back, and (Syeda) Fatima[asws] entered into it and disappeared from our sights. Then the opening return and closed up by the Permission of Allah[azwj]. We aimed to open the door in order for one of our women to arrive to her[as], but the door would not open. We came to know that is was a Command from the Commands of Allah[azwj] the Exalted. And Fatima[asws] remained in the House (Kabah) for three days.

قَالَ وَ أَهْلُ مَكَّةَ يَتَحَدَّثُونَ بِذَلِكَ فِي أَفْوَاهِ السِّكَكِ وَ تَتَحَدَّثُ الْمُخَدَّرَاتُ فِي خُدُورِهِنَّ قَالَ فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ أَيَّامٍ انْفَتَحَ الْبَيْتُ مِنَ الْمَوْضِعِ الَّذِي كَانَتْ دَخَلَتْ فِيهِ فَخَرَجَتْ فَاطِمَةُ وَ عَلِيٌّ ع عَلَى يَدَيْهَا ثُمَّ قَالَتْ مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَنِي مِنْ خَلْقِهِ وَ فَضَّلَنِي عَلَى الْمُخْتَارَاتِ مِمَّنْ كُنَّ قَبْلِي

He said, 'And the people of Makkah were discussing that among the mouths (people) of the markets and the veiled ones discussed in their veiled places. When it was after three days, the House (Kabah) opened up from the very place which she[as] had entered into. (Syeda) Fatima[asws] came out and Ali[asws] was upon her[as] hands. Then she[as] said, 'O community of people! Allah[azwj] Mighty and Majestic Chose me[as] from His[azwj] creatures and Merited me[as] over the Chosen women who were before me[as]!

وَ قَدِ اخْتَارَ اللَّهُ آسِيَةَ بِنْتَ مُزَاحِمٍ وَ إِنَّهَا عَبَدَتِ اللَّهَ سِرّاً فِي مَوْضِعٍ لَا يَجِبُ أَنْ يُعْبَدَ اللَّهُ فِيهَا إِلَّا اضْطِرَاراً وَ إِنَّ مَرْيَمَ بِنْتَ عِمْرَانَ اخْتَارَهَا اللَّهُ حَيْثُ يَسَّرَ عَلَيْهَا وِلَادَةَ عِيسَى فَهَزَّتِ الْجِذْعَ الْيَابِسَ مِنَ النَّخْلَةِ فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى تُسَاقِطَ عَلَيْهَا رُطَباً جَنِيًّا

And Allah[azwj] had Chosen Aasiya[as] Bint Muzahim[as] (wife of Pharaoh[la]), and she[as] worshipped Allah[azwj] secretly in a place it is not like that Allah[azwj] be worshipped therein except in desperation; and Maryam Bint Imran[as] was Chosen by Allah[azwj] when the birth of Isa[as] was Eased upon her[as], so she[as] shook the dry trunk of the palm tree in a wilderness from the earth until ripe dates dropped upon her[as].

وَ إِنَّ اللَّهَ تَعَالَى اخْتَارَنِي وَ فَضَّلَنِي عَلَيْهِمَا وَ عَلَى كُلِّ مَنْ مَضَى قَبْلِي مِنْ نِسَاءِ الْعَالَمِينَ لِأَنِّي وَلَدْتُ فِي بَيْتِهِ الْعَتِيقِ وَ بَقِيتُ فِيهِ ثَلَاثَةَ أَيَّامٍ آكُلُ مِنْ ثِمَارِ الْجَنَّةِ وَ أرواقها [أَرْزَاقِهَا]

And Allah[azwj] the Exalted Chose me[as] and Merited me[as] over them[as] both, and over every one from the women of the worlds passed before me[as], because I[as] have been blessed (with a boy) in the Ancient House (Kabah), and remained in it for three days. I[as] ate from the fruits of Paradise and its sustenance(s).

فَلَمَّا أَرَدْتُ أَنْ أَخْرُجَ وَ وَلَدِي عَلَى يَدَيَّ هَتَفَ بِي هَاتِفٌ وَ قَالَ يَا فَاطِمَةُ سَمِّيهِ عَلِيّاً فَأَنَا الْعَلِيُّ الْأَعْلَى وَ إِنِّي خَلَقْتُهُ مِنْ قُدْرَتِي وَ عِزِّ جَلَالِي وَ قِسْطِ عَدْلِي وَ اشْتَقَقْتُ اسْمَهُ مِنِ اسْمِي وَ أَدَّبْتُهُ بِأَدَبِي وَ فَوَّضْتُ إِلَيْهِ أَمْرِي وَ وَقَفْتُهُ عَلَى غَامِضِ عِلْمِي وَ وُلِدَ فِي بَيْتِي

When I[as] wanted to come out and my[as] son[asws] was upon my[as] hands, a caller called out to me[as] and said: "O Fatima[asws]! Name him[asws] as 'Ali', for I[azwj] am 'Al-Ali ul Alla' (the most Exalted), and I[azwj] Created him[saww] from My[azwj] Power and Might of My[azwj] Majesty, and fairness of My[azwj] Justice, and I[azwj] have Derived his[asws] name from My[azwj] Name, and Educated him[asws] with My[azwj] Education, and Delegated My[azwj] Affairs to him[asws] and Harmonised him[asws] upon the hidden of My[azwj] Knowledge, and Caused him[asws] to be born in My[azwj] House.

وَ هُوَ أَوَّلُ مَنْ يُؤَذِّنُ فَوْقَ بَيْتِي وَ يَكْسِرُ الْأَصْنَامَ وَ يَرْمِيهَا عَلَى وَجْهِهَا وَ يُعَظِّمُنِي وَ يُمَجِّدُنِي وَ يُهَلِّلُنِي وَ هُوَ الْإِمَامُ بَعْدَ حَبِيبِي وَ نَبِيِّي وَ خِيَرَتِي مِنْ خَلْقِي مُحَمَّدٍ رَسُولِي وَ وَصِيُّهُ فَطُوبَى لِمَنْ أَحَبَّهُ وَ نَصَرَهُ وَ الْوَيْلُ لِمَنْ عَصَاهُ وَ خَذَلَهُ وَ جَحَدَ حَقَّهُ

And he[asws] is the first one to proclaim Azaan on top of My[azwj] House, and break the idols, and throw them upon their faces, and Revere Me[azwj], and extol My[azwj] Glory and My[azwj] Holiness, and he[asws] is the Imam[asws] after My[azwj] Beloved, and My[azwj] Prophet[saww], and My[azwj] Choice

from My[azwj] creatures, Muhammad[saww] My[azwj] Rasool[saww], and is his[saww] successor[asws]. So, beatitude is for the one who loves him[asws] and helps him[asws], and the woe be to the one who disobeys him[asws] and abandons him[asws] and rejects his[asws] rights!"'

قَالَ فَلَمَّا رَآهُ أَبُو طَالِبٍ سُرَّ وَ قَالَ عَلِيٌّ ع السَّلَامُ عَلَيْكَ يَا أَبَهْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ قَالَ دَخَلَ رَسُولُ اللَّهِ ص فَلَمَّا دَخَلَ اهْتَزَّ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ ضَحِكَ فِي وَجْهِهِ وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He said, 'When Abu Talib[asws] saw him[asws], he[as] was joyful, and Ali[asws] said: 'The greetings be to you[as], O father[as], and Mercy of Allah[azwj] and His[azwj] Blessings'. Then Rasool-Allah[saww] entered. When he[saww] entered, Amir Al-Momineen[asws] waggled to him[saww] and smiled in his[saww] face and said: 'Greetings be unto you[saww], O Rasool-Allah[saww], and Mercy of Allah[azwj] and His[azwj] Blessings'.

قَالَ ثُمَّ تَنَحْنَحَ بِإِذْنِ اللَّهِ تَعَالَى وَ قَالَ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- قَدْ أَفْلَحَ الْمُؤْمِنُونَ- الَّذِينَ هُمْ فِي صَلاتِهِمْ خاشِعُونَ إِلَى آخِرِ الْآيَاتِ فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَفْلَحُوا بِكَ وَ قَرَأَ تَمَامَ الْآيَاتِ إِلَى قَوْلِهِ أُولئِكَ هُمُ الْوارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيها خالِدُونَ

He said, 'Then he[asws] cleared his[asws] throat by the Permission of Allah[azwj] and Exalted and said: 'In the Name of Allah[azwj] the Beneficent, the Merciful! ***The Mominoun have succeeded [23:1] Those who are humble in their Salats [23:2]***' – up to the last Verses. Rasool-Allah[saww] said: 'They have succeeded due to you[asws]', and he[saww] recited the complete Verses up to His[azwj] Words: ***These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***'.

فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ وَ اللَّهِ أَمِيرُهُمْ- أَمِيرُ الْمُؤْمِنِينَ تَمِيرُهُمْ مِنْ عُلُومِهِمْ فَيَمْتَارُونَ وَ أَنْتَ وَ اللَّهِ دَلِيلُهُمْ وَ بِكَ يَهْتَدُونَ

Rasool-Allah[saww] said: 'By Allah[azwj]! You[asws] are their commander, Emir of the Momineen. You[asws] instruct them from your[asws] knowledge and they would be learning, and by Allah[azwj], you[asws] are their pointer and they would be guided by you[asws]'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِفَاطِمَةَ اذْهَبِي إِلَى عَمِّهِ حَمْزَةَ فَبَشِّرِيهِ بِهِ فَقَالَتْ وَ إِذَا خَرَجْتُ أَنَا فَمَنْ يُرَوِّيهِ قَالَ أَنَا أُرَوِّيهِ فَقَالَتْ فَاطِمَةُ أَنْتَ تُرَوِّيهِ قَالَ نَعَمْ فَوَضَعَ رَسُولُ اللَّهِ ص لِسَانَهُ فِي فِيهِ- فَانْفَجَرَتْ مِنْهُ اثْنَتا عَشْرَةَ عَيْناً

Then Rasool-Allah[saww] said to Fatima[asws] (Bint Asad[as]): 'Go to his[asws] uncle[as] Hamza[as] and give him[as] glad tidings of him[asws]'. She[as] said, 'And when I[as] go out, who will quench him[asws]?' He[saww] said: 'I[saww] shall quench him[asws]'. She[as] said: 'You[saww] will quench him[asws]?' He[saww] said: 'Yes'. Rasool-Allah[saww] placed his[saww] tongue into his[asws] mouth, a twelve springs burst forth from it.

قَالَ فَسُمِّيَ ذَلِكَ الْيَوْمُ يَوْمَ التَّرْوِيَةِ فَلَمَّا أَنْ رَجَعَتْ فَاطِمَةُ بِنْتُ أَسَدٍ رَأَتْ نُوراً قَدِ ارْتَفَعَ مِنْ عَلِيٍّ إِلَى أَعْنَانِ السَّمَاءِ قَالَ ثُمَّ شَدَّتْهُ وَ قَمَّطَتْهُ بِقِمَاطٍ فَبَتَرَ الْقِمَاطَ قَالَ فَأَخَذَتْ فَاطِمَةُ قِمَاطاً جَيِّداً فَشَدَّتْهُ بِهِ فَبَتَرَ الْقِمَاطَ ثُمَّ جَعَلَتْهُ فِي قِمَاطَيْنِ فَبَتَرَهُمَا فَجَعَلَتْهُ ثَلَاثَةً فَبَتَرَهَا

He said, 'That day was named as the day of the saturation. When (Syeda) Fatima[asws] Bint Asad[as] saw Noor to have raised from Ali[asws] to the horizons of the sky. Then she[asws] wrapped him[asws] tightly in a swaddling cloth, but (his[asws] movements) tore the cloth. So, Fatima[asws] took a new swaddling cloth and wrapped him[asws] with it, but the cloth tore. Then she[as] made

him[asws] to be in two swaddling clothes, be he[asws] tore both of them. She[as] made him[asws] to be in three, but he[asws] tore these.

فَجَعَلَتْهُ أَرْبَعَةَ أَقْمِطَةٍ مِنْ رَقِ مِصْرَ لِصَلَابَتِهِ فَبَتَرَهَا فَجَعَلَتْهُ خَمْسَةَ أَقْمِطَةِ دِيبَاجٍ لِصَلَابَتِهِ فَبَتَرَهَا كُلَّهَا فَجَعَلَتْهُ سِتَّةً مِنْ دِيبَاجٍ وَ وَاحِداً مِنَ الْأَدَمِ فَتَمَطَّى فِيهَا فَقَطَعَهَا كُلَّهَا بِإِذْنِ اللَّهِ

She[as] made him[asws] to be in four swaddling clothes from Egyptian skin to due to its rigidity, but he[asws] tore them. She[as] made him[asws] to be in five swaddling clothes of brocade due to its rigidity, but he[asws] tore all of them. She[as] made him[asws] to be in six from brocade and one from the skin, and he[asws] stretched in it and cut through all of these by the Permission of Allah[azwj].

ثُمَّ قَالَ بَعْدَ ذَلِكَ يَا أُمَّهْ- لَا تَشُدِّي يَدَيَّ فَإِنِّي أَحْتَاجُ أَنْ أُبَصْبِصَ لِرَبِّي بِإِصْبَعَيَّ قَالَ فَقَالَ أَبُو طَالِبٍ عِنْدَ ذَلِكَ إِنَّهُ سَيَكُونُ لَهُ شَأْنٌ وَ نَبَأٌ

Then he[asws] said after that: 'O mother[as]! Do not (tie up) wrap around my[asws] hands, for I[asws] am needy to beseech to my[asws] Lord[azwj] with my[asws] fingers'. Abu Talib[asws] said during that: 'Surely there will happen to be an occupation for him[asws] and a news'.

قَالَ فَلَمَّا كَانَ مِنْ غَدٍ دَخَلَ رَسُولُ اللَّهِ عَلَى فَاطِمَةَ فَلَمَّا بَصُرَ عَلِيٌّ بِرَسُولِ اللَّهِ ص سَلَّمَ عَلَيْهِ وَ ضَحِكَ فِي وَجْهِهِ وَ أَشَارَ إِلَيْهِ أَنْ خُذْنِي إِلَيْكَ وَ اسْقِنِي بِمَا سَقَيْتَنِي بِالْأَمْسِ

He said, 'When it was from the next morning, Rasool-Allah[saww] entered to see (Syeda) Fatima[asws]. When Ali[asws] sighted Rasool-Allah[saww], greeted unto him[saww] and smiled in his[saww] face and gestured towards him[saww]: 'Take me[asws] to you[saww] and quench me[asws] what you[saww] had quenched me[asws] with yesterday'.

قَالَ فَأَخَذَهُ رَسُولُ اللَّهِ ص فَقَالَتْ فَاطِمَةُ عَرَفَهُ وَ رَبِّ الْكَعْبَةِ قَالَ فَلِكَلَامِ فَاطِمَةَ سُمِّيَ ذَلِكَ الْيَوْمُ يَوْمَ عَرَفَةَ يَعْنِي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع عَرَفَ رَسُولَ اللَّهِ ص

He said, 'Rasool-Allah[saww] held him[asws]. Fatima[asws] said, 'By the Lord[azwj] of the Kabah, he[asws] recognises him[saww]!' Due to the speech of Fatima[asws], that day was named as the day of Arafat (recognition), meaning that Amir Al-Momineen[asws] recognised Rasool-Allah[saww].

فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ وَ كَانَ الْعَاشِرَ مِنْ ذِي الْحِجَّةِ أَذَّنَ أَبُو طَالِبٍ فِي النَّاسِ أَذَاناً جَامِعاً وَ قَالَ هَلُمُّوا إِلَى وَلِيمَةِ ابْنِي عَلِيٍّ قَالَ وَ نَحَرَ ثَلَاثَمِائَةٍ مِنَ الْإِبِلِ وَ أَلْفَ رَأْسٍ مِنَ الْبَقَرِ وَ الْغَنَمِ وَ اتَّخَذَ وَلِيمَةً عَظِيمَةً وَ قَالَ مَعَاشِرَ النَّاسِ أَلَا مَنْ أَرَادَ مِنْ طَعَامِ عَلِيٍّ وَلَدِي فَهَلُمُّوا وَ طُوفُوا بِالْبَيْتِ سَبْعاً سَبْعاً وَ ادْخُلُوا وَ سَلِّمُوا عَلَى وَلَدِي عَلِيٍّ فَإِنَّ اللَّهَ شَرَّفَهُ وَ لِفِعْلِ أَبِي طَالِبٍ شُرِّفَ يَوْمُ النَّحْرِ.

When it was the third day, and it was the tenth from Zil Hajj, Abu Talib[asws] proclaimed among the people with a comprehensive proclamation, and said: 'Come to a feast of my[asws] son[asws] Ali[asws]!' And he[as] slaughtered three hundred from the camels and a thousand heads from the cows and the sheep and took (to giving out) a large banquet, and said: 'Community of people! One who was the food of my[as] son[asws] Ali[asws], let him come and perform Tawaaf of the House (Kabah), seven, seven (circuits), and enter and greet unto my[as] son[asws] Ali[asws]!' Thus Allah[azwj] ennobled him[asws] due to the deed of Abu Talib[asws] the nobility of the day of the sacrifice''.

Explanatory note: -

بيان: لا يخفى مخالفة هذا الخبر لما مر من التواريخ و يمكن حمله على النسيء الذي كانت قريش ابتدعوه في الجاهلية بأن يكون ولادته ع في رجب أو شعبان.

The differing in this Hadeeth is not hidden to what has passed from the historical accounts, and it is possible it is carried upon the forgetfulness which Quraysh had innovated it during the pre-Islamic period that his[asws] birth happened to be in Rajab or Shaban'.[51] (P.s. – This is what you would expect from Ayesha and Anas Bin Malik narrating)

38- كَنْزُ الْكَرَاجُكِيِّ، رَوَى الْمُحَدِّثُونَ وَ سَطَرَ الْمُصَنِّفُونَ أَنَّ أَبَا طَالِبٍ وَ امْرَأَتَهُ فَاطِمَةَ بِنْتَ أَسَدٍ رِضْوَانُ اللَّهِ عَلَيْهِمَا لَمَّا كَفَلَا رَسُولَ اللَّهِ ص اسْتَبْشَرَا بِغُرَّتِهِ وَ اسْتَسْعَدَا بِطَلْعَتِهِ وَ اتَّخَذَاهُ وَلَداً لِأَنَّهُمَا لَمْ يَكُونَا رُزِقَا مِنَ الْوَلَدِ أَحَداً ثُمَّ إِنَّهُ نَشَأَ أَحْسَنَ نُشُوءٍ وَ أَحْسَنَهُ وَ أَفْضَلَهُ وَ أَيْمَنَهُ

(The book) 'Kunz' Al Karajaki – It is reported by the narrators and writings of the compilers,

'Abu Talib[asws] and his[as] wife Fatima[asws] Bint Asad[as], may Allah[azwj] be Pleased with them[as] both, when took the responsibility of Rasool-Allah[saww], were cheerful at his[saww] honour and prepared for his[saww] emergence, and they[as] took him[saww] as a son[saww] of theirs[as], because they[as] did not happen to have been graced with any child, then he[saww] would grow up with excellent upbringing, and his[saww] excellence and merits and auspiciousness.

فَرَأَى فَاطِمَةَ وَ رَغْبَتَهَا فِي الْوَلَدِ فَقَالَ لَهَا يَا أُمَّهْ قَرِّبِي قُرْبَاناً لِوَجْهِ اللَّهِ تَعَالَى خَالِصاً وَ لَا تُشْرِكِي مَعَهُ أَحَداً فَإِنَّهُ يَرْضَاهُ مِنْكِ وَ يَتَقَبَّلُهُ وَ يُعْطِيكِ طَلِبَتَكِ وَ يُعَجِّلُهُ

(Syeda) Fatima[asws] viewed and she[as] became desirous regarding the child. He[saww] said to her[as]: 'O mother[as]! Offer an offering for the Face of Allah[azwj] the Exalted sincerely and do not associate with Him[azwj], for He[azwj] would be Pleased from you[as] and Accept it and Give you[as] your[as] request and Hasten it'.

فَامْتَثَلَتْ فَاطِمَةُ أَمْرَهُ وَ قَرَّبَتْ قُرْبَاناً لِلَّهِ تَعَالَى خَالِصاً وَ سَأَلَتْهُ أَنْ يَرْزُقَهَا وَلَداً ذَكَراً فَأَجَابَ اللَّهُ تَعَالَى دُعَاءَهَا وَ بَلَّغَ مُنَاهَا وَ رَزَقَهَا مِنَ الْأَوْلَادِ خَمْسَةً- عَقِيلًا ثُمَّ طَالِباً ثُمَّ جَعْفَراً ثُمَّ عَلِيّاً ثُمَّ أُخْتَهُمْ فَاخِتَةَ الْمَعْرُوفَةَ بِأُمِّ هَانِئٍ

(Syeda) Fatima[asws] complied with his[saww] instruction and offered and offering for Allah[azwj] the Exalted sincerely and asked Him[azwj] to Grace her[as] a male child. Allah[azwj] the Exalted Answered her[as] supplication and her[as] wish was reached, and she[as] was graced five children – Aqeel, then Talib, then Ja'far[as], then Ali[asws], then their sister Fakhta - the one well-known as Umm Hany.

فَمِمَّا جَاءَ مِنْ حَدِيثِهَا قَبْلَ أَنْ تُرْزَقَ أَوْلَادَهَا أَنَّهَا جَلَسَتْ يَوْماً تَتَحَدَّثُ مَعَ عَجَائِزِ الْعَرَبِ وَ الْفَوَاطِمِ مِنْ قُرَيْشٍ مِنْهُمْ فَاطِمَةُ ابْنَةُ عَمْرِو بْنِ عَائِذِ بْنِ عِمْرَانَ بْنِ مَخْزُومٍ جَدَّةُ رَسُولِ اللَّهِ ص لِأَبِيهِ وَ فَاطِمَةُ ابْنَةُ زَائِدَةَ بْنِ الْأَصَمِّ أُمُّ خَدِيجَةَ وَ فَاطِمَةُ ابْنَةُ عَبْدِ اللَّهِ بْنِ رِزَامٍ وَ فَاطِمَةُ ابْنَةُ الْحَارِثِ وَ تَمَامُ الْفَوَاطِمِ الَّتِي انْتَمَى إِلَيْهِنَّ رَسُولُ اللَّهِ ص- أُمُّ قُصَيٍّ وَ هِيَ ابْنَةُ نَضْرٍ

[51] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 37

From what has come from her[as] Hadeeth is that before she[as] was graced her[as] children, one day she[as] was seated discussing with the old women of the Arabs and the 'Fatimas' from Quraysh, from them was Fatima daughter of Amro Bin Aaiz Bin Imran Bin Makhzum, a grandmother of Rasool-Allah[saww] to his[saww] father[as], and Fatima daughter of Zaidah Bin Al-Asamma, mother of Khadeeja[asws], and Fatima daughter of Abdullah Bin Rizam, and Fatima daughter of Al-Haris, and all the Fatimas whom Rasool-Allah[saww] belonged to, Umm Qusay, and she is daughter of Nazr.

فَإِنَّهُنَّ لَجُلُوسٌ إِذْ أَقْبَلَ رَسُولُ اللَّهِ ص بِنُورِهِ الْبَاهِرِ وَ سَعْدِهِ الظَّاهِرِ وَ قَدْ تَبِعَهُ بَعْضُ الْكُهَّانِ يَنْظُرُ إِلَيْهِ وَ يُطِيلُ فِرَاسَتَهُ فِيهِ إِلَى أَنْ أَتَى إِلَيْهِنَّ فَسَأَلَهُنَّ عَنْهُ فَقُلْنَ هَذَا مُحَمَّدٌ ذُو الشَّرَفِ الْبَاذِخِ وَ الْفَضْلِ الشَّامِخِ فَأَخْبَرَهُنَّ الْكَاهِنُ بِمَا يَعْلَمُهُ مِنْ رَفِيعِ قَدْرِهِ وَ بَشَّرَهُنَّ بِمَا سَيَكُونُ مِنْ مُسْتَقْبَلِ أَمْرِهِ وَ أَنَّهُ سَيُبْعَثُ نَبِيّاً وَ يَنَالُ مَنَالًا عَلِيّاً

They were seated when Rasool-Allah[saww] with his[saww] dazzling Noor and his[saww] apparent happiness, and one of the sooth-sayers had followed him[saww], looking at him[saww] and prolonged his discernment regarding him[saww], until he ended up to them. He asked them about him[saww]. They said, 'This is Muhammad[saww], with the high nobility and lofty merits'. They informed the sooth-sayer with what he already knew of his[as] high worth and gave them glad tidings with what would be happening from his[saww] future affairs, and that he[saww] would be Sent as a Prophet[saww] and achieve an exalted achievement'.

قَالَ وَ إِنَّ الَّتِي تَكْفُلُهُ مِنْكُنَّ فِي صِغَرِهِ سَيَكْفُلُ لَهَا وَلَداً يَكُونُ عُنْصُرُهُ مِنْ عُنْصُرِهِ يَخْتَصُّهُ بِسِرِّهِ وَ بِصُحْبَتِهِ وَ يَحْبُوهُ بِمُصَافَاتِهِ وَ أُخُوَّتِهِ

He said, 'And that the one from you who took his[saww] responsibility during his[saww] young age, he[saww] will guarantee a son[asws] for her[as] to be his[saww] affiliate from his[saww] affiliates, specialising him[asws] with his[saww] secrets and with his[saww] accompaniment, and love him[asws] with his[saww] affection and his[saww] brother-hood'.

فَقَالَتْ لَهُ فَاطِمَةُ بِنْتُ أَسَدٍ رِضْوَانُ اللَّهِ عَلَيْهَا أَنَا الَّتِي كَفَلْتُهُ وَ أَنَا زَوْجَةُ عَمِّهِ الَّذِي يَرْجُوهُ وَ يُؤَمِّلُهُ

(Syeda) Fatima[asws] Bint Asad[as], may the Pleasure of Allah[azwj] be upon her[as], said to him, 'I[as] am the one who took his[saww] responsibility, and I[as] am married to his[saww] uncle[as] who wished and hoped for him[saww]'.

فَقَالَ إِنْ كُنْتِ صَادِقَةً فَسَتَلِدِينَ غُلَاماً عَلَّاماً مِطْوَاعاً لِرَبِّهِ هُمَاماً اسْمُهُ عَلَى ثَلَاثَةِ أَحْرُفٍ يَلِي هَذَا النَّبِيَّ فِي جَمِيعِ أُمُورِهِ وَ يَنْصُرُهُ فِي قَلِيلِهِ وَ كَثِيرِهِ حَتَّى يَكُونَ سَيْفَهُ عَلَى أَعْدَائِهِ وَ بَابَهُ لِأَوْلِيَائِهِ

He said, 'If you[as] were truthful, then you[as] will be blessed with a boy[asws], being a Sign, obedient to his[asws] Lord[azwj], brave. His[asws] name would be upon three letters, following this Prophet[saww] in the entirety of his[saww] matters, and helping him[saww] in his[saww] little and his[saww] more, until he[asws] would become his[saww] against his[saww] enemies, and his[saww] door for his[saww] friends.

يُفَرِّجُ عَنْ وَجْهِهِ الْكُرُبَاتِ وَ يَجْلُو عَنْهُ حِنْدِسَ الظُّلُمَاتِ تَهَابُ صَوْلَتَهُ أَطْفَالُ الْمِهَادِ وَ تَرْتَعِدُ مِنْ خِيفَتِهِ الْفَرَائِصُ عَنِ الْجِلَادِ لَهُ فَضَائِلُ شَرِيفَةٌ وَ مَنَاقِبُ مَعْرُوفَةٌ وَ صِلَةٌ مَنِيعَةٌ وَ مَنْزِلَةٌ رَفِيعَةٌ يُهَاجِرُ إِلَى النَّبِيِّ فِي طَاعَتِهِ وَ يُجَاهِدُ بِنَفْسِهِ فِي نُصْرَتِهِ وَ هُوَ وَصِيُّهُ الدَّافِنُ لَهُ فِي حُجْرَتِهِ

He[asws] would relive the worries from his[saww] face and eradicate the darkness from him[saww], the darkness inflaming the cradles of the children, and the limbs of the executioners would tremble from fearing him[asws], having noble merits and well known virtues, and invincible connections, and high status. He[asws] would emigrate to the Prophet[saww] being in his[saww] obedience, and fight with his[asws] own self and help him[saww] and he[asws] is his[saww] successor[asws], the defender of his[asws] in his[as] chamber'.

قَالَتْ أُمُّ عَلِيٍّ ع فَجَعَلْتُ أُفَكِّرُ فِي قَوْلِ الْكَاهِنِ فَلَمَّا كَانَ اللَّيْلُ رَأَيْتُ فِي مَنَامِي كَأَنَّ جِبَالَ الشَّامِ قَدْ أَقْبَلَتْ تَدِبُّ وَ عَلَيْهَا جَلَابِيبُ الْحَدِيدِ وَ هِيَ تَصِيحُ مِنْ صُدُورِهَا بِصَوْتٍ مَهُولٍ فَأَسْرَعَتْ فَأَقْبَلَتْ نَحْوَهَا جِبَالُ مَكَّةَ وَ أَجَابَتْهَا بِمِثْلِ صِيَاحِهَا وَ أَهْوَلَ وَ هِيَ تَتَهَيَّجُ كَالشَّرَدِ الْمُحْمَرِّ وَ أَبُو قُبَيْسٍ يَنْتَفِضُ كَالْفَرَسِ وَ فِصَالُهُ تَسْقُطُ عَنْ يَمِينِهِ وَ شِمَالِهِ يَلْتَقِطُونَ ذَلِكَ فَلَقَطْتُ مَعَهُمْ أَرْبَعَةَ أَسْيَافٍ وَ بَيْضَةً حَدِيدَةً مُذَهَّبَةً

The mother[as] of Ali[asws] said, 'I[as] went on thinking regarding the words of the sooth-sayer. When it was the night, I[as] saw in my[as] dream as if the mountain of Syria had come walking and upon it were iron coverings, and it was shouting from its middle with a loud voice. It quickened towards a mountain of Makkah and it answered with similar to its shout and more terrifying, and it was agitated like glowing red, and (mount) Abu Qubeys was trembling like the horse, and its young were falling on its right and its left, and (the people) were picking that. So, I[as] picked up along with them, four swords and an iron helmet, gold plated.

فَأَوَّلَ مَا دَخَلْتُ مَكَّةَ سَقَطَتْ مِنْهَا سَيْفٌ فِي مَاءٍ فَغَيَّرَ وَ طَارَ وَ الثَّانِي فِي الْجَوِّ فَاسْتَمَرَّ وَ سَقَطَ الثَّالِثُ إِلَى الْأَرْضِ فَانْكَسَرَ وَ بَقِيَ الرَّابِعُ فِي يَدِي مَسْلُولًا فَبَيْنَا أَنَا بِهِ أَصُولُ إِذَا صَارَ السَّيْفُ شِبْلًا فَتَبَيَّنْتُهُ فَصَارَ لَيْثاً مَهُولًا

When I[as] entered Makkah, the first sword from these fell into the water and was immersed. It changed and flew away, and the second went in the air, and kept going, and the third fell into the ground and broke, and the fourth remained in my[as] hand, unsheathed. While I[as] was with it when it leapt and the sword became a (lion) cub, it manifested and became a terrifying lion.

فَخَرَجَ عَنْ يَدِي وَ مَرَّ نَحْوَ الْجَبَالِ يَجُوبُ بَلَاطِحَهَا وَ يَخْرِقُ صَلَاطِحَهَا وَ النَّاسُ مِنْهُ مُشْفِقُونَ وَ مِنْ خَوْفِهِ حَذِرُونَ إِذْ أَتَى مُحَمَّدٌ فَقَبَضَ عَلَى رَقَبَتِهِ فَانْقَادَ لَهُ كَالظَّبْيَةِ الْأَلُوفِ فَانْتَبَهْتُ وَ قَدْ رَاعَنِي الرَّمَعُ وَ الْفَزَعُ فَالْتَمَسْتُ الْمُفَسِّرِينَ وَ طَلَبْتُ الْقَائِفِينَ وَ الْمُخْبِرِينَ

It went out from my[as] hand and passed towards the mountain scouring its blade and puncturing its solidness, and the people were fearful from it, and they were being cautious from its fear, when Muhammad[saww] came and grabbed upon its neck and towed it like the antelope to the feeding. I[as] woke up, and the trepidation and the panic had scared me[as]. So, I[as] sought the interpreters, and sought the lineage experts, and the informants.

فَوَجَدْتُ كَاهِناً زَجَرَ لِي بِحَالِي وَ أَخْبَرَنِي بِمَنَامِي وَ قَالَ لِي أَنْتِ تَلِدِينَ أَرْبَعَةَ أَوْلَادٍ ذُكُورٍ وَ بِنْتاً بَعْدَهُمْ وَ إِنَّ أَحَدَ الْبَنِينَ يُغْرَقُ وَ الْآخَرُ يُقْتَلُ فِي الْحَرْبِ وَ الْآخَرُ يَمُوتُ وَ يَبْقَى لَهُ عَقِبٌ وَ الرَّابِعُ يَكُونُ إِمَاماً لِلْخَلْقِ صَاحِبَ سَيْفٍ وَ حَقٍّ ذَا فَضْلٍ وَ بَرَاعَةٍ يُطِيعُ النَّبِيَّ الْمَبْعُوثَ أَحْسَنَ طَاعَةٍ

I[as] found a sooth-sayer who could foretell my[as] state for me[as] and inform me[as] of my[as] dream, and he said to me[as], 'You[as] will be blessed with four male children and a daughter after them, and that one of the sons would drown, and the other would be killed in the war, and the one would be dying, and there would remain a posterity for him, and the fourth

would happen to be an Imam[asws] of the people, owner of the sword and truth, with merits and excellence in ingenuity, obeying the Sent Prophet[saww] with excellent obedience'.

فَقَالَتْ فَاطِمَةُ فَلَمْ أَزَلْ مُفَكِّرَةً فِي ذَلِكَ وَ رُزِقْتُ بَنِيَّ الثَّلَاثَةَ عَقِيلًا وَ طَالِباً وَ جَعْفَراً ثُمَّ حَمَلْتُ بِعَلِيٍّ ع فِي عَشْرِ ذِي الْحِجَّةِ فَلَمَّا كَانَ الشَّهْرُ الَّذِي وَلَدْتُهُ فِيهِ وَ كَانَ شَهْرَ رَمَضَانَ رَأَيْتُ فِي مَنَامِي كَأَنَّ عَمُودَ حَدِيدٍ قَدِ انْتُزِعَ مِنْ أُمِّ رَأْسِي ثُمَّ سَطَعَ فِي الْهَوَاءِ حَتَّى بَلَغَ السَّمَاءَ ثُمَّ رُدَّ إِلَيَّ

(Syeda) Fatima[asws] said, 'I[as] did not cease to be thinking regarding that, and I[as] had been three sons – Aqeel, and Talib and Ja'far[as]. Then I[as] was expecting Ali[asws] during the tenth of Zil Hajj. When it was the month in which I[as] was to be blessed with him[as], and it was the month of Ramazan, I[as] saw in my[as] dream as if a pillar of iron had been snatched from the top of my[as] head, then spread in the air until it reached the sky, then returned to me[as].

فَقُلْتُ مَا هَذَا فَقِيلَ لِي هَذَا قَاتِلُ أَهْلِ الْكُفْرِ وَ صَاحِبُ مِيثَاقِ النَّصْرِ بَأْسُهُ شَدِيدٌ يُفْزَعُ مِنْ خِيفَتِهِ وَ هُوَ مَعُونَةُ اللَّهِ لِنَبِيِّهِ وَ تَأْيِيدُهُ عَلَى عَدُوِّهِ

I[as] said, 'What is this?' It was said to me[as], 'This is a killer of the people of Kufr, and owner of the covenant of victory. His[asws] prowess is intense, they would panic from fearing him[asws], and he[asws] is the Assistance of Allah[azwj] to His[azwj] Prophet[saww] and His[azwj] Aid against his[saww] enemies'.

قَالَتْ فَوَلَدْتُ عَلِيّاً

She[asws] said, 'And I[asws] was blessed with Ali[asws]''.

وَ جَاءَ فِي الْحَدِيثِ أَنَّهَا دَخَلَتِ الْكَعْبَةَ عَلَى مَا جَرَتْ بِهِ عَادَتُهَا فَصَادَفَ دُخُولُهَا وَقْتَ وِلَادَتِهَا فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ ع دَاخِلَهَا وَ كَانَ ذَلِكَ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ وَ لِرَسُولِ اللَّهِ ص ثَلَاثُونَ سَنَةً عَلَى الْكَمَالِ فَتَضَاعَفَ ابْتِهَاجُهُ بِهِ وَ تَمَامُ مَسَرَّتِهِ وَ أَمَرَهَا أَنْ تَجْعَلَ مَهْدَهُ جَانِبَ فرشته [فِرَاشِهِ]

And it has come in the Hadeeth that she[as] entered the Kabah upon what had been in accordance with her[as] habit, but her[as] entry happened to be at the time of the coming of Amir Al-Momineen[asws] inside it, and that was during the middle of the month of Ramazan, and for Rasool-Allah[saww] there were thirty years upon the perfection. His[as] joy doubled with him[asws] and his[saww] happiness was complete, and he[saww] instructed her[as] to make his[asws] cradle to be beside his[saww] bed.

وَ كَانَ يَلِي أَكْثَرَ تَرْبِيَتِهِ وَ يُرَاعِيهِ فِي نَوْمِهِ وَ يَقَظَتِهِ وَ يَحْمِلُهُ عَلَى صَدْرِهِ وَ كَتِفِهِ وَ يَحْبُوهُ بِأَلْطَافِهِ وَ تُحَفِهِ وَ يَقُولُ هَذَا أَخِي وَ صَفِيِّي وَ نَاصِرِي وَ وَصِيِّي

And he[saww] took charge of most of his[asws] upbringing and he[saww] would take care of him[asws] during his[asws] sleep, and carry him[asws] upon his[saww] chest and his[saww] shoulders, and loved him[asws] with his[saww] kindness and his[saww] gifts, and he[saww] would say: 'This is my[saww] brother[asws], and my[saww] elite, and my[saww] helper, and my[saww] successor[asws]'.

فَلَمَّا تَزَوَّجَ النَّبِيُّ ص خَدِيجَةَ أَخْبَرَهَا بِوَجْدِهَا بِعَلِيٍّ ع وَ مَحَبَّتِهِ فَكَانَتْ تَسْتَزِيدُهُ وَ تُزَيِّنُهُ وَ تُحَلِّيهِ وَ تُلْبِسُهُ وَ تُرْسِلُهُ مَعَ وَلَائِدِهَا وَ يَحْمِلُهُ خَدَمُهَا فَيَقُولُ النَّاسُ هَذَا أَخُو مُحَمَّدٍ وَ أَحَبُّ الْخَلْقِ إِلَيْهِ وَ قُرَّةُ عَيْنِ خَدِيجَةَ وَ مَنِ اشْتَمَلَتِ السَّعَادَةُ عَلَيْهِ

When the Prophet[saww] married to (Syeda) Khadeeja[asws], informed her[as] of his[saww] feelings with Ali[asws] and his[saww] love. She[as] used to increase it and adorn him[asws] and dress him[asws], and ornament him[asws], and clothe him[asws], and send him[asws] with her[as] children, and her[as]

servants would carry him[asws]. The people were saying, 'This is a brother[asws] of Muhammad[saww], and the most beloved of the people to him[saww], and delight of the eyes of Khadeeja[asws], and the one[asws] the happiness is inclusive upon'.

وَ كَانَتْ أَلْطَافُ خَدِيجَةَ تُطْرِقُ مَنْزِلَ أَبِي طَالِبٍ لَيْلًا وَ نَهَاراً وَ صَبَاحاً وَ مَسَاءً ثُمَّ إِنَّ قُرَيْشاً أَصَابَتْهَا أَزْمَةٌ مُهْلِكَةٌ وَ سَنَةٌ مُجْدِبَةٌ مُنْهِكَةٌ وَ كَانَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ ذَا مَالٍ يَسِيرٍ وَ عِيَالٍ كَثِيرٍ فَأَصَابَهُ مَا أَصَابَ قُرَيْشاً مِنَ الْعُدْمِ وَ الْإِضَاقَةِ وَ الْجُهْدِ وَ الْفَاقَةِ

And the politeness of Khadeeja[asws] was that she[as] would knock on the door of Abu Talib[asws] at night and day, and morning and evening. Then Quraysh were afflicted with fatal crisis, a year of severe drought, and Abu Talib[asws], may Allah[azwj] be Pleased from him[as] was with little wealth and a log of dependants, so it affected him[as] what had affected Quraysh, from having nothing, and the troubles, and the efforts, and the destitution.

فَعِنْدَ ذَلِكَ دَعَا رَسُولُ اللَّهِ عَمَّهُ الْعَبَّاسَ فَقَالَ لَهُ يَا أَبَا الْفَضْلِ إِنَّ أَخَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ مُخْتَلُّ الْحَالِ ضَعِيفُ النَّهْضَةِ وَ الْعَزْمَةِ وَ قَدْ نَالَهُ مَا نَزَلَ بِالنَّاسِ مِنْ هَذِهِ الْأَزْمَةِ وَ ذُو الْأَرْحَامِ أَحَقُّ بِالرِّفْدِ وَ أَوْلَى مَنْ حَمَلَ الْكَلَّ فِي سَاعَةِ الْجَهْدِ

During that, Rasool-Allah[saww] called his[saww] uncle Al-Abbas and said 'O Abu Al-Fazl! Your brother Abu Talib[asws] is with a lot of dependants, deficient state, weak advancement and determination, and it has afflicted him[as] what has befallen the people, from this crisis, and the ones with kinship are more rightful with the support, and foremost with carrying the children in time of struggle.

فَانْطَلِقْ بِنَا إِلَيْهِ لِنُعِينَهُ عَلَى مَا هُوَ عَلَيْهِ فَلْنَحْمِلَ عَنْهُ بَعْضَ أَثْقَالِهِ وَ نُخَفِّفَ عَنْهُ مِنْ عِيَالِهِ يَأْخُذُ كُلُّ وَاحِدٍ مِنَّا وَاحِداً مِنْ بَنِيهِ يَسْهُلُ عَلَيْهِ بِذَلِكَ مَا هُوَ فِيهِ

So, come with us[saww] to him[as] for us to assist him[as] upon what predicament he[as] is in, and let us carry part of his[as] burden on his[as] befall and lighten it from him[saww] from his[as] dependant. Each one of us should take one of his[as] sons, to ease upon him[as] with that, what situation he[as] is in'.

فَقَالَ لَهُ الْعَبَّاسُ نِعْمَ مَا رَأَيْتَ وَ الصَّوَابُ فِيمَا أَتَيْتَ هَذَا وَ اللَّهِ الْفَضْلُ الْكَرِيمُ وَ الْوَصْلُ الرَّحِيمُ

Al-Abbas said to him[saww], 'Good is what you[saww] have viewed and correct is what you[saww] have come with. By Allah[azwj]! This is the honourable merit and the maintaining of the kinship'.

فَلَقِيَا أَبَا طَالِبٍ فَصَبَّرَاهُ وَ لِفَضْلِ آبَائِهِ ذَكَّرَاهُ وَ قَالا لَهُ إِنَّا نُرِيدُ أَنْ نَحْمِلَ عَنْكَ بَعْضَ الْحَالِ فَادْفَعْ إِلَيْنَا مِنْ أَوْلَادِكَ مَنْ يَخِفُّ عَنْكَ بِهِ الْأَثْقَالُ

They met Abu Talib[asws] and exhorted patience to him[as] and reminded him[as] of the merits of his[as] forefathers[as], and said to him[as]: 'We want to carry one of the situation from you[as], so hand over from your[as] children to us what would lighten the burden from you[as] by it'.

قَالَ أَبُو طَالِبٍ إِذَا تَرَكْتُمَا لِي عَقِيلًا وَ طَالِباً فَافْعَلَا مَا شِئْتُمَا فَأَخَذَ الْعَبَّاسُ جَعْفَراً وَ أَخَذَ رَسُولُ اللَّهِ ص عَلِيّاً فَانْتَجَبَهُ لِنَفْسِهِ وَ اصْطَفَاهُ لِمُهِمِّ أَمْرِهِ وَ عَوَّلَ عَلَيْهِ فِي سِرِّهِ وَ جَهْرِهِ وَ هُوَ مُسَارِعٌ لِمَرْضَاتِهِ مُوَفَّقٌ لِلسَّدَادِ فِي جَمِيعِ حَالاتِهِ

Abu Talib[asws] said: 'When you were to leave Aqeel and Talib for me[as], you can do whatever you so desire to'. So Al-Abbas took Ja'far[as] and Rasool-Allah[saww] took Ali[asws]. He[saww] chose him[asws] for himself[saww], and selected him[asws] for his[saww] important matters. He[saww] relied upon him[asws] regarding his[saww] secrets, and he[asws] would be quick to his[saww] pleasure, in accordance to the guidance in the entirety of his[asws] situations.

وَ كَانَ رَسُولُ اللَّهِ ص فِي ابْتِدَاءِ طُرُوقِ الْوَحْيِ إِلَيْهِ كُلَّمَا هَتَفَ بِهِ هَاتِفٌ أَوْ سَمِعَ مِنْ حَوْلِهِ رَجْفَةَ رَاجِفٍ أَوْ رَأَى رُؤْيَا أَوْ سَمِعَ كَلَاماً يُخْبِرُ بِذَلِكَ خَدِيجَةَ وَ عَلِيّاً ع وَ يَسْتَسِرُّهُمَا هَذِهِ الْحَالَ

And Rasool-Allah[saww], in the beginning of the descent of the Revelation to him[saww], every time a caller called with it or he[saww] heard a trembling sound from around him[saww], or saw a dream, or heard a speech, would inform Khadeeja[asws] and Ali[asws] with that, and would tell them to keep this state a secret.

فَكَانَتْ خَدِيجَةُ تُثَبِّتُهُ وَ تُصَبِّرُهُ وَ كَانَ عَلِيٌّ ع يُهَنِّئُهُ وَ يُبَشِّرُهُ وَ يَقُولُ لَهُ وَ اللَّهِ يَا ابْنَ عَمِّ مَا كَذَبَ عَبْدُ الْمُطَّلِبِ فِيكَ وَ لَقَدْ صَدَقَتِ الْكُهَّانُ فِيمَا نَسَبَتْهُ إِلَيْكَ

So, (Syeda) Khadeeja[asws] used to confirm him[saww] and advise him[saww] to be patient, and Ali[asws] used to congratulate him[saww] and give him[saww] glad tidings, and saying to him[saww], 'By Allah[azwj], O son[saww] of uncle[as]! Abdul Muttalib[asws] has not lied regarding you[saww], and it has ratified the sooth-sayers regarding what had been attributed to you[saww]'.

وَ لَمْ يَزَلْ كَذَلِكَ إِلَى أَنْ أُمِرَ ص بِالتَّبْلِيغِ فَكَانَ أَوَّلُ مَنْ آمَنَ بِهِ مِنَ النِّسَاءِ خَدِيجَةَ وَ مِنَ الذُّكُورِ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ عُمُرُهُ يَوْمَئِذٍ عَشْرُ سِنِينَ.

And he[saww] did not cease to be like that until he[saww] was Commanded with the delivery. So, the first one from the women to believe him[saww] was (Syeda) Khadeeja[asws], and from males it was Amir Al-Momineen Ali[asws] ibn Abu Talib[asws], and on that day his[asws] age was of ten years''.[52]

[52] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 1 H 38

باب 2 أسمائه و عللها

CHAPTER 2 – HIS[asws] NAMES AND THEIR REASONS

1- مع، معاني الأخبار الطَّالَقَانِيُّ عَنِ الْجَلُودِيِّ عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنْ رَجَاءِ بْنِ سَلَمَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ- بَعْدَ مُنْصَرَفِهِ مِنَ النَّهْرَوَانِ وَ بَلَغَهُ أَنَّ مُعَاوِيَةَ يَسُبُّهُ وَ يَلْعَنُهُ وَ يَقْتُلُ أَصْحَابَهُ

(The book) 'Ma'any Al Akhbar' – Al Talaqani, from Al Jaloudi, from Al Mugheira Bin Muhammad, from Raja'a Bin Salamah, from Amro Bin Shimr, from Jabir Al Jufy,

'From Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: 'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] addressed at Al-Kufa, after his[asws] leaving from Al-Nahrwan, and it had reached him[asws] that Muawiya was reviling him[asws] and cursing him[asws] and killing his[asws] companions.

فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَنْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثُمَّ قَالَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا ذَكَرْتُ مَا أَنَا ذَاكِرُهُ فِي مَقَامِي هَذَا

He[asws] stood to address. He[asws] praised Allah[azwj] and extolled upon Him[azwj] and sent Salawaat upon Rasool-Allah[saww], and mentioned what Bounties Allah[azwj] had Favoured upon His[azwj] Prophet[saww] and upon him[asws], then said: 'Had there not been for a Verse in the Book of Allah[azwj] what it Mentions, I[asws] would not be mentioning it in this position of mine[asws].

يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نِعَمِكَ الَّتِي لَا تُحْصَى وَ فَضْلِكَ الَّذِي لَا يُنْسَى

Allah[azwj] Mighty and Majestic Says: ***And as for the Favour of your Lord, so do announce (it) [93:11]***. O Allah[azwj]! For You[azwj] is the Praise upon Your[azwj] Favours which cannot be counted, and Your[azwj] Grace which cannot be forgotten.

يَا أَيُّهَا النَّاسُ إِنَّهُ بَلَغَنِي مَا بَلَغَنِي وَ إِنِّي أُرِيتُ قَدِ اقْتَرَبَ أَجَلِي وَ كَأَنِّي بِكُمْ وَ قَدْ جَهِلْتُمْ أَمْرِي وَ أَنَا تَارِكٌ فِيكُمْ مَا تَرَكَهُ رَسُولُ اللَّهِ ص- كِتَابَ اللَّهِ وَ عِتْرَتِي وَ هِيَ عِتْرَةُ الْهَادِي إِلَى النَّجَاةِ خَاتَمِ الْأَنْبِيَاءِ وَ سَيِّدِ النُّجَبَاءِ وَ النَّبِيِّ الْمُصْطَفَى

O you people! It has reached me[asws] what has reached me[asws], and I[asws] have been Shown that my[asws] (end of) term has drawn near and it is as if I[asws] am with you[asws] and you have ignored by orders, and I[asws] am leaving behind among you what Rasool-Allah[saww] had left behind – Book of Allah[azwj] and my[asws] family[asws], and it is a family[asws] of guidance to the salvation of the last of the Prophets[as], and chief of the captains, and the Chosen Prophet[saww].

يَا أَيُّهَا النَّاسُ لَعَلَّكُمْ لَا تَسْمَعُونَ قَائِلًا يَقُولُ مِثْلَ قَوْلِي بَعْدِي إِلَّا مُفْتَرٍ وَ أَنَا أَخُو رَسُولِ اللَّهِ ص وَ ابْنُ عَمِّهِ وَ سَيْفُ نَقِمَتِهِ وَ عِمَادُ نُصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُوتِمُ الْبَنِينَ وَ الْبَنَاتِ أَنَا قَابِضُ الْأَرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِي لَا يَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

O you people! Perhaps you will not be listening to a speaker saying similar to my[asws] words after me[asws] except a fabricator, and I[asws] am brother[asws] of Rasool-Allah[saww], and son[asws] of his[saww] uncle[as], and his[saww] avenging sword, and pillar of his[asws] help and its prowess, and its severity. I[asws] am a rotating mill of Hell and its crushing teeth. I[asws] am completion of the

sons and daughters, I[asws] am capturer of the souls and the Prowess of Allah[azwj] which cannot be repelled by the criminal people.

أَنَا مُجَدِّلُ الْأَبْطَالِ وَ قَاتِلُ الْفُرْسَانِ وَ مُبِيدُ مَنْ كَفَرَ بِالرَّحْمَنِ وَ صِهْرُ خَيْرِ الْأَنَامِ أَنَا سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ خَيْرِ الْأَنْبِيَاءِ أَنَا بَابُ مَدِينَةِ الْعِلْمِ وَ خَازِنُ عِلْمِ رَسُولِ اللَّهِ وَ وَارِثُهُ وَ أَنَا زَوْجُ الْبَتُولِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ التَّقِيَّةِ الزَّكِيَّةِ الْبَرَّةِ الْمَهْدِيَّةِ حَبِيبَةِ حَبِيبِ اللَّهِ وَ خَيْرِ بَنَاتِهِ وَ سُلَالَتِهِ وَ رَيْحَانَةِ رَسُولِ اللَّهِ ص سِبْطَاهُ خَيْرُ الْأَسْبَاطِ وَ وَلَدَايَ خَيْرُ الْأَوْلَادِ

I[asws] am an arguer (to) the heroes and killer of the knights (horsemen), and a destroyer of the one who disbelieves in the beneficent, and in-law of the best of people. I[asws] am chief of the successors[asws], and successor[asws] of the best of Prophets[as]. I[asws] am city of the knowledge, and treasurer of knowledge of Rasool-Allah[saww] and his[saww] inheritor, and I[asws] am husband of the chaste chieftess of women of the worlds Fatima[asws], the pure, the righteous, the one narrated to (by Allah[azwj]), beloved of the Beloved of Allah[azwj], and best of his[saww] daughters, and his[saww] offspring, and aroma of the Rasool[saww], and his[saww] two grandsons[asws], the best of the grandsons, are my[asws] two sons[asws], best of the children.

هَلْ أَحَدٌ يُنْكِرُ مَا أَقُولُ أَيْنَ مُسْلِمُو أَهْلِ الْكِتَابِ أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا وَ فِي التَّوْرَاةِ بريء وَ فِي الزَّبُورِ أري وَ عِنْدَ الْهِنْدِ كبكر وَ عِنْدَ الرُّومِ بطريسا وَ عِنْدَ الْفُرْسِ حَبْتَرٌ وَ عِنْدَ التُّرْكِ بثير وَ عِنْدَ الزِّنْجِ حيتر وَ عِنْدَ الْكَهَنَةَ بويء وَ عِنْدَ الْحَبَشَةِ بشيك وَ عِنْدَ أُمِّي حَيْدَرَةُ وَ عِنْدَ ظِئْرِي مَيْمُونٌ وَ عِنْدَ الْعَرَبِ عَلِيٌّ وَ عِنْدَ الْأَرْمَنِ فريق وَ عِنْدَ أَبِي ظَهِيرٌ

Is there anyone who can deny what I[asws] am saying? Where are the acknowledgers of the people of the Book? I[asws], my[asws] name is in the Evangels as ‘Eliya’, and in the Torah as ‘Barie’, and in the Psalms as ‘Aarie’, and with the Indians is ‘Kaykar’, and with the Romans is ‘Batreesa’, and with the Persians is ‘Habter (Jabter)’, and with the Turks is ‘Bashir’, and with the Zanj is ‘Hayter’, and with the sooth-sayers is ‘Bawie’. And with the Ethiopians is ‘Bashreek’, and with my[asws] mother[as] is ‘Hyder’, and with my[asws] nurse-maid is ‘Maymoun’, and with the Arabs is ‘Ali’, and with the Armenians is ‘Fareeq’, and with my[asws] father[as] is ‘Zaheer’.

أَلَا وَ إِنِّي مَخْصُوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ احْذَرُوا أَنْ تَغْلِبُوا عَلَيْهَا فَتَضِلُّوا فِي دِينِكُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مَعَ الصَّادِقِينَ أَنَا ذَلِكَ الصَّادِقُ وَ أَنَا الْمُؤَذِّنُ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ- فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أَنَا ذَلِكَ الْمُؤَذِّنُ وَ قَالَ وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ

Indeed! And I[asws] am specialised in the Quran with names, I[asws] am being careful to overcome upon these for you will stray in your religion. Allah[azwj] Mighty and Majestic is Saying that Allah[azwj] is with the truthful, I[asws] am that truthful, and I[asws] am the proclaimer in the world and the Hereafter. Allah[azwj] Mighty and Majestic Says: ***Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]***, I[asws] am that proclaimer. And He[azwj] Said: ***And a proclamation from Allah and His Rasool [9:3]***, so I[asws] am that proclamation.

وَ أَنَا الْمُحْسِنُ يَقُولُ اللَّهُ عَزَّ وَ جَلَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ وَ أَنَا ذُو الْقَلْبِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ فِي ذلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ وَ أَنَا الذَّاكِرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ

And I[asws] am the good-doer Allah[azwj] Mighty and Majestic is saying: ***surely Allah is with the good doers [29:69]***; and I[asws] am with one with the heart Allah[azwj] Mighty and Majestic is

Saying: ***Surely, there is a Zikr in that for one who has a heart for him, [50:37]***; and I[asws] am the reminder (Zakir) Allah[azwj] Mighty and Majestic is Saying: ***Those who are recalling Allah standing and sitting and (lying) on their sides [3:191]***.

وَ نَحْنُ أَصْحابُ الْأَعْرافِ أَنَا وَ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ اللَّهِ فَالِقِ الْحَبِّ وَ النَّوَى لَا يَلِجُ النَّارَ لَنَا مُحِبٌّ وَ لَا يَدْخُلُ الْجَنَّةَ لَنَا مُبْغِضٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ عَلَى الْأَعْرافِ رِجالٌ يَعْرِفُونَ كُلًّا بِسِيماهُمْ

And we are ***the companions of the heights [7:48]***, I[asws], and my[asws] uncle (Hamza[as]), and my[asws] brother[as] Ja'far[as], and son[saww] of my[asws] uncle[as] (Rasool-Allah[saww]). By Allah[azwj] the Splitter of the seed! Not one who loves us would reach the Fire, nor would a hater to us[asws] would reach the Paradise. Allah[azwj] Mighty and Majestic is Saying: ***And upon the heights would be men recognising all by their marks, [7:46]***.

وَ أَنَا الصِّهْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ أَنَا الْأُذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ تَعِيَها أُذُنٌ واعِيَةٌ وَ أَنَا السَّلَمُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- وَ رَجُلًا سَلَماً لِرَجُلٍ

And relationship of marriage Allah[azwj] Mighty and Majestic is Saying: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***; and I[asws] am the retaining ear Allah[azwj] Mighty and Majestic is saying: ***and the retaining ear is preserving it [69:12]***; and I[asws] am the one wholly for Rasool-Allah[azwj], Allah[azwj] Mighty and Majestic is Saying: ***and a man wholly for one man [39:29]***.

وَ مِنْ وُلْدِي مَهْدِيُّ هَذِهِ الْأُمَّةِ أَلَا وَ قَدْ جُعِلْتُ مِحْنَتَكُمْ بِبُغْضِي يُعْرَفُ الْمُنَافِقُونَ وَ بِمَحَبَّتِي امْتَحَنَ اللَّهُ الْمُؤْمِنِينَ هَذَا عَهْدُ النَّبِيِّ الْأُمِّيِّ إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ

And from my[asws] sons[asws] is Mahdi[asws] of this community. Indeed! And your Test has been Made to be – by having my[asws] hatred the hypocrite is recognised, and by having my[asws] love Allah[azwj] Tests the Momineen. This is a pact of the Ummy Prophet[saww] to me[asws]: 'No one will love you[asws] except a Momin nor hate you[asws] except a hypocrite'.

وَ أَنَا صَاحِبُ لِوَاءِ رَسُولِ اللَّهِ ص فِي الدُّنْيَا وَ الْآخِرَةِ وَ رَسُولُ اللَّهِ فَرَطِي وَ أَنَا فَرَطُ شِيعَتِي وَ اللَّهُ لَا عَطِشَ مُحِبِّي وَ لَا خَافَ وَلِيِّي أَنَا وَلِيُّ الْمُؤْمِنِينَ وَ اللَّهُ وَلِيِّي حَسْبُ مُحِبِّي أَنْ يُحِبُّوا مَا أَحَبَ اللَّهُ وَ حَسْبُ مُبْغِضِي أَنْ يُبْغِضُوا مَا أَحَبَّ اللَّهُ

And I[asws] bearer of the flag of Rasool-Allah[saww] in the world and the Hereafter, and Rasool-Allah[saww] is my[asws] representative, and I[asws] am a representative of my[asws] Shias. By Allah[azwj]! Neither will the one loving me[asws] be thirsty nor will my[asws] friend be fearing. I[asws] am the guardian of the Momineen and Allah[azwj] is my[asws] Guardian. It suffices the ones who love me[asws] that they love what Allah[azwj] Loves, and it suffices the ones who hate me[asws] that they hate what Allah[azwj] Loves.

أَلَا وَ إِنَّهُ بَلَغَنِي أَنَّ مُعَاوِيَةَ سَبَّنِي وَ لَعَنَنِي اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيْهِ وَ أَنْزِلِ اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبَّ الْعَالَمِينَ رَبَّ إِسْمَاعِيلَ وَ بَاعِثَ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Indeed! And it has reached me[asws] that Muawiya is reviling me[asws] and cursing me[asws]. O Allah[azwj]! Intensify Your[azwj] Pressure upon him and Send down the Curses upon the deserving

ones. Ameen, Lord[azwj] of the worlds, Lord[azwj] of Ismail[as], and Sender of Ibrahim[as], You[azwj] are the Praise-worthy the Glorious!'

ثُمَّ نَزَلَ عَنْ أَعْوَادِهِ فَمَا عَادَ إِلَيْهَا حَتَّى قَتَلَهُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ

Then he[asws] descended from his[asws] pulpit and did not return to it until Ibn Muljim[la] killed him[asws].

قَالَ جَابِرٌ سَنَأْتِي عَلَى تَأْوِيلِ مَا ذَكَرْنَا مِنْ أَسْمَائِهِ أَمَّا قَوْلُهُ أَنَا اسْمِي فِي الْإِنْجِيلِ إِلْيَا فَهُوَ عَلِيٌّ بِلِسَانِ الْعَرَبِ وَ فِي التَّوْرَاةِ بريء مِنَ الشِّرْكِ وَ عِنْدَ الْكَهَنَةِ بوىء فَهُوَ مَنْ تَبَوَّأَ مَكَاناً وَ بَوَّأَ غَيْرَهُ مَكَاناً وَ هُوَ الَّذِي يُبَوِّئُ الْحَقَّ مَنَازِلَهُ وَ يُبْطِلُ الْبَاطِلَ وَ يُفْسِدُهُ

Jabir said, 'We shall come to the interpretation of what we mentioned from his[asws] names/ And for his[asws] words: 'I[asws], my[asws] name in the Evangel is 'Eliya', so it is Ali[asws] in the language of the Arabs; 'and in the Torah is 'Barie', (means) disavowed from the Shirk; and with the sooth-sayers is 'Bawie', it is the one taking command of a place and assumes another place, and he is the one who will place the truth in its place and falsify the falsehood and spoil it.

وَ فِي الزَّبُورِ أري وَ هُوَ السَّبُعُ الَّذِي يَدُقُّ الْعَظْمَ وَ يَفْرِسُ اللَّحْمَ وَ عِنْدَ الْهِنْدِ كبكر قَالَ يَقْرَءُونَ فِي كُتُبٍ عِنْدَهُمْ فِيهَا ذِكْرُ رَسُولِ اللَّهِ ص وَ ذُكِرَ فِيهَا أَنَّ نَاصِرَهُ كبكر وَ هُوَ الَّذِي إِذَا أَرَادَ شَيْئاً لَجَّ فِيهِ فَلَمْ يُفَارِقْهُ حَتَّى يَبْلُغَهُ

And in the Psalms it is 'Arie', and it is the predator which breaks the bones and picks the flesh; 'and with the Indians it is 'Kabkar', they are reading in the Books which are with them wherein is mention of Rasool-Allah[saww], and it is mentioned therein that his[saww] helper is (called) 'Kabkar', and he is the one who whenever he wants something, persists in it, so he does not separate from it until he reaches his aim.

وَ عِنْدَ الرُّومِ بطريسا قَالَ هُوَ مُخْتَلِسُ الْأَرْوَاحِ وَ عِنْدَ الْفُرْسِ حبتر وَ هُوَ الْبَازِي الَّذِي يَصْطَادُ وَ عِنْدَ التُّرْكِ بشير قَالَ هُوَ النَّمِرُ الَّذِي إِذَا وَضَعَ مِخْلَبَهُ فِي شَيْءٍ هَتَكَهُ وَ عِنْدَ الزِّنْجِ حيتر قَالَ هُوَ الَّذِي يَقْطَعُ الْأَوْصَالَ

'And with the Romans is 'Batreesa', it is the capturer of the souls; 'and with the Persians is 'Habtar', and it is the buzzard which hunts; 'and with the Turks is 'Bashir', it is the tiger who when he places his claws into something, tears it; 'and with Al-Zanj is 'Hayter', he is the one who cuts the joints.

وَ عِنْدَ الْحَبَشَةِ بشريك قَالَ هُوَ الْمُدَمِّرُ عَلَى كُلِّ شَيْءٍ أَتَى عَلَيْهِ وَ عِنْدَ أُمِّي حَيْدَرَةُ قَالَ هُوَ الْحَازِمُ الرَّأْيِ الْخَيِّرُ النِّقَابُ النَّظَّارُ فِي دَقَائِقِ الْأَشْيَاءِ

'And with the Ethiopians is 'Bashreek', it is the demolisher upon all things he comes to; 'and with my[asws] mother[as] is 'Hyder', he is the assertive of the good view, the implementer (of the matters), the watcher into the subtleties of things;

وَ عِنْدَ ظِئْرِي مَيْمُونٌ قَالَ جَابِرٌ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ ع قَالَ كَانَتْ ظِئْرُ عَلِيٍّ ع الَّتِي أَرْضَعَتْهُ امْرَأَةً مِنْ بَنِي هِلَالٍ خَلَّفَتْهُ فِي خِبَائِهَا وَ مَعَهُ أَخٌ لَهُ مِنَ الرَّضَاعَةِ وَ كَانَ أَكْبَرَ مِنْهُ سِنّاً بِسَنَةٍ إِلَّا أَيَّاماً وَ كَانَ عِنْدَ الْخِبَاءِ قَلِيبٌ

‘And with my[asws] nurse-maid is ‘Maymoun’. Jabir said, ‘Muhammad[asws] Bin Ali[asws] informed me saying: ‘The nurse-maid of Ali[asws] who breast-fed him[asws] was a woman from the clan of Hilal. He[asws] was left in her tent and with him[asws] was his[asws] brother from the breast-feeding, and he[asws] was older than him[asws] by a year, except by some days, and there was a well by the tent.

فَمَرَّ الصَّبِيُّ نَحْوَ الْقَلِيبِ وَ نَكَسَ رَأْسَهُ فِيهِ فَحَبَا عَلِيٌّ ع خَلْفَهُ فَتَعَلَّقَتْ رِجْلُ عَلِيٍّ ع بِطُنُبِ الْخَيْمَةِ فَجَرَّ الْحَبْلَ حَتَّى أَتَى عَلَى أَخِيهِ فَتَعَلَّقَ بِفَرْدِ قَدَمَيْهِ وَ فَرْدِ يَدَيْهِ أَمَّا الْيَدُ فَفِي فِيهِ وَ أَمَّا الرِّجْلُ فَفِي يَدِهِ

The child passed by towards the well and hanged his head into it, and Ali[asws] crawled behind him and a leg of Ali[asws] got stuck with a rope of the tent. He[asws] dragged the rope until he[asws] came to his[asws] brother, and hung on with one of his legs and one of his[asws] hands. As for the hand, it was in his[asws] mouth, and as for the leg, it was in his[asws] hand.

فَجَاءَتْهُ أُمُّهُ فَأَدْرَكَتْهُ فَنَادَتْ يَا لَلْحَيِّ يَا لَلْحَيِّ يَا لَلْحَيِّ مِنْ غُلَامٍ مَيْمُونٍ أَمْسَكَ عَلَى وَلَدِي فَأَخَذُوا الطِّفْلَ مِنْ عِنْدِ رَأْسِ الْقَلِيبِ وَ هُمْ يَعْجَبُونَ مِنْ قُوَّتِهِ عَلَى صِبَاهُ وَ لِتَعَلُّقِ رِجْلِهِ بِالطُّنُبِ وَ لِجَرِّهِ الطِّفْلَ حَتَّى أَدْرَكُوهُ

His mother came and caught him. She called out, ‘O the life! O the life! O the life from an auspicious (Maymoun) boy withholding my son!’ They took the child from the top of the well and they were astounded from his[asws] strength upon his youth, and the sticking of his[asws] leg with the rope and dragging the dragging it to the child until he[asws] came to him.

فَسَمَّتْهُ أُمُّهُ مَيْمُوناً أَيْ مُبَارَكاً فَكَانَ الْغُلَامُ فِي بَنِي هِلَالٍ يُعْرَفُ بِمُعَلَّقِ مَيْمُونٍ وَ وُلْدُهُ إِلَى الْيَوْمِ

His mother named him[asws] ‘Maymoun’ (auspicious), i.e., Blessed. Among the clan of Hilal, the boy was well known as ‘The one hung on to by the auspicious one[asws]’, and (so did) his children (name him as such) until today.

وَ عِنْدَ الْأَرْمَنِ فَرِيقٌ قَالَ الْفَرِيقُ الْجَسُورُ الَّذِي يَهَابُهُ النَّاسُ وَ عِنْدَ أَبِي ظَهِيرٌ قَالَ كَانَ أَبُوهُ يَجْمَعُ وُلْدَهُ وَ وُلْدَ إِخْوَتِهِ ثُمَّ يَأْمُرُهُمْ بِالصِّرَاعِ وَ ذَلِكَ خُلُقٌ فِي الْعَرَبِ فَكَانَ عَلِيٌّ ع يَحْسِرُ عَنْ سَاعِدَيْنِ لَهُ غَلِيظَيْنِ قَصِيرَيْنِ وَ هُوَ طِفْلٌ ثُمَّ يُصَارِعُ كِبَارَ إِخْوَتِهِ وَ صِغَارَهُمْ وَ كِبَارَ بَنِي عَمِّهِ وَ صِغَارَهُمْ فَيَصْرَعُهُمْ فَيَقُولُ أَبُوهُ ظَهَرَ عَلِيٌّ فَسَمَّاهُ ظَهِيراً

‘And with the Armenian is ‘Fareeq’, the ‘Fareeq’ is the courageous one the people fear; ‘and with my[asws] father[as] is ‘Zaheer’, his[asws] father[as] gathered his[as] children and children of his[as] brothers, then instructed them with the wrestling, and that was a mannerism among the Arabs. Ali[asws] used to regret upon there being two short hands of his[asws] while he[asws] was a child. Then he[asws] wrestled the elder brothers and their young ones, and older ones of the clan of his[asws] uncle, and their young ones. He[asws] wrestled them and his[asws] father[as] said: ‘Ali[asws] has prevailed’. So, he[as] named him[asws] ‘Zaheer’ (prevailer).

وَ عِنْدَ الْعَرَبِ عَلِيٌّ قَالَ جَابِرٌ اخْتَلَفَ النَّاسُ مِنْ أَهْلِ الْمَعْرِفَةِ لِمَ سُمِّيَ عَلِيٌّ عَلِيّاً فَقَالَتْ طَائِفَةٌ لَمْ يُسَمَّ أَحَدٌ مِنْ وُلْدِ آدَمَ قَبْلَهُ بِهَذَا الِاسْمِ فِي الْعَرَبِ وَ لَا فِي الْعَجَمِ إِلَّا أَنْ يَكُونَ الرَّجُلُ مِنَ الْعَرَبِ يَقُولُ ابْنِي هَذَا عَلِيٌّ يُرِيدُ بِهِ مِنَ الْعُلُوِّ لَا أَنَّهُ اسْمُهُ وَ إِنَّمَا تُسَمَّى النَّاسُ بِهِ بَعْدَهُ وَ فِي وَقْتِهِ

‘And with the Arabs is ‘Ali’. Jabir said, ‘The people, from the people of understanding have differed why Ali[asws] was named as ‘Ali’. A group said, ‘No one from the children of Adam[as]

had been named with this name before him[asws] among the Arabs nor among the non-Arabs except if the man from the Arabs would happen to say, 'This son of mine is 'Ali', he would intend by it the exaltedness, not that it is his name, and rather the people were named by it after him[asws] and during his[asws] time'.

وَ قَالَتْ طَائِفَةٌ سُمِّيَ عَلِيٌّ عَلِيّاً لِعُلُوِّهِ عَلَى كُلِّ مَنْ بَارَزَهُ وَ قَالَتْ طَائِفَةٌ سُمِّيَ عَلِيٌّ عَلِيّاً لِأَنَّ دَارَهُ فِي الْجِنَانِ تَعْلُو حَتَّى تُحَاذِيَ مَنَازِلَ الْأَنْبِيَاءِ وَ لَيْسَ نَبِيٌّ يَعْلُو مَنْزِلُهُ مَنْزِلَ عَلِيٍّ

And a group said, 'Ali[asws] has been named as 'Ali' due to his[asws] exaltedness over all the one who duelled him[asws]'. And a group said, 'Ali[asws] has been named as Ali[asws] because his[asws] house in the Gardens is high to the extent that it is parallel to the houses of the Prophets[as], and there isn't any Prophet[as] whose house is higher than the house of Ali[asws]'.

وَ قَالَتْ طَائِفَةٌ سُمِّيَ عَلِيٌّ عَلِيّاً لِأَنَّهُ عَلَا عَلَى ظَهْرِ رَسُولِ اللَّهِ ص بِقَدَمَيْهِ طَاعَةً لِلَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَعْلُ أَحَدٌ عَلَى ظَهْرِ نَبِيٍّ غَيْرُهُ عِنْدَ حَطِّ الْأَصْنَامِ مِنْ سَطْحِ الْكَعْبَةِ

And a group said, 'Ali[asws] has been named as Ali[asws] because he[asws] was upon the back (shoulders) of Rasool-Allah[saww] with his[asws] feet, in obedience to Allah[azwj] Mighty and Majestic, and no one has been high upon the back of the Prophet[saww] apart from him[asws] during dropping of the idols from the roof of the Kabah'.

وَ قَالَتْ طَائِفَةٌ وَ إِنَّمَا سُمِّيَ عَلِيّاً لِأَنَّهُ زُوِّجَ فِي أَعْلَى السَّمَاوَاتِ وَ لَمْ يُزَوَّجْ أَحَدٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ فِي ذَلِكَ الْمَوْضِعِ غَيْرُهُ وَ قَالَتْ طَائِفَةٌ إِنَّمَا سُمِّيَ عَلِيٌّ عَلِيّاً لِأَنَّهُ كَانَ أَعْلَى النَّاسِ عِلْماً بَعْدَ رَسُولِ اللَّهِ ص.

And a group said, 'And rather Ali[asws] has been named as 'Ali' because he[asws] was married in the high skies and no one from the creatures of Allah[azwj] Mighty and Majestic has been married in that place apart from him[asws]'. And a group said, 'But rather, Ali[asws] has been named as 'Ali' because he[asws] was the highest of the people in knowledge after Rasool-Allah[saww]''.[53]

2- ع، علل الشرائع الْحُسَيْنُ بْنُ يَحْيَى بْنِ ضُرَيْسٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي عُوَانَةَ عَنْ مُحَمَّدِ بْنِ يَزِيدَ وَ هِشَامٌ الزواعي عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَا أَنَا مَعَ النَّبِيِّ ص فِي نَخْلِ الْمَدِينَةِ وَ هُوَ يَطْلُبُ عَلِيّاً إِذَا انْتَهَى إِلَى حَائِطٍ فَاطَّلَعَ فِيهِ فَنَظَرَ إِلَى عَلِيٍّ ع وَ هُوَ يَعْمَلُ فِي الْأَرْضِ وَ قَدِ اغْبَارَّ

(The book) 'Illal Al Sharaie' – Al Husayn Bin Yahya Bin Zureys, from Muawiya Bin Salih, from Abu Uwanah, from Muhammad Bin Yazeed, and Hisham Al Zawaie, from Abdullah Bin Maymoun, from Lays, from Mujahid, from Ibn Umar who said,

'While I was with the Prophet[saww] among the palm trees of Al Medina, and he[saww] was searching for Ali[asws], when he[saww] ended up to a garden and he[asws] emerged to him[saww]. He[saww] looked at Ali[asws] and he[asws] was working in the earth and had become soily.

فَقَالَ مَا أَلُومُ النَّاسَ فِي أَنْ يَكْنُوكَ أَبَا تُرَابٍ فَلَقَدْ رَأَيْتُ عَلِيّاً تَمَعَّرَ وَجْهُهُ وَ تَغَيَّرَ لَوْنُهُ وَ اشْتَدَّ ذَلِكَ عَلَيْهِ

[53] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 1

He[saww] said: 'The people are not to blame that you[asws] happen to be 'Abu Turab' (father of the soil)'. I saw Ali[asws], his[asws] face reddened and his[asws] colour changed, and that was grievous upon him[asws].

فَقَالَ النَّبِيُّ ص أَ لَا أُرْضِيكَ يَا عَلِيُّ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِهِ فَقَالَ أَنْتَ أَخِي وَ وَزِيرِي وَ خَلِيفَتِي بَعْدِي فِي أَهْلِي تَقْضِي دَيْنِي وَ تُبْرِئُ ذِمَّتِي

The Prophet[saww] said: 'Shall I[saww] please you, O Ali[asws]?' He[asws] said: 'Yes, O Rasool-Allah[saww]!' He[saww] held his[asws] hand and said: 'You[asws] are my[saww] brother[asws], and my[saww] vizier, and my[saww] caliph after me[saww] among my[saww] family. You[asws] will pay off my[saww] debts incurred, and you[asws] will fulfil my[saww] responsibilities.

مَنْ أَحَبَّكَ فِي حَيَاةٍ مِنِّي فَقَدْ قُضِيَ لَهُ بِالْجَنَّةِ وَ مَنْ أَحَبَّكَ فِي حَيَاةٍ مِنْكَ بَعْدِي خَتَمَ اللَّهُ لَهُ بِالْأَمْنِ وَ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بَعْدَكَ وَ لَمْ يَرَكَ خَتَمَ اللَّهُ لَهُ بِالْأَمْنِ وَ الْإِيمَانِ وَ آمَنَهُ يَوْمَ الْفَزَعِ الْأَكْبَرِ

One who loves you[asws] during my[saww] life-time, so there would be a Decree for him with the Paradise, and one who loves you[asws] during your[asws] life-time after me[saww], Allah[azwj] would Seal for him with the security and the Eman; and one who loves you[asws] after you[asws], and has not (even) seen you[asws], Allah[azwj] would Seal for him[asws] with the security, and the Eman, and Secure him on the Day of great panic.

وَ مَنْ مَاتَ وَ هُوَ يُبْغِضُكَ يَا عَلِيُّ مَاتَ مِيتَةَ الْجَاهِلِيَّةِ يُحَاسِبُهُ اللَّهُ عَزَّ وَ جَلَّ بِمَا عَمِلَ فِي الْإِسْلَامِ.

And one who dies while he is hating you[asws], O Ali[asws], (that one) would be dying the death of the pre-Islamic period. Allah[azwj] Mighty and Majestic would Reckon him with what he had done in Al-Islam''.[54]

~~3. ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَبْدِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص الْفَجْرَ ثُمَّ قَامَ بِوَجْهٍ كَئِيبٍ وَ قُمْنَا مَعَهُ حَتَّى صَارَ إِلَى مَنْزِلِ فَاطِمَةَ ع فَأَبْصَرَ عَلِيّاً نَائِماً بَيْنَ يَدَيِ الْبَابِ عَلَى الدِّثَارِ فَجَلَسَ النَّبِيُّ ص فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ وَ يَقُولُ قُمْ فِدَاكَ أَبِي وَ أُمِّي يَا أَبَا تُرَابٍ~~

~~(The book) 'Illal Al Sharaie' – Al Qatan, from Al Sukary, from Al Husayn Bin Ali Al Abdy, from Abdul Aziz Bin Muslim, from Yahya Bin Abdullah, from his father,~~ from Abu Hureyra (well-known fabricator)~~who said,~~

~~'Rasool-Allah[saww] prayed Salat Al-Fajr with us, then stood up with a bleak face, and we stood up with him[saww] until he[saww] came to the house of (Syeda) Fatima[asws]. He[saww] sighted Ali[asws] sleeping in front of the door upon the soil. The Prophet[saww] sat down and went on to wipe the soil away from his[asws] back and saying: 'Arise, may my[saww] father[as] and my[saww] mother[as] be sacrificed for you[asws], O 'Abu Turab' (father of the soil)!'~~

~~ثُمَّ أَخَذَ بِيَدِهِ وَ دَخَلَا مَنْزِلَ فَاطِمَةَ فَمَكَثْنَا [فَمَكَثَا] هُنَيْئَةً ثُمَّ سَمِعْنَا ضَحِكاً عَالِياً ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص بِوَجْهٍ مُشْرِقٍ فَقُلْنَا يَا رَسُولَ اللَّهِ دَخَلْتَ بِوَجْهٍ كَئِيبٍ وَ خَرَجْتَ بِغَيْرِهِ فَقَالَ كَيْفَ لَا أَفْرَحُ وَ قَدْ أَصْلَحْتُ بَيْنَ اثْنَيْنِ أَحَبِّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ.~~

~~Then he[saww] held his[asws] hand and they[asws] both entered the house of (Syeda) Fatima[asws]. They remained for a while, then we heard loud laughter. Then Rasool-Allah[saww] came out to~~

[54] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 2

~~us with a shining face. We said, 'O Rasool-Allah[saww]! You[saww] entered with a bleak face and have come out with its opposite'. He[saww] said: 'How can I[saww] not be happy and I[saww] have reconciled between the two most beloved people of the earth to the people of the sky''.~~[55]

4- ع، علل الشرائع الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ لِمَ كَنَّى رَسُولُ اللَّهِ ص عَلِيّاً أَبَا تُرَابٍ

(The book) 'Illal Al Sharaie' – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abu Al-Hassan Al Abdy, from Suleyman Bin Mihran, from Abaya Bin Rabie who said,

'I said to Abdullah Bin Al-Abbas, 'Why did Rasool-Allah[saww] teknonym Ali[asws] as 'Abu Turab' (father of the soil)?'

قَالَ لِأَنَّهُ صَاحِبُ الْأَرْضِ وَ حُجَّةُ اللَّهِ عَلَى أَهْلِهَا بَعْدَهُ وَ بِهِ بَقَاؤُهَا وَ إِلَيْهِ سُكُونُهَا

He said, 'Because he[asws] is the master of the earth, and Divine Authority of Allah[azwj] upon its inhabitants after him[saww], and by him[asws] is its survival, and to him[asws] are its dwellers.

وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ رَأَى الْكَافِرُ مَا أَعَدَّ اللَّهُ تَبَارَكَ وَ تَعَالَى لِشِيعَةِ عَلِيٍّ مِنَ الثَّوَابِ وَ الزُّلْفَى وَ الْكَرَامَةِ يَقُولُ يَا لَيْتَنِي كُنْتُ تُرَابِيّاً أَيْ يَا لَيْتَنِي مِنْ شِيعَةِ عَلِيٍّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ يَقُولُ الْكافِرُ يا لَيْتَنِي كُنْتُ تُراباً.

And I have heard Rasool-Allah[saww] saying: 'When it will be the Day of Qiyamah, and the Kafirs sees what Allah[azwj] Blessed and Exalted has Prepared for the Shias of Ali[asws], from the Rewards and the ranks and the honours, he would said, 'O Alas! If only I was a 'Turabiyya', i.e. 'O Alas! If only I was from the Shias of Ali[asws]!' And that is the Word of Allah[azwj] Mighty and Majestic: ***and the Kafir would be saying, 'O! I wish I was soil!' [78:40]***''.[56]

5- لي، الأمالي للصدوق مع، معاني الأخبار عَلِيُّ بْنُ عِيسَى الْمُجَاوِرُ فِي مَسْجِدِ الْكُوفَةِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ ثُوَيْرِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: صَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْبَرَ الْبَصْرَةِ فَقَالَ أَيُّهَا النَّاسُ انْسُبُونِي فَمَنْ عَرَفَنِي فَلْيَنْسُبْنِي وَ إِلَّا فَأَنَا أَنْسُبُ نَفْسِي أَنَا زَيْدُ بْنُ عَبْدِ مَنَافِ بْنِ عَامِرِ بْنِ عَمْرِو بْنِ الْمُغِيرَةِ بْنِ زَيْدِ بْنِ كِلَابٍ

(The books) 'Al Amaali' of Al Sadouq (and) 'Ma'ani Al Akhbar' – Ali Bin Isa A; Mujawar in Masjid Al Kufa, from Ali Bin Muhammad Bin Bundar, from his father, from Muhammad Bin Ali Al Muqry, from Muhammad Bin Sinan, from Malik Bin Atiyya, from Suweyr Bin Saeed, from his father, from Saeed Bin Ilaqah, from Al-Hassan Al Basri who said,

'Amir Al-Momineen[asws] ascended the pulpit of Al-Basra and said: 'O you people! Lineage me[asws]! The one who recognises me[asws], let him lineage me[asws], or else, so I[asws] shall (give) my[asws] lineage myself[asws]! I[asws] am Zayd bin Abd Manaf Bin Aamir Bin Amro Bin Al-Mugheira Bin Zayd Bin Kilab'.

فَقَامَ إِلَيْهِ ابْنُ الْكَوَّاءِ فَقَالَ لَهُ يَا هَذَا مَا نَعْرِفُ لَكَ نَسَباً غَيْرَ أَنَّكَ- عَلِيُّ بْنُ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَيِّ بْنِ كِلَابٍ

[55] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 3
[56] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 4

Ibn Al-Kawa stood up and said to him[asws], 'O you[asws]! We do not recognise any lineage of yours[asws] except that you[asws] are Ali[asws], Bin Abu Talib[asws] Bin Abdul Muttalib[asws], Bin Hashim[as] Bin Abd Manaf[as] Bin Qusay Bin Kilab[as]!'

فَقَالَ لَهُ يَا لُكَعُ إِنَّ أَبِي سَمَّانِي زَيْداً بِاسْمِ جَدِّهِ قُصَيٍّ وَ إِنَّ اسْمَ أَبِي عَبْدُ مَنَافٍ فَغَلَبَتِ الْكُنْيَةُ عَلَى الِاسْمِ وَ إِنَّ اسْمَ عَبْدِ الْمُطَّلِبِ عَامِرٌ فَغَلَبَ اللَّقَبُ عَلَى الِاسْمِ وَ اسْمُ هَاشِمٍ عَمْرٌو فَغَلَبَ اللَّقَبُ عَلَى الِاسْمِ وَ اسْمُ عَبْدِ مَنَافٍ الْمُغِيرَةُ فَغَلَبَ اللَّقَبُ عَلَى الِاسْمِ وَ إِنَّ اسْمَ قُصَيٍّ زَيْدٌ

He[asws] said to him: 'O depraved! My[asws] father[as] named me[asws] as 'Zayd' by the name of his[as] grandfather[as] 'Qusay', and the name of my[asws] father[as] is 'Abd Manaf'. So, the teknonym overcame upon the name. And the name of Abdul Muttalib[asws] is 'Aamir', so the title overcame upon the name. And name of Hashim[as] is 'Amro', so the title overcame upon the name. And the name of Abd Manaf is 'Al Mugheira', so the title overcame upon the name. And the name of Qusay[as] is 'Zayd'.

فَسَمَّتْهُ الْعَرَبُ مُجَمِّعاً لِجَمْعِهِ إِيَّاهَا مِنَ الْبَلَدِ الْأَقْصَى إِلَى مَكَّةَ فَغَلَبَ اللَّقَبُ عَلَى الِاسْمِ.

So, the Arabs are a collection due to their all being gathered (as Arabs), from the cities in the outskirts up to Makkah. So the title has overcome upon the name''.[57]

مع، معاني الأخبار أَبُو حَامِدٍ أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَلَفٍ عَنِ الْحَسَنِ بْنِ مِهْرَانَ الْأَصْبَهَانِيِّ عَنِ الْحَسَنِ بْنِ حَمْزَةَ بْنِ حَمَّادٍ عَنْ أَبِي الْقَاسِمِ بْنِ أَبَانٍ عَنْ أَبِي بَكْرٍ الْهُذَلِيِّ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ قَالَ وَ لِعَبْدِ الْمُطَّلِبِ عَشَرَةُ أَسْمَاءٍ مِنْهَا عَبْدُ الْمُطَّلِبِ وَ شَيْبَةُ وَ عَامِرٌ.

(The book) 'Ma'any Al Akhbar' – Abu Hamid Bin Al Husayn, from Abdul Momin Bin Khalaf, from Al-Hassan Bin Mihran Al Asbahani, from Al-Hassan Bin Hamza Bin Hammad, from Abu Al Qasim Bin Aban, from Abu Bakr Al Huzaly, from Al-Hassan bin Abu Al-Hassan Al Basri –

'Similar to it, and there is an increase in its end. He[asws] said: 'And for Abdul Muttalib[asws] there are ten names. From these is 'Abdul Muttalib', and 'Shayba', and 'Aamir''.[58]

6- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ وَ لِأَهْلِكَ وَ لِشِيعَتِكَ وَ مُحِبِّي شِيعَتِكَ وَ مُحِبِّي مُحِبِّي شِيعَتِكَ فَأَبْشِرْ فَإِنَّكَ الْأَنْزَعُ الْبَطِينُ مَنْزُوعٌ مِنَ الشِّرْكِ بَطِينٌ مِنَ الْعِلْمِ.

(The book) 'Uyoon Akhbar Al-Reza[asws], by the three chain from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'O Ali[asws]! Allah[azwj] has Forgiven for you[asws] and for your[asws] family, and for your[asws] Shias, and ones who love your[asws] Shias, and ones who love the ones who love your[asws] Shias, so receive glad tidings, for you[asws] are 'Al-Anza Al-Bateen' (the one filled with knowledge), away from the Shirk, filled from the knowledge''.[59]

7- ع، علل الشرائع مع، معاني الأخبار الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ لَهُ أَخْبِرْنِي عَنِ الْأَنْزَعِ الْبَطِينِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَدِ اخْتَلَفَ النَّاسُ فِيهِ

[57] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 5 a
[58] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 5 b
[59] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 6

(The books) 'Illal Al-Sharaie' (and) 'Ma'ani Al-Akhbar' – A man came to Ibn Abbas and said to him, 'Inform me about' Al-Anza Al-Bateen' Ali[asws] Bin Abu Talib[asws], for the people have differed regarding him[asws]'.

فَقَالَ لَهُ ابْنُ عَبَّاسٍ أَيُّهَا الرَّجُلُ وَ اللَّهِ لَقَدْ سَأَلْتَ عَنْ رَجُلٍ مَا وَطِئَ الْحَصَى بَعْدَ رَسُولِ اللَّهِ ص أَفْضَلُ مِنْهُ وَ إِنَّهُ لَأَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ وَصِيُّهُ وَ خَلِيفَتُهُ عَلَى أُمَّتِهِ وَ إِنَّهُ لَأَنْزَعُ مِنَ الشِّرْكِ بَطِينٌ مِنَ الْعِلْمِ

Ibn Abbas said to him, 'O you man! By Allah[azwj], you have asked about a man[asws], no one after Rasool-Allah[saww] has trod on the pebbles being superior than him[asws], and he[asws] is the brother[asws] of Rasool-Allah[saww], and son[asws] of his[saww] uncle[as], and his[saww] successor[asws], and his[saww] caliph upon his[saww] community, and he[asws] is away from the Shirk, filled from the knowledge.

وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَرَادَ النَّجَاةَ غَداً فَلْيَأْخُذْ بِحُجْزَةِ هَذَا الْأَنْزَعِ يَعْنِي عَلِيّاً.

And I have heard Rasool-Allah[saww] saying: 'One who want the salvation tomorrow, then let him grab a side of 'Al-Anza' – meaning Ali[asws]''.[60]

8- ع، علل الشرائع أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ الْعَطَّارِ مَعاً عَنِ الْأَشْعَرِيِّ بِإِسْنَادٍ مُتَّصِلٍ لَمْ أَحْفَظْهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْراً رَمَاهُ بِالصَّلَعِ فَتَحَاتُّ الشَّعْرُ عَنْ رَأْسِهِ وَ هَا أَنَا ذَا.

(The book) 'Illal Al Sharaie' – My father and Ibn Al Waleed both together, from Ahmad Bin Idrees, and Muhammad Al Attar both together, from Al Ash'ari, by a connecting chain,

'There is no differing that Amir Al-Momineen[asws] said: 'Whenever Allah[azwj] Wants good with a servant, Allah[azwj] Cast him with the receding hairline, so the hair recedes away from his head, and here I[asws] am (like) that''.[61]

9- ع، علل الشرائع الطَّالَقَانِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ العدي [الْعَدَوِيِّ] عَنْ عَبَّادِ بْنِ صُهَيْبِ بْنِ عَبَّادِ بْنِ صُهَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ أَسْأَلُكَ عَنْ ثَلَاثٍ هُنَّ فِيكَ أَسْأَلُكَ عَنْ قِصَرِ خَلْقِكَ وَ كِبَرِ بَطْنِكَ وَ عَنْ صَلَعِ رَأْسِكَ

(The book) 'Illal Al Sharaie' – Al Talaqani, from Al-Hassan Bin Ali Al Ady, from Abbad Bin Suheyb Bin Abbad Bin Suheyb, from his father, from his grandfather,

'From Ja'far[asws] Bin Muhammad[asws] having said: 'A man asked Amir Al-Momineen[asws]. He said, 'I ask you[asws] about three (things) which are in you[asws]. I ask you[asws] about the shortness of your[asws] stature, and largeness of your[asws] belly, and about the baldness of your[asws] head'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْنِي طَوِيلًا وَ لَمْ يَخْلُقْنِي قَصِيراً وَ لَكِنْ خَلَقَنِي مُعْتَدِلًا أَضْرِبُ الْقَصِيرَ فَأَقُدُّهُ وَ أَضْرِبُ الطَّوِيلَ فَأَقُطُّهُ

Amir Al-Momineen[asws] said: 'Allah[azwj] Blessed and Exalted did not Create me[asws] tall, and did not Create me[asws] short, but He[azwj] Created me[asws] moderate.

وَ أَمَّا كِبَرُ بَطْنِي فَإِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي بَاباً مِنَ الْعِلْمِ فَفَتَحَ لِي ذَلِكَ الْبَابُ أَلْفَ بَابٍ فَازْدَحَمَ فِي بَطْنِي فَنَفَجَتْ عَنْ ضُلُوعِي.

[60] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 7
[61] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 8

And as for the largeness of my[asws] belly, Rasool-Allah[azwj] taught me[asws] a door of knowledge, and that door opened for me[asws] a thousand doors, so it has crowded in my[asws] belly, and it stretches away from my[asws] ribs'.

ل، الخصال مِثْلَهُ وَ فِي آخِرِهِ فَنَفَجَتْ عَنْهُ عُضْوِي وَ أَمَّا صَلَعُ رَأْسِي فَمِنْ إِدْمَانِ لُبْسِ الْبَيْضِ وَ مُجَالَدَةِ الْأَقْرَانِ.

And in (the book) 'Al-Khisaal' – similar to it, and in its end: 'It stretches away from my[asws] organs. And as for the baldness of my[asws] head. It is from the habit of wearing the (war) helmet and combat strikes (on the head)''.[62]

10- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنَا عِنْدَهُ يَوْمَئِذٍ إِذْ قَالَ أَتَى رَسُولَ اللَّهِ ص رَجُلٌ شِبْهُ النَّخْلَةِ طَوِيلٌ ثُمَّ حَدَّثَ بِحَدِيثٍ اسْمُهُ هَامَةُ فَقَالَ رَسُولُ اللَّهِ لِعَلِيٍّ عَلِّمْهُ وَ ارْفُقْ بِهِ

(The book) 'Basaair Al Darajaat' - Ibrahim Bin Hashim, from Amro Bin Usman Al Khazaz, from Umar Bin Yazeed,

'From Abu Abdullah[asws], he (the narrator) said, 'I was in his[asws] presence on the day when he[asws] said: 'A man came to Rasool-Allah[saww], resembling the palm tree in tallness, then narrated a narration, his name was Hamah. Rasool-Allah[saww] said to Ali[asws]: 'Teach him and be kind with him'.

فَقَالَ هَامَةُ يَا رَسُولَ اللَّهِ ص مَنْ هَذَا الَّذِي أَمَرْتَهُ أَنْ يُعَلِّمَنِي وَ نَحْنُ مَعْشَرَ الْجِنِّ أُمِرْنَا أَنْ لَا نُطِيعَ إِلَّا نَبِيّاً أَوْ وَصِيَّ نَبِيٍّ

Hamah said, 'O Rasool-Allah[saww] said: 'Who is this one whom you[saww] instructed to teach me, and we are a community of the Jinn. Our affair is that we do not obey except a Prophet[as] or a successor[as] of a Prophet[as]?'

قَالَ النَّبِيُّ ص يَا هَامَةُ مَنْ وَجَدْتُمْ وَصِيَّ آدَمَ قَالَ شَيْثُ بْنُ آدَمَ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ نُوحٍ قَالَ ذَلِكَ سَامُ بْنُ نُوحٍ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ هُودٍ قَالَ ذَاكَ يَاسِرُ بْنُ هُودٍ

The Prophet[saww] said: 'O Hamah! Who do you find as being a successor[as] of Adam[as]?' He said, 'Shees[as] Bin Adam[as]'. He[saww] said: 'Who do you find as being a successor[as] of Noah[as]?' He said, 'That is Saam[as] Bin Noah[as]'. He[saww] said: 'Who do you find as being the successor[as] of Hud[as]?' He said, 'That is Yasir[as] Bin Hud[as]'.

قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ إِبْرَاهِيمَ قَالَ ذَاكَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ مُوسَى قَالَ ذَاكَ يُوشَعُ بْنُ نُونٍ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ عِيسَى قَالَ شَمْعُونُ بْنُ حَمُّونَ الصَّفَا ابْنُ عَمِّ مَرْيَمَ

He[saww] said: 'Who do you find being the successor[as] of Ibrahim[as]?' He said, 'Is'haq Bin Ibrahim[as]'. He[saww] said: 'Who do you find as being the successor[as] of Musa[as]?' He said: 'That is Yoshua[as] Bin Noun[as]'. He[saww] said: 'Who do you find being the successor[as] of Isa[as]?' He said, 'Shamoun[as] Bin Hamoun Al-Saffa[as], son[as] of an uncle of Maryam[as]'.

قَالَ لَهُ رَسُولُ اللَّهِ يَا هَامُ وَ لِمَ كَانُوا هَؤُلَاءِ أَوْصِيَاءَ الْأَنْبِيَاءِ فَقَالَ يَا رَسُولَ اللَّهِ ص لِأَنَّهُمْ كَانُوا أَزْهَدَ النَّاسِ فِي الدُّنْيَا وَ أَرْغَبَ النَّاسِ إِلَى اللَّهِ فِي الْآخِرَةِ

[62] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 9

Rasool-Allah[saww] said to him: 'O Haam! And why were they successors[as] of the Prophets[as]?' He said, 'O Rasool-Allah[saww]! Because they were the most ascetic of the people in the world, and the most desirous of the people to Allah[azwj] regarding the Hereafter'.

فَقَالَ النَّبِيُّ فَمَنْ وَجَدْتُمْ وَصِيَّ مُحَمَّدٍ ص فَقَالَ لَهُ هَامُ ذَاكَ إِلْيَا ابْنُ عَمِّ مُحَمَّدٍ ص فَقَالَ هُوَ عَلِيٌّ وَ هُوَ وَصِيِّي وَ أَخِي وَ هُوَ أَزْهَدُ النَّاسِ فِي الدُّنْيَا وَ أَرْغَبُهُمْ فِي الْآخِرَةِ

The Prophet[saww] said: 'Who do you find as being the successor[asws] of Muhammad[saww]?' Haam said to him[saww], 'That is Elia, son[asws] of an uncle[as] of Muhammad[saww]'. He[saww] said: 'It is Ali[asws], and he[asws] is my[saww] successor[asws], and my[saww] brother[asws], and he[asws] is the most ascetic of the people regarding the world, and the most desirous of them regarding the Hereafter'.

فَسَلَّمَ هَامٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ تَعَلَّمَ مِنْهُ سُوَراً ثُمَّ قَالَ يَا عَلِيُّ أَخْبِرْنِي بِهَذِهِ السُّوَرِ أُصَلِّي بِهَا قَالَ نَعَمْ يَا هَامُ قَلِيلُ الْقُرْآنِ كَثِيرٌ

Haam greeted unto Amir Al-Momineen[asws] and learnt a Chapter (from the Quran) from him[asws]. Then he said, 'O Ali[asws]! Inform me of this Chapter, can I pray Salat with it?' He[asws] said: 'Yes, O Haam! A little of the Quran is a lot'.

فَسَلَّمَ عَلَى رَسُولِ اللَّهِ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ انْصَرَفَ وَ لَمْ يُرَ بَعْدَ رَسُولِ اللَّهِ ص حَتَّى قُبِضَ فَلَمَّا كَانَ يَوْمُ الْهَرِيرِ أَتَى أَمِيرَ الْمُؤْمِنِينَ فِي حَرْبِهِ فَقَالَ يَا وَصِيَّ مُحَمَّدٍ ص إِنَّا وَجَدْنَا فِي كُتُبِ الْأَنْبِيَاءِ أَنَّ الْأَصْلَعَ وَصِيَّ مُحَمَّدٍ خَيْرُ النَّاسِ اكْشِفْ رَأْسَكَ فَكَشَفَ عَنْ رَأْسِهِ مِغْفَرَهُ قَالَ أَنَا وَ اللَّهِ ذَلِكَ يَا هَامُ.

He greeted unto Rasool-Allah[saww] and Ali Amir Al-Momineen[asws] and left, and was not seen after Rasool-Allah[saww] until he[saww] passed away. When it was the day of Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen[asws] during his[asws] battle, and said, 'O successor[asws] of Muhammad[saww]! We find in the Books of the Prophets[as] that the short-haired successor[asws] of Muhammad[saww] is the best of the people. Uncover your[asws] head!' He[asws] removed the helmet from his[asws] head. He[asws] said: 'I[asws], by Allah[azwj], am that one, O Haam!''[63]

11- قب، المناقب لابن شهرآشوب تَارِيخُ الْبَلاذُرِيِّ قَالَ أَبُو سُخَيْلَةَ مَرَرْتُ أَنَا وَ سَلْمَانُ بِالرَّبَذَةِ عَلَى أَبِي ذَرٍّ فَقَالَ إِنَّهُ سَيَكُونُ فِتْنَةٌ فَإِنْ أَدْرَكْتُمُوهَا فَعَلَيْكُمْ بِكِتَابِ اللَّهِ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ- عَلِيٌّ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Tareek Al Baladuri, 'Abu Sukheyla said,

'I and Salman[ra] passed by Al Rabza to (visit) Abu Zarr[ra]. He[ra] said, 'Fitna will be occurring, so if you were to come across it, upon you is to be with the Book of Allah[azwj] and Ali[asws] Bin Abu Talib[asws], for I[ra] heard Rasool-Allah[saww] saying: 'Ali[asws] is the first one to believe in me[saww], and will be the first one to shake my[saww] hand on the Day of Qiyamah, and he[asws] is leader (Yasoob) of the Momineen'.

وَ قَالَ النَّبِيُّ ص يَا عَلِيُّ أَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمِينَ.

[63] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 10

And the Prophet[saww] said: 'O Ali[asws]! You[asws] are leader (Yasoob) of the Momineen, and the wealth is leader of the oppressors''.[64]

أغاني أبي الفرج في حديث أن المعلى بن طريف قال ما عندكم في قوله تعالى وَ أَوْحى رَبُّكَ إِلَى النَّحْلِ فقال بشار النحل المعهود قال هيهات يا أبا معاذ النحل بنو هاشم- يَخْرُجُ مِنْ بُطُونِها شَرابٌ مُخْتَلِفٌ أَلْوانُهُ فِيهِ شِفاءٌ لِلنَّاسِ يعني العلم.

(The book) 'Aghany' of Abu Al Faraj, in a Hadeeth that Al Moalla Bin Tareyf said,

'What is with you regarding Words of the Exalted: ***And your Lord Revealed unto the bee saying: [16:68]***?' Bashar said, 'The bee is covenanted'. He said, 'Far be it, O Abu Muaz! The bee is (a reference to) the Clan of Hashim[as]: ***There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69]*** – meaning the knowledge''.[65]

الرِّضَا ع فِي هَذِهِ الْآيَةِ قَالَ النَّبِيُّ ص عَلِيٌّ أَمِيرُهَا فَسُمِّيَ أَمِيرَ النَّحْلِ

Al-Reza[asws] regarding this Verse: 'The Prophet[saww] said: 'Ali[asws] is their commander (of the Clan of Hashim[as]), so he[asws] is named as 'Commander of the bees'.

وَ يُقَالُ إِنَّ النَّبِيَّ ص وَجَّهَ عَسْكَراً إِلَى قَلْعَةِ بَنِي تغل [تُعَلٍ] فَحَارَبَهُمْ أَهْلُ الْقَلْعَةِ حَتَّى نَفِدَ أَسْلِحَتُهُمْ فَأَرْسَلُوا إِلَيْهِمْ كِوَارَ النَّحْلِ فَعَجَزَ عَسْكَرُ النَّبِيِّ ص عَنْهَا فَجَاءَ عَلِيٌّ فَذَلَّتِ النَّحْلُ لَهُ فَلِذَلِكَ سُمِّيَ أَمِيرَ النَّحْلِ

And it is said that the Prophet[saww] sent an army to a fort of the clan of Taghal and the people of the fort battled them until their weapons were depleted. So, they sent hordes of bees, and the army of the Prophet[saww] was frustrated from these. Ali[asws] came and the bees humbled to him[asws]. Therefore, due to that, he[asws] is named as 'Commander of the bees'.

وَ رُوِيَ أَنَّهُ وُجِدَ فِي غَارِ نَحْلٍ فَلَمْ يُطِيقُوا بِهِ فَقَصَدَهُ عَلِيٌّ ع وَ شَارَ مِنْهُ عَسَلًا كَثِيراً فَسَمَّاهُ رَسُولُ اللَّهِ ص أَمِيرَ النَّحْلِ وَ الْيَعْسُوبَ وَ يُقَالُ هُوَ يَعْسُوبُ الْآخِرَةِ وَ هَذَا فِي الشَّرَفِ فِي أَقْصَى ذِرْوَتِهِ وَ الْيَعْسُوبُ ذَكَرُ النَّحْلِ وَ سَيِّدُهَا وَ يَتْبَعُهُ سَائِرُ النَّحْلِ.

And it is reported that bees were found in a cave and they could not bear with it, so Ali[asws] aimed for it and extracted a lot of honey from it. So, Rasool-Allah[saww] named him[asws] as 'Commander of the bees', and 'Al-Yasoob' (leader). And it is said he[asws] is 'Yasoob' (leader) of the Hereafter, and this is regarding the nobility in the extreme of his[asws] climax, and 'Al-Yasoob' is a mention of the bees, and its chief, and the rest of the bees follow him''.[66]

بيان: أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى- وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فِي وَلَايَةِ عَلِيٍّ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَقَدْ فَازَ فَوْزاً عَظِيماً هَكَذَا نَزَلَتْ.

Explanation: - Abu Baseer, from Abu Abdullah[asws] regarding Words of the Exalted: ***And one who obeys Allah and His Rasool regarding the Wilayah of Ali and Wilayah of the Imams from after him, so he would be succeeding with a mighty success [33:71]*** – this is how it was Revealed''.[67]

[64] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 a
[65] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 b
[66] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 c
[67] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 d

أَبُو بَصِيرٍ عَنْهُ ع فِي قَوْلِهِ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلالٍ مُبِينٍ- يَا مَعْشَرَ الْمُكَذِّبِينَ حَيْثُ أَتَاكُمْ رِسَالَةُ رَبِّي فِي عَلِيٍّ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ هَكَذَا أُنْزِلَتْ.

Abu Baseer, from him[asws] regarding His[azwj] Words: ***Soon you shall come to know who is in clear straying' [67:29] O group of beliers, where I informed you of the Message of my Lord regarding Wilayah of Ali and the Imams after him, who is in clear straying' [67:29]***. Such is how it was Revealed''.[68]

أَبُو بَصِيرٍ عَنْهُ ع فِي قَوْلِهِ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دَافِعٌ

Abu Baseer, from him[asws] regarding His[azwj] Words: ***A questioner, asked for the Punishment to befall [70:1] For the Kafirs, regarding the Wilayah of Ali, there wouldn't be a dispeller for it [70:2]***'.

ثُمَّ قَالَ لَهُ وَ اللَّهِ نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ ص.

Then he[asws] said: 'This is how, by Allah[azwj] Jibraeel[as] descended with it unto Muhammad[saww]''.[69]

عَمَّارُ بْنُ مَرْوَانَ عَنْ مُنَخَّلٍ عَنْهُ ع قَالَ: نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا- يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا عَلَى عَبْدِنَا فِي عَلِيٍّ نُوراً مُبِيناً.

Ammar Bin Marwan, from Munakhal, from him[asws] having said: 'Jibraeel[as] descended with this Verse like this: ***O you who have been Given the Book! Believe in what We Revealed upon Our servant regarding Ali[asws] being a clear Noor [4:47]***''.[70]

جَابِرٌ عَنْهُ ع نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ عَلَى مُحَمَّدٍ ص هَكَذَا- وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ.

Jabir, from him[asws]: 'Jibraeel[as] descended with this Verse upon Muhammad[saww], like this: ***And if you are in doubt as to that which We have Revealed to Our servant regarding Ali then bring a Chapter like it' [2:23]***''.[71]

أَبُو حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا- فَأَبَى أَكْثَرُ النَّاسِ بِوَلَايَةِ عَلِيٍّ إِلَّا كُفُوراً.

Abu Hamza, from Abu Ja'far[asws]: 'Jibraeel[as] descended with this Verse like this: ***but most of the people refused (to accept) the Wilayah of Ali, except for the denying [17:89]***''.[72]

جَابِرٌ عَنْهُ ع قَالَ: هَكَذَا نَزَلَتْ هَذِهِ الْآيَةُ- وَ لَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ فِي عَلِيٍّ لَكَانَ خَيْراً لَهُمْ.

Jabir, from him[asws] having said: 'This Verse was Revealed like this ***and if they were to do what they are being advised with regarding Ali[asws], it would be better for them [4:66]***''.[73]

---

[68] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 e
[69] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 f
[70] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 g
[71] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 h
[72] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 i
[73] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 j

وَ عَنْهُ ع وَ نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا- وَ قُلْ جَاءَ الْحَقُّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ لِآلِ مُحَمَّدٍ نَاراً.

And from him[asws]: 'Jibraeel[as] descended with this Verse, like this - ***And say: 'The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire [18:29]***''.[74]

وَ عَنْهُ ع قَالَ: نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا- إِنَّ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقاً إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَداً وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

And from him[asws] having said: 'Jibraeel[as] descended with this Verse, like this ***Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah [4:169]***'.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيٍّ فَآمِنُوا خَيْراً لَكُمْ فَإِنْ تَكْفُرُوا بِوَلَايَةِ عَلِيٍّ فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَ الْأَرْضِ.

Then he[asws] said: '***O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disbelieving in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth [4:170]***''.[75]

مُحَمَّدُ بْنُ سِنَانٍ عَنِ الرِّضَا ع فِي قَوْلِهِ كَبُرَ عَلَى الْمُشْرِكِينَ بِوَلَايَةِ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وَلَايَةِ عَلِيٍّ هَكَذَا فِي الْكِتَابِ مَخْطُوطَةً.

Muhammad Bin Sinan, from Al Reza[asws] regarding His[azwj] Words: ***Greatly difficult it is upon the associators, the Wilayah of Ali what you are calling them to O Muhammad, from the Wilayah of Ali [42:13]*** . This is how it is in the Protected Book''.[76]

أَبُو الْحَسَنِ الْمَاضِي ع فِي قَوْلِهِ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ بِوَلَايَةِ عَلِيٍّ تَنْزِيلًا.

Abu Al-Hassan Al Maazy (7th Musa Al Kazim[asws]) regarding His[azwj] Words: ***Surely, We Revealed unto you the Quran with the Wilayah of Ali[asws] in stages [76:23]***''.[77]

وَ وَجَدْتُ فِي كِتَابِ الْمُنَزَّلِ- الْبَاقِرُ ع بِئْسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ.

And I (Majlisi) found regarding the Revealed Book, Al Baqir: '***Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]***''.[78]

[74] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 k
[75] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 l
[76] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 m
[77] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 n
[78] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 o

وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى وَ إِذَا قِيلَ لَهُمْ مَا ذَا أَنْزَلَ رَبُّكُمْ فِي عَلِيٍّ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ.

And from him[asws]: 'This Verse was Revealed like this: ***And when it is said to them: 'What is it that your Lord Revealed regarding Ali?' They say, 'Stories of the former ones' [16:24]***''.[79]

وَ عَنْهُ ع وَ الَّذِينَ كَفَرُوا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَوْلِيَاؤُهُمُ الطَّاغُوتُ قَالَ نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ كَذَا.

And from him[asws]: '***And as for those who are disbelieving in the Wilayah of Ali Bin Abu Talib[asws], their guardian is the tyrant [2:257]***. He[asws] said: 'Jibraeel[as] descended with this Verse like this''.[80]

وَ عَنْهُ ع فِي قَوْلِهِ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ نَزَلَ جَبْرَئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا.

And from him[asws] regarding His[azwj] Words: ***Surely those who are concealing what We Revealed from the clear Proofs regarding Ali Bin Abu Talib[asws] [2:159]***, he[asws] said: 'Jibraeel[as] descended with this Verse like this''.[81]

عيسى بن عبد الله عن أبيه عن جده في قوله يا أيها الرسول بلغ ما أنزل إليك في علي و إن لم تفعل عذبتك عذابا أليما فطرح عدوي اسم علي.

Isa Bin Abdullah, from his father, from his grandfather, regarding His[azwj] Words: '***O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali, and if you don't do so, you would be Punished with a painful Punishment [5:67]***. The enemies of Ali[asws] dropped the name of Ali[asws]''.[82] (P.s. – This is not a Hadeeth)

: التهذيب و المصباح في دعاء الغدير: و أشهد أن الإمام الهادي الرشيد أمير المؤمنين الذي ذكرته في كتابك فقلت– وَ إِنَّهُ فِي أُمِّ الْكِتابِ لَدَيْنا لَعَلِيٌّ حَكِيمٌ.

(The books) A' Tahzeeb' and 'Al-Misbah' in supplication of Al-Ghadeer: 'And I testify that the Imam[asws] of guidance is the rightly guiding Amir Al-Momineen[asws] whom You[azwj] Mentioned in Your[azwj] Book, so You[azwj] Said: '***And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]***''.[83]

وَ رَوَى الصَّادِقُ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ يَوْماً الثَّانِي لِرَسُولِ اللَّهِ ص إِنَّكَ لَا تَزَالُ تَقُولُ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَقَدْ ذَكَرَ اللَّهُ هَارُونَ فِي أُمِّ الْقُرْآنِ وَ لَمْ يَذْكُرْ عَلِيّاً

And it is reported by Al-Sadiq[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'One day the second (Umar) said to Rasool-Allah[saww], 'You[saww] are not ceasing saying to Ali[asws]: 'You[asws] are from me[saww] at the status of Haroun[as] from Musa[as]. But, Allah[azwj] has Mentioned Haroun[as] in the mother of the Quran and did not Mention Ali[asws]'.

[79] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 p
[80] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 q
[81] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 r
[82] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 s
[83] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 t

فَقَالَ يَا غَلِيظُ يَا جَاهِلُ أَ مَا سَمِعْتَ اللَّهَ سُبْحَانَهُ يَقُولُ- هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ.

He[saww] said: 'O harsh! O ignorant! Have you not heard Allah[azwj] the Glorious Saying: ***He said: "This Path of Ali is Straight" [15:41]***?''[84]

مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ.

Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] grandfather[asws]: ''***"This Path of Ali is Straight" [15:41]***?''[85]

أبو بكر الشيرازي في كتابه بالإسناد عن شعبة عن قتادة قال سمعت الحسن البصري يقرأ هذا الحرف- هذا صراط علي مستقيم قلت ما معناه قال هذا طريق علي بن أبي طالب و دينه طريق دين مستقيم فاتبعوه و تمسكوا به فإنه واضح لا عوج فيه.

Abu Bakr Shirazi in his book, by the chain from Shu'ba, from Qatadah who said, 'I heard Al-Hassan Al-Basri reciting this phrase,' ***"This Path of Ali is Straight" [15:41]***'. I said, 'What does it mean?' He said, 'This is the path of Ali[asws] Bin Abu Talib[asws], and his[asws] religion is the path of the straight religion, so follow it and adhere with it, for it is clear, there is no crookedness in it''.[86]

الْبَاقِرُ ع فِي قَوْلِهِ إِنَّ إِلَيْنَا إِيابَهُمْ إِنَّ إِلَيْنَا إِيَابَ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسابَهُمْ.

Al-Baqir[asws] regarding His[azwj] Words: ***Surely to Us is their return [88:25]*** . Surely to us is the return of these people, ***Then surely upon Us is their Reckoning [88:26]***''.[87]

أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع فِي خَبَرٍ أَنَّ إِبْرَاهِيمَ ع كَانَ قَدْ دَعَا اللَّهَ أَنْ يَجْعَلَ لَهُ لِسانَ صِدْقٍ فِي الْآخِرِينَ فَقَالَ اللَّهُ تَعَالَى وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ وَ كُلًّا جَعَلْنا نَبِيًّا- وَ وَهَبْنا لَهُمْ مِنْ رَحْمَتِنا وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

Abu Baseer, from Al-Sadiq[asws] in a Hadeeth: 'Ibrahim[as] had supplicated to Allah[azwj] that He[azwj] Makes for him[as] ***And Make for me a truthful tongue among the latter ones [26:84]***. Allah[azwj] the Exalted Said: ***We Endowed to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:49] And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]*** – meaning Ali[asws] Bin Abu Talib[asws]''.[88]

وَ فِي مُصْحَفِ ابْنِ مَسْعُودٍ حَقِيقٌ عَلَى عَلِيٍّ أَنْ لَا يَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ.

And in Mus'haf (Quran) of Ibn Masoud, 'There is a right upon Ali[asws] that he[asws] will not say anything upon Allah[azwj] except the Truth''.[89]

وَ فِي خَبَرٍ أَنَّ النَّبِيَّ ص سَمَّاهُ الْمُرْتَضَى لِأَنَّ جَبْرَئِيلَ ع هَبَطَ إِلَيْهِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى قَدِ ارْتَضَى عَلِيّاً لِفَاطِمَةَ ع وَ ارْتَضَى فَاطِمَةَ ع لِعَلِيٍّ ع.

[84] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 u
[85] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 v
[86] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 w
[87] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 x
[88] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 y
[89] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 z

And in a Hadeeth: 'The Prophet[saww] named him[asws] 'Al-Murtaza' (The one well-pleased with), because Jibraeel[as] came down to him[saww] and said: 'O Muhammad[saww]! Allah[azwj] the Exalted is well-Pleased with Ali[asws] for Fatima[asws], and well-Pleased with Fatima[asws] for Ali[asws]''.[90]

وَ قَالَ ابْنُ عَبَّاسٍ كَانَ عليا [عَلِيّ] ع يَتَّبِعُ فِي جَمِيعِ أَمْرِهِ مَرْضَاةَ اللَّهِ وَ رَسُولِهِ فَلِذَلِكَ سُمِّيَ الْمُرْتَضَى.

And Ibn Abbas said, 'Ali[asws], in the entirety of his[asws] affairs, used to follow the Pleasure of Allah[azwj] and His[azwj] Rasool[saww], therefore, due to that, he[asws] named as 'Al-Murtaza (The one well-pleased with)''.[91]

وَ قَالَ جَابِرٌ الْجُعْفِيُ الْحَيْدَرُ هُوَ الْحَازِمُ النَّظَّارُ فِي دَقَائِقِ الْأَشْيَاءِ وَ قِيلَ هُوَ الْأَسَدُ وَ قَالَ ع

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَةَ

And Jabir Al-Jufy said, '(The name) 'Al-Hyder', he is the assertive of the looking into the subtleties of things. And it is said, he is the lion. And he[asws] said (in prose): 'I[asws] am the one my[asws] mother[as] named me as 'Hyder'''.[92]

ابْنُ عَبَّاسٍ قَالَ: لَمَّا نَكَلَ الْمُسْلِمُونَ عَنْ مُقَارَعَةِ طَلْحَةَ الْعَبْدَوِيِّ تَقَدَّمَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ طَلْحَةُ مَنْ أَنْتَ فَحَسَرَ عَنْ لِثَامِهِ فَقَالَ أَنَا الْقُضَمُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ.

Ibn Abbas said, 'When Muslims refrained from duelling Talha Al-Abdawiya, Amir Al-Momineen[asws] proceeded to him. Talha said, 'Who are you[asws]?' He[asws] removed his[asws] face covering and said: 'I[asws] am 'Al-Quzam' (the sword). I[asws] am Ali[asws] Bin Abu Talib[asws]''.[93]

وَ رَأَيْتُ فِي كِتَابِ الرَّدِّ عَلَى أَهْلِ التَّبْدِيلِ أَنَّ فِي مُصْحَفِ أَمِيرِ الْمُؤْمِنِينَ ع- يَا لَيْتَنِي كُنْتُ تُرَابِيّاً يَعْنِي مِنْ أَصْحَابِ عَلِيٍّ ع.

And I (Majlisi) saw in the book 'Radd Ala Ahl Al-Tabdeel' – 'In the Quran of Amir Al-Momineen[asws]: '***'O! I wish I was soil!' [78:40]***' – meaning (I wish I was) from companions of Ali[asws]''.[94]

– و في كتاب ما نزل في أعداء آل محمد: في قوله وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلى يَدَيْهِ رجل من بني عدي و يعذبه علي ع فيعض على يديه و يقول العاض و هو رجل من بني تميم- يا لَيْتَنِي كُنْتُ تُراباً أي شيعيا.

And in the book 'Ma Nazal Fi A'daa Aal e Muhammad[saww]' – Regarding His[azwj] Words: ***And on the Day, the unjust one would bite upon his hand [25:27]*** – a man from the clan of Adayy, and Ali[asws] would punish him, so he would bite upon his hand and say the biting, and he is a man from the clan of Tameem. '***'O! I wish I was soil!' [78:40]***' – i.e. (Wishing he was a Shia)''.[95]

[90] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 za
[91] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zb
[92] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zc
[93] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zd
[94] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 ze
[95] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zf

البخاري و مسلم و الطبري و ابن البيع و أبو نعيم و ابن مردويه أنه قال بعض الأمراء لسهل بن سعد سب عليا فأبى فقال أما إذا أبيت فقل لعن الله أبا تراب فقال و الله إنه إنما سماه رسول الله بذلك و هو أحب الأسماء إليه.

(The books) 'Al-Bukhari', and 'Muslim', and Ibn Al-Bayie', and 'Abu Nueym', and Ibn Mardawayh' having said, 'One of the men of Sahl Bin Sa'ad reviled Ali[asws], but he refused. He said, 'But, when you are refusing, then say, 'Curse be on Abu Turab[asws]!' He said, 'By Allah[azwj]! But rather Rasool-Allah[saww] had named him[asws] with that, and it is the most beloved of the names to him[asws]''.[96]

~~الْبُخَارِيُّ وَ الطَّبَرِيُّ وَ ابْنُ مَرْدَوَيْهِ وَ ابْنُ شَاهِينَ وَ ابْنُ الْبَيِّعِ فِي حَدِيثٍ أَنَّ عَلِيّاً ع غَضِبَ عَلَى فَاطِمَةَ ع وَ خَرَجَ فَوَجَدَهُ رَسُولُ اللَّهِ ص فَقَالَ قُمْ أَبَا تُرَابٍ قُمْ أَبَا تُرَابٍ.~~

~~(The books) 'Al-Bukhari', and 'Al-Tabari', and Ibn Mardawayh, and Ibn Shazan, and Ibn Al-Bayie, in a Hadeeth: 'Ali[asws] was angry upon Fatima[asws] and he[asws] went out. Rasool-Allah[saww] found him[asws]. He[saww] said: 'Stand, Abu Turab! (father of soil). Stand Abu Turab (father of soil)!''[97]~~

الطَّبَرِيُّ وَ ابْنُ إِسْحَاقَ وَ ابْنُ مَرْدَوَيْهِ أَنَّهُ قَالَ عَمَّارٌ خَرَجْنَا مَعَ النَّبِيِّ فِي غَزْوَةِ الْعُشَيْرَةِ فَلَمَّا نَزَلْنَا مَنْزِلًا بِمُنًا فَمَا نَبَّهَنَا إِلَّا كَلَامُ رَسُولِ اللَّهِ ص لِعَلِيٍّ ع يَا أَبَا تُرَابٍ لَمَّا رَآهُ سَاجِداً مُعَفِّراً وَجْهَهُ فِي التُّرَابِ أَ تَعْلَمُ مَنْ أَشْقَى النَّاسِ أَشْقَى النَّاسِ اثْنَانِ أُحَيْمِرُ ثَمُودَ الَّذِي عَقَرَ النَّاقَةَ وَ أَشْقَاهَا الَّذِي يَخْضِبُ هَذِهِ وَ وَضَعَ يَدَهُ عَلَى لِحْيَتِهِ.

(The book) 'Al Tabari', and Ibn Is'haq, and Ibn Mardawayh –

Ammar[ra] said, 'We went out with the Prophet[saww] in the military expedition of Al-Usheyra. When we descended at a descent, we slept. Nothing woke up us except the talk of Rasool-Allah[saww] to Ali[asws]: 'Abu Turab[asws]!' When he[saww] saw him[asws] performing Sajdah, his[asws] face being in the soil (said): 'Do you know who is the most wretched of the people? The most wretched of the people are two – Uhaymir of (people of) Samood, the one who slayed the she-camel, and more wretched than him is the one who will dye this' – and he[saww] placed his[saww] hand upon his[asws] beard''.[98]

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع وَ سُئِلَ عَنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ يُبَاهِي بِمَنْ يَصْنَعُ كَصَنِيعِكَ الْمَلَائِكَةَ وَ الْبِقَاعُ تَشْهَدُ لَهُ

And Al-Hassan[asws] Bin Ali[asws] said, and he[asws] had been asked about that, he[asws] said: 'Allah[azwj] Boasts with the ones who do like the deeds of the Angels, and the spot (where he does it) testifies for him'.

قَالَ فَكَانَ ع يُعَفِّرُ خَدَّيْهِ وَ يَطْلُبُ الْغَرِيبَ مِنَ الْبِقَاعِ لِتَشْهَدَ لَهُ يَوْمَ الْقِيَامَةِ فَكَانَ إِذَا رَآهُ وَ التُّرَابُ فِي وَجْهِهِ يَقُولُ يَا أَبَا تُرَابٍ افْعَلْ كَذَا وَ يُخَاطِبُهُ بِمَا يُرِيدُ.

He[asws] said: 'He[asws] used to wipe his[asws] cheeks (in the ground) and seek the strange spots for it to testify for him[asws] on the Day of Qiyamah. When he[saww] saw him[asws] , and the soil was in

[96] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zg
[97] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zh
[98] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zi

his[asws] face, he[saww] said: 'O Abu Turab[asws], do such and such!', and he[saww] addressed him[asws] with what he[saww] wanted''.[99]

وَ حَدَّثَنِي أَبُو الْعَلَاءِ الْهَمْدَانِيُّ بِالْإِسْنَادِ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي حَدِيثٍ أَنَّ عَلِيّاً ع خَرَجَ مُغْضَباً فَتَوَسَّدَ ذِرَاعَهُ فَطَلَبَهُ النَّبِيُّ ص حَتَّى وَجَدَهُ فَوَكَزَهُ بِرِجْلِهِ فَقَالَ قُمْ فَمَا صَلَحْتَ أَنْ تَكُونَ إِلَّا أَبَا تُرَابٍ أَ غَضِبْتَ عَلَيَّ حِينَ آخَيْتُ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ لَمْ أُوَاخِ بَيْنَكَ وَ بَيْنَ أَحَدٍ مِنْهُمْ أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى الْخَبَرَ.

And it is narrated to me by Abu Al A'ala Al Hamdani, by the chain from Lays, from Mujahid, from Ibn Abbas in a Hadeeth,

'Ali[asws] went out in anger and used his[asws] forearm as his[asws] pillow. The Prophet[saww] searched for him[asws] until he[saww] found him[asws]. He[saww] nudged him[asws] with his[saww] left. He[saww] said: 'Stand! It is not correct that you[asws] happen to be, except Abu Turab (father of soil)! Are you[asws] angered upon me[saww] when I[saww] established between the Emigrants and the Helpers and did not establish brother-hood between you[asws] and anyone of them? Are you[asws] not pleased that you[asws] happen to be from me[saww] at the status of Haroun[as] from Musa[as]?' – The Hadeeth''.[100]

وَ جَاءَ فِي رِوَايَةٍ أَنَّهُ كُنِّيَ ع بِأَبِي تُرَابٍ لِأَنَّ النَّبِيَّ ص قَالَ يَا عَلِيُّ أَوَّلُ مَنْ يَنْفُضُ التُّرَابَ مِنْ رَأْسِهِ أَنْتَ.

And it has come in a report that he[asws] has been teknonymed as 'Abu Turab' because the Prophet[saww] said: 'O Ali[asws]! The first one to shake off the soil from his[asws] head (when coming out from the grave), would be you[asws]''.[101]

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَقُولُ إِنَّا كُنَّا نَمْدَحُ عَلِيّاً إِذَا قُلْنَا لَهُ أَبَا تُرَابٍ وَ سَمَّوْهُ أَصْلَعَ قُرَيْشٍ مِنْ كَثْرَةِ لُبْسِ الْخُوَذِ عَلَى الرَّأْسِ.

And it is reported from the Prophet[saww] that he[saww] was saying: 'We would be praising Ali[asws] when we say to him[asws]: 'Abu Turab[asws]!', and name him[asws] as 'Bald one of Quraysh' due to the frequency of his[asws] wearing the (battle) helmet upon the head''.[102]

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا سَيْفُ اللَّهِ عَلَى أَعْدَائِهِ وَ رَحْمَتُهُ عَلَى أَوْلِيَائِهِ.

And Amir Al-Momineen[asws] said: 'I[asws] am the sword of Allah[azwj] against His[azwj] enemies, and His[azwj] Mercy upon His[azwj] friends''.[103]

ابْنُ الْبَيِّعِ فِي أُصُولِ الْحَدِيثِ وَ الْخَرْكُوشِيُّ فِي شَرَفِ النَّبِيِّ وَ شِيرَوَيْهِ فِي الْفِرْدَوْسِ وَ اللَّفْظُ لَهُ بِأَسَانِيدِهِمْ أَنَّهُ كَانَ الْحَسَنُ وَ الْحُسَيْنُ فِي حَيَاةِ رَسُولِ اللَّهِ ص يَدْعُوَانِهِ يَا أَبَهْ وَ يَقُولُ الْحَسَنُ لِأَبِيهِ يَا أَبَا الْحُسَيْنِ وَ الْحُسَيْنُ يَقُولُ يَا أَبَا الْحَسَنِ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ص دَعَوَاهُ يَا أَبَانَا.

Ibn Al Bayie in (the book) 'Usool Al hadeeth', and Al Kharkushy in (the book) 'Sharf Al Nabi[saww]', and Sheyrawiya in (the book) 'Al Firdows, and the words for it are by their chains –

[99] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zj
[100] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zk
[101] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zl
[102] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zm
[103] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zn

‘It was so that Al-Hassan[asws] and Al-Husayn[asws], during the lifetime of Rasool[saww] were calling him[asws]: ‘O father[asws]’, and Al-Hassan[asws] would say to his[asws] father[asws]: ‘O Abu Al-Hassan[asws], and Al-Husayn[asws] was (also) saying: ‘O Abu Al-Hassan[asws]’. When Rasool-Allah[saww] passed away, they[asws] called him[asws]: ‘O our[asws] father[asws]’’.[104]

وَ فِي رِوَايَةٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَا سَمَّانِي الْحَسَنُ وَ الْحُسَيْنُ يَا أَبَهْ حَتَّى تُوُفِّيَ رَسُولُ اللَّهِ ص.

And in a report from Amir Al-Momineen[asws]: ‘Al-Hassan[asws] and Al -did not call me[asws]: ‘O father[asws]’, until Rasool-Allah[saww] had passed away’’.[105]

النطنزي في الخصائص قال داود بن سليمان رأيت شيخا على بغلة قد احتوشته الناس فقلت من هذا قالوا هذا شاه العرب هذا علي بن أبي طالب ع.

Al Natanzy in (the book) ‘Al Khasais’ -Dawood Bin Suleyman said,

‘I saw an old man upon a mule and the people had surrounded him. I said, ‘Who is this?’ They said, ‘This is emperor of the Arabs. This is Ali[asws] Bin Abu Talib[asws]’’.[106]

: قال صاحب كتاب الأنوار: إن له في كتاب الله ثلاثمائة اسم فأما في الأخبار فالله أعلم بذلك و يسمونه أهل السماء شمساطيل و في الأرض حمحائيل و على اللوح قنسوم و على القلم منصوم و على العرش معين و عند رضوان أمين و عند الحور العين أصب و في صحف إبراهيم حزبيل و بالعبرانية بلقياطيس و بالسريانية شروحيل

Author of Kitab ‘Al Amwaar’ said,

‘For him[asws], in the Book of Allah[azwj], there are three hundred names. As for what is in the Ahadeeth, Allah[azwj] is more Knowing with that. The people of the sky are naming him[asws] as ‘Shamsateel’, and in the earth as ‘Hamhaeel’, and upon the (Guarded) Tablet is ‘Qansoum’, and upon the Pen is ‘Mansoum’, and upon the Throne is ‘Moeen’, and with Rizwaan is ‘Ameen’, and with the Maiden Houries is ‘Asab’, and in the Parchment of Ibrahim[as] is ‘Hizbeel’, and in Hebrew is ‘Balqiyatees’, and in Assyrian is Sharouheel.

و في التوراة إيليا و في الزبور إريا و في الإنجيل بريا و في الصحف حجر العين و في القرآن عليا و عند النبي ناصرا و عند العرب مليا و عند الهند كبكرا و يقال لنكرا و عند الروم بطريس و عند الأرمن فريق و قيل أطفاروس و عند الصقلاب فيروق

And in the Torah is ‘Eliya’, and in the Psalms is ‘Areya’, and in the Evangel is ‘Bariya’, and the Parchment of Hujr Al Ayn and in the Quran it is ‘Ali’, and with the Prophet[saww] is ‘Nasira’, and with the Arabs is ‘Maliya’, and with the Indians is ‘Kabkar’, and it is said, ‘Lankara’, and with the Romans it is ‘Batrees’, and with the Armenians is ‘Fareeq’, and it is said, ‘Atfarous’, and with Al Saqlab is ‘Feyrouq’;

و عند الفرس خير و قيل فيروز و عند الترك ثبيرا و عنيرا و قيل راج و عند الخزر برين و عند النبط كريا و عند الديلم بني و عند الزنج حنين و عند الحبشة بتريك و قالوا كرقنا و عند الفلاسفة يوشع و عند الكهنة بويء و عند الجن حبين و عند الشياطين مدمر و عند المشركين الموت الأحمر

[104] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zo
[105] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zp
[106] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 11 zq

And with the Persians is ‘Khayr’, and it is said, ‘Feyrouz’, and with the Turks is ‘Subeyra’, and ‘Aneyra’, and it is said, ‘Raj’, and with Al-Hazr is ‘Bareyn’, and with Al-Nabt is ‘Kariya’, and with Al-Daylam is ‘Banie’, and with Al-Zanj is ‘Haneyn’, and with Al-Jash’a is ‘Batreek’, and they said, ‘Karqana’, and with the philosophers is ‘Yoshua’, and with the sooth-sayers is ‘Bawie’, and with the Jibb is ‘Habeyn’, and with the Satan[la] is ‘Madmar’, and with the Polytheists is ‘Al-Mawt Al-Ahmad (the red death)’;

و عند المؤمنين السحابة البيضاء و عند والده حرب و قيل ظهير و عند أمه حيدرة و قيل أسد و عند ظئره ميمون و عند الله علي.

And with the Momineen is ‘Al-Sahabah Al-Bayza’ (the white cloud), and with his[asws] father[as] is ‘Harb’, and it is said, ‘Zaheer’, and with his[asws] mother[as] is ‘Hyder’, and it is said, ‘Asad’, and with the nurse-maid is ‘Maymoun’, and with Allah[azwj] it is ‘Ali[asws]’.

و سأل المتوكل زيد بن حارثة البصري المجنون عن علي ع فقال على حروف الهجاء على هو الآمر عن الله بالعدل و الإحسان الباقر لعلوم الأديان التالي لسور القرآن الثاقب لحجاب الشيطان الجامع لأحكام القرآنالحاكم بين الإنس و الجان

And Al-Mutawakkal asked Zayd Bin Haris Al-Basry Al-Majnoun (the insane) about Ali[asws]. He said, ‘Ali[asws] is the letters of the Alphabet, Ali[asws], he[asws] is the Command from Allah[azwj] with the justice and the Favour, the expounder of the knowledge(s) of the religions, the next-one to the Chapters of the Quran, the piercer of the veils (guards) of the Satan[la], the collector of the rulings of the Quran, the judge between the human being and the Jinn;

الخلي من كل زور و بهتان الدليل لمن طلب البيان الذاكر ربه في السر و الإعلان الراهب ربه في الليالي إذا اشتد الظلام الرائد الراجح بلا نقصان الساتر لعورات النسوان الشاكر لما أولى الواحد المنان الصابر يوم الضرب و الطعان الضارب بحسامه رءوس الأقران الطالب بحق الله غير متوان و لا خوان

The one vacant from every falsity and slander, and evidence (pointer) to the one seeking the explanation, the mentioner (Zakir) of his[asws] Lord[azwj] in the secret and the open, the fearful of his[asws] Lord[azwj] during the nights when the darkness intensifies, the pioneer, the profiter without loss, the veiler of the bareness of the womenfolk, the thanker to what is foremost, the one, the benefactor, the patient on the day of strikes and the stabbings, the strike with his[asws] cutting sword the heads of the battle heroes by the Right of Allah[azwj] without deficiency nor betrayal;

الظاهر على أهل الكفر و الطغيان العالي علمه على أهل الزمان الغالب بنصر الله للشجعان الفالق للرءوس و الأبدان القوي الشديد الأركان الكامل الراجح بلا نقصان اللازم لأوامر الرحمن المزوج بخير النسوان النامي ذكره في القرآن الولي لمن والاه بالإيمان الهادي إلى الحق لمن طلب البيان اليسر السهل لمن طلبه بالإحسان.

The prevailer upon the people of Kufr and the aggression, the one his[asws] knowledge is high over the people of the times, the overcomer by the Help of Allah[azwj] upon the braves, splitter of the heads and the bodies, the intensely strong, the severe of the pillars, the perfect of the profit without loss, the sticker to the Commands of the Beneficent, the one married to the best of women, the one his[asws] mention is in the Quran, the friend to the one

who befriends him[asws] with the Eman, the guide to the truth for the one who seeks the explanation, the little, the easy for the one who seeks it with the favours''.[107]

13- يف، الطرائف رَوَى الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي الْحَدِيثِ الْحَادِي وَ الْعِشْرِينَ مِنَ الْمُتَّفَقِ عَلَيْهِ مِنْ مُسْنَدِ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلًا جَاءَ إِلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ هَذَا فُلَانٌ أَمِيرُ الْمَدِينَةِ يَذْكُرُ عَلِيّاً ع عِنْدَ الْمِنْبَرِ قَالَ فَيَقُولُ مَا ذَا قَالَ يَقُولُ لَهُ أَبَا تُرَابٍ

(The book) 'Al Taraif' – It is reported by Al Humeydi in (the book) 'Jam'a Bayn Al Sahiheyn' in the Hadeeth twenty one from the ones agreed upon from the attribution of Sahl Bin Sa'ad,

'A man came to Sahl Bin Sa'ad, he said, 'This so and so commander of the faithful mentioned Ali[asws] at the pulpit'. He said, 'What is that he is saying?' He said, 'He is saying for him[asws], 'Abu Turab' (father of the soil)'.

فَضَحِكَ وَ قَالَ مَا سَمَّاهُ بِهِ إِلَّا النَّبِيُّ ص وَ مَا كَانَ لَهُ اسْمٌ أَحَبَّ إِلَيْهِ مِنْهُ فَاسْتَعْظَمْتُ الْحَدِيثَ وَ قُلْتُ يَا أَبَا عَبَّاسٍ كَيْفَ كَانَ ذَلِكَ

He laughed and said, 'And no one named him[asws] as such except the Prophet[saww], and there wasn't any name more beloved to him[asws] than it'. I considered the Hadeeth as grievous and I said, 'O Abu Abbas! How did that happen?'

قَالَ دَخَلَ عَلِيٌّ ع عَلَى فَاطِمَةَ ع ثُمَّ خَرَجَ فَاضْطَجَعَ فِي الْمَسْجِدِ فَدَخَلَ رَسُولُ اللَّهِ ص عَلَى ابْنَتِهِ فَاطِمَةَ ع وَ قَبَّلَ رَأْسَهَا وَ نَحْرَهَا وَ قَالَ لَهَا أَيْنَ ابْنُ عَمِّكِ قَالَتْ فِي الْمَسْجِدِ

He said, 'Ali[asws] entered to see Fatima[asws], then came out and lied down in the Masjid. Rasool-Allah[saww] entered to see his[saww] daughter[asws] Fatima and kissed her[asws] head and her[asws] throat/neck, and said to her[asws]: 'Where is the son[asws] of your[asws] uncle[as]?' She[asws] said: 'In the Masjid'.

فَخَرَجَ النَّبِيُّ ص فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وَ خُلِطَ التُّرَابُ إِلَى ظَهْرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ وَ يَقُولُ اجْلِسْ أَبَا تُرَابٍ مَرَّتَيْنِ.

The Prophet[saww] went out and found his[asws] cloak to have fallen off from his[asws] back and it had mingled the soil to his[asws] back. He[saww] went on to wipe off the soil from his[asws] back and saying: 'Sit up, Abu Turab (father of the soil)!' – twice''.[108]

14- مد، العمدة مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ رَوَى عَبْدُ اللَّهِ بْنُ أَحْمَدَ عَنْ وَالِدِهِ عَنْ عَلِيِّ بْنِ بَحْرٍ عَنْ عِيسَى بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ يَزِيدَ بْنِ مُحَمَّدِ بْنِ خَيْثَمٍ الْمُحَارِبِيِّ عَنْ مُحَمَّدِ بْنِ خَيْثَمِ بْنِ زَيْدٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: كُنْتُ أَنَا وَ عَلِيٌّ ع رَفِيقَيْنِ فِي غَزَاةِ ذِي الْعَشِيرَةِ فَلَمَّا نَزَلَهَا النَّبِيُّ ص فَأَقَامَ بِهَا رَأَيْنَا نَاساً مِنْ بَنِي مَذْحِجٍ يَعْمَلُونَ فِي عَيْنٍ لَهُمْ فِي نَخْلٍ

(The book) 'Al Amdah', from (the book) 'Musnad' of Ahmad Bin Hanbal – It is reported by Abdullah Bin Ahmad, from his father, from Ali Bin Bahr, from Isa Bin Yunus, from Muhammad Bin Is'haq, from Yazeed Bin Muhammad Bin Khaysam Al Muhariby, from Muhammad Bin Khaysam Bin Zayd,

'From Ammar Bin Yasser[ra] having said, 'I[ra] and Ali[asws] were two friends during the military expedition of Zul Ashira. When the Prophet[saww] descended at it, he[saww] stayed at it. We saw some people from the clan of Muzhij working in a spring of theirs among palm trees.

[107] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 12
[108] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 13

فَقَالَ عَلِيٌّ ع يَا أَبَا الْيَقْظَانِ هَلْ لَكَ أَنْ نَأْتِيَ هَؤُلَاءِ فَنَنْظُرَ كَيْفَ يَعْمَلُونَ فَجِئْنَاهُمْ فَنَظَرْنَا إِلَى عَمَلِهِمْ سَاعَةً ثُمَّ غَشِيَنَا النَّوْمُ فَانْطَلَقْتُ أَنَا وَ عَلِيٌّ فَاضْطَجَعْنَا فِي صَوْرِ النَّخْلِ ثُمَّ جَمَعْنَا مِنَ التُّرَابِ فَنِمْنَا

Ali[asws] said: 'O Abu Al-Yaqzan[ra]! Is it for you that we go to them and look how they are working?' We went to them and looked at their work for a while, then the sleep overcame us. I[ra] and Ali[asws] went and lied down in the soil of the palm tree. Then we gathered from the soil (making a pillow) and slept.

فَوَ اللَّهِ مَا أَهَبَّنَا إِلَّا رَسُولُ اللَّهِ ص يُحَرِّكُنَا بِرِجْلِهِ وَ يَنْرِينَا مِنْ تِلْكَ الدَّقْعَاءِ فَيَوْمَئِذٍ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا أَبَا تُرَابٍ لِمَا عَلَيْهِ مِنَ التُّرَابِ

By Allah[azwj]! Nothing woke us up except Rasool-Allah[saww] moving us with his[saww] leg and freeing us from that soil. On that day, Rasool-Allah[saww] said to Ali[asws]: 'O Abu Turab!' due to what was upon him[asws] of the soil.

قَالَ أَ لَا أُحَدِّثُكُمَا بِأَشْقَى النَّاسِ رَجُلَيْنِ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَخُو ثَمُودَ الَّذِي عَقَرَ النَّاقَةَ وَ الَّذِي يَضْرِبُكَ يَا عَلِيُّ عَلَى هَذِهِ يَعْنِي قَرْنَهُ حَتَّى تَبُلَّ مِنْهُ هَذِهِ يَعْنِي لِحْيَتَهُ.

He[saww] said: 'Shall I[saww] narrate to you both about the most wretched of the people, two men?' We said, 'Yes'. He[saww] said: 'Brother of (people of) Samoon who slayed the she-camel, and the one who will be striking you[asws], O Ali[asws], upon this' – meaning his[asws] head – 'until from it this would be dyed' – meaning his[asws] beard''.[109]

وَ مِنْ صَحِيحِ مُسْلِمٍ فِي ثَالِثِ كُرَّاسٍ مِنَ الْجُزْءِ الرَّابِعِ مِنْ أَجْزَاءٍ سِتَّةٍ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ اسْتُعْمِلَ رَجُلٌ عَلَى الْمَدِينَةِ مِنْ آلِ مَرْوَانَ فَدَعَا سَهْلَ بْنَ سَعْدٍ وَ أَمَرَهُ أَنْ يَشْتِمَ عَلِيّاً ع قَالَ فَأَبَى سَهْلٌ فَقَالَ أَمَّا إِذَا أَبَيْتَ فَقُلْ لَعَنَ اللَّهُ أَبَا تُرَابٍ

And from (the book) 'Saheeh Muslim' in the third page from the fourth part from six parts, from Quteyba Bin Saeed, from Abdul Aziz Bin Abu Hazim, from Sahl Bin Sa'ad who said,

'There was a man employed (as governor) upon Al-Medina, being from the family of Marwan. He called Sahl Bin Sa'ad and ordered him to revile Ali[asws], but Sahl refused. He said, 'But, when you are refusing, then say, 'May the Curse of Allah[azwj] be on Abu Turab[asws]!'

فَقَالَ سَهْلٌ مَا كَانَ لِعَلِيٍّ ع اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي تُرَابٍ وَ إِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا فَقَالَ لَهُ أَخْبِرْنَا عَنْ فَضِيلَتِهِ لِمَ سُمِّيَ أَبَا تُرَابٍ

Sahl said, 'There was no name for Ali[asws] more beloved to him[asws] than 'Abu Turab' and he[asws] used to be happy whenever he[asws] was called by it'. He said to him, 'Inform us about its merit, why was he[asws] named as 'Abu Turab' (father of the soil)?'

قَالَ دَخَلَ رَسُولُ اللَّهِ ص بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيّاً فِي الْبَيْتِ فَقَالَ أَيْنَ ابْنُ عَمِّكِ فَقَالَتْ كَانَ بَيْنِي وَ بَيْنَهُ شَيْءٌ فَغَاضَبَنِي فَخَرَجَ وَ لَمْ يَقِلْ عِنْدِي

He said, 'Rasool-Allah[saww] entered the house of (Syeda) Fatima[asws], but did not find Ali[asws] in the house. He[saww] said: 'Where is the son[asws] of your[asws] uncle[as]?' She[asws] said: 'Something happened between me[asws] and him[asws], so I[asws] was angered and he[asws] went out and did not have the afternoon nap in my[asws] presence'.

[109] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 14 a

فَقَالَ رَسُولُ اللَّهِ ص لِإِنْسَانٍ انْظُرْ أَيْنَ هُوَ فَقَالَ يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ فَجَاءَهُ رَسُولُ اللَّهِ ص وَ هُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تُرَابٌ

Rasool-Allah[saww] said to a person: 'Look where he[asws] is'. He said, 'O Rasool-Allah[saww]! He[asws] is in the Masjid, having a nap'. Rasool-Allah[saww] came to him[asws] and he[asws] was lying down, his[asws] cloak had fallen off from his[asws] side and the soil had hit him[asws].

فَجَعَلَ رَسُولُ اللَّهِ يَمْسَحُهُ عَنْهُ وَ يَقُولُ قُمْ أَبَا تُرَابٍ-

وَ لَوْ أَنْصَفَتْ فِي حُكْمِهَا أُمُّ مَالِكٍ- إِذاً لَرَأَتْ تِلْكَ الْمَسَاوِيَ مَحَاسِنَا

Rasool-Allah[saww] went on to wipe it away from him[asws] and saying: 'Arise, Abu Turab (father of the soil) (and prosed): 'And if the mother of Malik had been fair in her judgment, then she would have seen our[asws] beauty in that equality''.[110]

و قال ابن أبي الحديد في شرح نهج البلاغة، هو أبو الحسن علي بن أبي طالب و اسمه عبد مناف بن عبد المطلب و اسمه شيبة بن هاشم و اسمه عمرو بن عبد مناف بن قصي و الغالب عليه من الكنية أبو الحسن و كان ابنه الحسن ع يدعوه في حياة رسول الله ص أبا الحسين و يدعوه الحسين ع أبا الحسن و يدعوان رسول الله أباهما فلما توفي النبي ص دعواه بأبيهما

And Ibn Abi Al Hadeed said in the commentary of (the book) 'Nahj Al Balagah' –

'He[asws] is Abu Al-Hassan Ali[asws] Bin Abu Talib[asws], and his[asws] name is Abd Manaf Bin Abdul Muttalib[asws], and his[asws] name is Shayba Bin Hashim, and his[asws] name is Amro Bin Abd Manaf Bin Qusay; and the overcoming upon it from the teknonyms is Abu Al-Hassan[asws], and his[asws] son was Al-Hassan[asws]. Rasool-Allah[saww] was calling him[asws] Abu Al-Hassan[asws] during his[saww] lifetime, and Al-Husayn[asws] and Al-Hassan[asws] were both calling Rasool-Allah[saww] as their[asws] father[saww]. When the Prophet[saww] passed away, they[asws] called him[asws] as their[asws] father[asws].

و كناه رسول الله أبا تراب وجده نائما في تراب قد سقط عنه رداؤه و أصاب التراب جسده فجاء حتى جلس عند رأسه و أيقظه و جعل يمسح التراب عن ظهره و يقول له اجلس إنما أنت أبو تراب

And Rasool-Allah[saww] teknonymed him[asws] as 'Abu Turab' (father of the soil). He[saww] found him[asws] sleeping in the soil, his[asws] cloak had fallen off from him[asws] and the soil had hit his[asws] body. He[saww] came until he[saww] by his[asws] head and awakened him[asws], and he[saww] went on to wipe the soil away from his[asws] back and saying to him[asws]: 'Sit up, but rather you[asws] are 'Abu Turab' (father of the soil)'.

فكانت من أحب كناه صلوات الله عليه إليه و كان يفرح إذا دعي بها فدعت بنو أمية خطباءها يسبوه بها على المنابر و جعلوها نقيصة له و وصمة عليه فكأنما كسوه بها الحلي و الحلل كما قال الحسن البصري.

It was the most beloved of his[saww] teknonyms to him[asws], and he[asws] used to be happy whenever he[asws] was called by it. The preachers of the Clan of Umayya were calling him[asws]

[110] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 14 b

by it upon the pulpits, as an insult to him[asws], and they made it to be a derogation for him[asws] and a fault (to be shamed with) upon him[asws]. It is as if they were clothing him[asws] by it, with the garment and the ornament as what Al-Hassan Al-Basry had said.

و كان اسمه الأول الذي سمته به أمه حيدرة باسم أبيها أسد بن هاشم و الحيدرة الأسد فغير أبوه اسمه و سماه عليا و قيل إن حيدرة اسم كانت قريش تسميه به

And his[asws] first name which his[asws] mother[as] had named him[asws] with was 'Hyder' by the name, 'O you lion of the Clan of Hashim[as]!' And 'Al-Hyder' is the lion. His[asws] father[as] changed his[asws] name and named him[asws] as Ali[asws]. And it is said that 'Hyder' is a name which Quraysh had named him[asws] with it.

و القول الأول أصح يَدُلُّ عَلَيْهِ خَبَرُهُ يَوْمَ بَرَزَ إِلَيْهِ مَرْحَبٌ وَ ارْتَجَزَ عَلَيْهِ فَقَالَ

أَنَا الَّذِي سَمَّتْنِي أُمِّي مَرْحَباً

فَأَجَابَهُ

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَةَ

And the first word is more correct, evidencing upon it is his[asws] news on the day Marhab came out to duel to him[asws], and he recited the war poem: 'I am the one, my mother named me as 'Marhab', so he[asws] answered him: 'I[asws] am the one, my[asws] mother[as] named me[asws] as 'Hyder'.

و تزعم الشيعة أنه خوطب في حياة رسول الله ص بأمير المؤمنين خاطبه بذلك جملة المهاجرين و الأنصار و لم يثبت ذلك في أخبار المحدثين إلا أنهم قد رووا ما يعطي هذا المعنى و إن لم يكن اللفظ بعينه

And the Shias claim that he[asws] was addressed during the lifetime of Rasool-Allah[saww] as 'Amir Al-Momineen', he[saww] was addressed with that by the entirety of the Emigrants and the Helpers, and that is not proven in the Ahadeeth of the narrators except that they had reported what had come with this meaning, and that the words did not happen to be exactly it.

وَ هُوَ قَوْلُ رَسُولِ اللَّهِ ص أَنْتَ يَعْسُوبُ الدِّينِ وَ الْمَالُ يَعْسُوبُ الظَّلَمَةِ وَ فِي رِوَايَةٍ أُخْرَى هَذَا يَعْسُوبُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ و اليعسوب ذكر النحل و أميرها-

And it is the word of Rasool-Allah[azwj]: 'You[asws] are Yasoub (leader) of the religion, and the wealth is leader of the oppressors'. And in another report: 'This (Ali[asws]) is Yasoub (leader) of the Momineen, and leader of the resplendent'. And the 'Yasoub' is a mention of the bee and its commander''.[111]

[111] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 14 c

روى هاتين الروايتين أحمد بن حنبل في المسند و في كتابه فضائل الصحابة و رواهما أبو نعيم الحافظ في حلية الأولياء و دعي بعد وفاة رسول الله ص بوصي رسول الله ص لوصايته إليه بما أراده و أصحابنا لا ينكرون ذلك و لكن يقولون إنها لم تكن وصيته بالخلافة بل بكثير من المتجددات بعده أفضى بها إليه.

And these two reports are reported by Ahmad Bin Hanbal in 'Al Musnad', and in his book 'Fazail Al Sahaba', and Abu Nueym the memoriser has reported these in (the book) 'Hulyah Al Awliyah' –

'And, after the expiry of Rasool-Allah[saww], he[asws] was called as 'Successor[asws] of Rasool-Allah[saww]', due to his[saww] having had bequeathed to him[asws] with what he[saww] wanted, and our companions are not denying that, but they are saying that it did not happen to be his[saww] bequeathing with the caliphate, but many of the innovators after him[saww], came with it to him[asws]'.[112]

[112] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 2 H 14 d

باب 3 نسبه و أحوال والديه عليه و عليهما السلام

CHAPTER 3 – HIS[asws] LINEAGE AND STATE OF HIS[asws] PARENTS[as]

1- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ رَفَعَهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى عَمِّهِ أَبِي طَالِبٍ وَ هُوَ مُسَجًّى فَقَالَ يَا عَمِّ كَفَّلْتَ يَتِيماً وَ رَبَّيْتَ صَغِيراً وَ نَصَرْتَ كَبِيراً فَجَزَاكَ اللَّهُ عَنِّي خَيْراً ثُمَّ أَمَرَ عَلِيّاً بِغُسْلِهِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Muhammad Al Attar, from Sahl, from Muhammad Bin Sinan, from Amro Bin Sabir, from Habeeb Bin Abu Sabit, raising it, said,

'Rasool-Allah[saww] entered to see his[saww] uncle Abu Talib[asws], and he[as] had been covered (deceased). He[saww] said: 'O uncle[as]! You[as] took my[saww] responsibility (when I[saww] was an orphan), and nourished me[asws] when (I[saww] was) young, and helped me[saww] (when I[saww] was older), so may Allah[azwj] Recompense you[as] goodly on my[saww] behalf'. Then he[saww] instructed Ali[asws] with washing him[as]'',[113]

2- لي، الأمالي للصدوق الْعَطَّارُ عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجُرْجَانِيِّ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع أَوَّلُ جَمَاعَةٍ كَانَتْ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ مَعَهُ إِذْ مَرَّ أَبُو طَالِبٍ بِهِ وَ جَعْفَرٌ مَعَهُ قَالَ يَا بُنَيَّ صِلْ جَنَاحَ ابْنِ عَمِّكَ

(The book) 'Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Ja'far, from Muhammad Bin Umar Al Hirjany who said,

'Al-Sadiq Ja'far[asws] Bin Muhammad[asws] said: 'The first congregation (for Salat) happened when Rasool-Allah[saww] was praying Salat, and Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] prayed with him[saww]. Then Abu Talib[asws] passed by him[saww] and Ja'far[as] was with him[as]. He[as] said: 'O my[as] son[as]! Connect the wing of your[as] uncle[as]'.

فَلَمَّا أَحَسَّهُ رَسُولُ اللَّهِ ص تَقَدَّمَهُمَا وَ انْصَرَفَ أَبُو طَالِبٍ مَسْرُوراً وَ هُوَ يَقُولُ-

إِنَّ عَلِيّاً وَ جَعْفَراً ثِقَتِي- عِنْدَ مُلِمِّ الزَّمَانِ وَ الْكُرَبِ
وَ اللَّهِ لَا أَخْذُلُ النَّبِيَّ وَ لَا يَخْذُلُهُ مِنْ بَنِيَّ ذُو حَسَبِ
لَا تَخْذُلَا وَ انْصُرَا ابْنَ عَمِّكُمَا- أَخِي لِأُمِّي مِنْ بَيْنِهِمْ وَ أَبِي

When Rasool-Allah[saww] sensed him[as], he[saww] went ahead (leading) both of them, and Abu Talib[asws] left cheerful and he[as] was saying (couplets): 'Surely Ali[asws] and Ja'far[as] are my[as] trusted ones during the afflictions of the times and the worries. By Allah[azwj]! Neither will I[asws] abandon the Prophet[saww] nor would my[as] sons, the ones with affiliation. Do not abandon, and help the son[saww] of your uncle[as], brother of my[as] mother[as] from between them and my[as] father[as]'.

قَالَ فَكَانَتْ أَوَّلَ جَمَاعَةٍ جُمِّعَتْ ذَلِكَ الْيَوْمَ.

[113] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 1

He (Ja'far[asws] Bin Muhammad[asws]) said: 'So, the first congregation congregated on that day''.[114]

3- ج، الإحتجاج عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ ذَاتَ يَوْمٍ جَالِساً فِي الرَّحْبَةِ وَ النَّاسُ حَوْلَهُ مُجْتَمِعُونَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ بِالْمَكَانِ الَّذِي أَنْزَلَكَ اللَّهُ بِهِ وَ أَبُوكَ مُعَذَّبٌ فِي النَّارِ

(The book) 'Al Ihtijaj' –

'From Al-Sadiq[asws], from his[asws] forefathers[asws]: 'One day, Amir Al-Momineen[asws] was seated in Al-Rahba, and the people had gathered around him[asws]. A man stood up to him[asws] and said, 'O Amir Al-Momineen[asws]! You[asws] are with the position which Allah[azwj] has Statused you[asws] with, and your[asws] father[asws] is being Punished in the Fire'.

فَقَالَ لَهُ عَلِيٌّ ع مَهْ فَضَّ اللَّهُ فَاكَ وَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً لَوْ شَفَعَ أَبِي فِي كُلِّ مُذْنِبٍ عَلَى وَجْهِ الْأَرْضِ لَشَفَّعَهُ اللَّهُ فِيهِمْ أَبِي مُعَذَّبٌ فِي النَّارِ وَ ابْنُهُ قَسِيمُ الْجَنَّةِ وَ النَّارِ

Ali[asws] said to him: 'Shh! May Allah[azwj] Break your mouth! By the One[azwj] Who Sent Muhammad[saww] with the truth as a Prophet[saww]! If my[asws] father[as] were to intercede in every doctrine upon the surface of the earth, Allah[azwj] would Intercede regarding them (all). My[asws] father[as] would be in the Fire while his[as] son[asws] is the distributor of the Paradise and the Fire?

وَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً إِنَّ نُورَ أَبِي يَوْمَ الْقِيَامَةِ يُطْفِئُ أَنْوَارَ الْخَلَائِقِ إِلَّا خَمْسَةَ أَنْوَارٍ نُورَ مُحَمَّدٍ ص وَ نُورِي وَ نُورَ الْحَسَنِ وَ الْحُسَيْنِ وَ نُورَ تِسْعَةٍ مِنْ وُلْدِ الْحُسَيْنِ فَإِنَّ نُورَهُ مِنْ نُورِنَا الَّذِي خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَيْ عَامٍ.

By the One[azwj] Who Sent Muhammad[saww] with the truth as a Prophet[saww]! The Noor of my[asws] father[as] on the Day of Qiyamah would extinguish the light of all the creatures except for five lights – Noor of Muhammad[saww], and my[asws] noor, (and Noor of Fatima[asws]), and Noor of Al-Hassan[asws] and Al-Husayn, and Noor of nine from the sons[asws] of Al-Husayn[asws], for his[as] Noor is from our[asws] Noor which Allah[azwj] the Exalted Created before He[azwj] Created Adam[as] by two thousand years''.[115]

4- لي، الأمالي للصدوق ابْنُ مَسْرُورٍ عَنْ مُحَمَّدٍ الْحِمْيَرِيِّ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ذَاتَ يَوْمٍ إِلَى النَّبِيِّ ص بَاكِياً وَ هُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَهْ يَا عَلِيُّ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ مَاتَتْ أُمِّي فَاطِمَةُ بِنْتُ أَسَدٍ

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Muhammad Al Himeyri, from his father, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas who said,

'One day Ali[asws] Bin Abu Talib[asws] came weeping to the Prophet[saww] and he[asws] was saying: 'We are for Allah[azwj] and are returning to Him[azwj]'. Rasool-Allah[saww] said: 'Shh, O Ali[asws]'. Ali[asws] said: 'O Rasool-Allah[saww]! My[asws] mother[as] Fatima Bint Asad[as] has passed away'.

[114] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 2
[115] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 3

قَالَ فَبَكَى النَّبِيُّ ص ثُمَّ قَالَ رَحِمَ اللَّهُ أُمَّكَ يَا عَلِيُّ أَمَا إِنَّهَا إِنْ كَانَتْ لَكَ أُمّاً فَقَدْ كَانَتْ لِي أُمّاً خُذْ عِمَامَتِي هَذِهِ وَ خُذْ ثَوْبَيَّ هَذَيْنِ فَكَفِّنْهَا فِيهِمَا وَ مُرِ النِّسَاءَ فَلْيُحْسِنَّ غُسْلَهَا وَ لَا تُخْرِجْهَا حَتَّى آتِيَ فَإِلَيَّ أَمْرُهَا

He (the narrator) said, 'The Prophet[saww] wept, then said; 'May Allah[azwj] have Mercy on your[asws] mother[as], O Ali[asws]! But, she[as] was a mother[as] for you[asws], so she[as] was a mother[as] for me[saww] (as well). Take this turban of mine[saww] and take these two clothes of mine[asws] and enshroud her[as] in these, and instruct the womenfolk to be excellent in washing her[as] and not to bring her[as] out until I[saww] come, for her[as] matter is up to me[saww]'.

قَالَ وَ أَقْبَلَ النَّبِيُّ ص بَعْدَ سَاعَةٍ وَ أُخْرِجَتْ فَاطِمَةُ أُمُّ عَلِيٍّ ع فَصَلَّى عَلَيْهَا النَّبِيُّ ص صَلَاةً لَمْ يُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً ثُمَّ دَخَلَ إِلَى الْقَبْرِ فَتَمَدَّدَ فِيهِ فَلَمْ يُسْمَعْ لَهُ أَنِينٌ وَ لَا حَرَكَةٌ

He (the narrator) said, 'And the Prophet[saww] came after some time and brought out (Syeda) Fatima[asws], mother[as] of Ali[asws]. The Prophet[saww] prayed such a Salat upon her, he[saww] had not prayed it upon anyone before her[as] similar to that Salat. Then he[saww] exclaimed for Takbeers upon her[as]. Then He[saww] entered into the grave and extended (lied down) in it. Neither any sound nor movement was heard from him[saww].

ثُمَّ قَالَ يَا عَلِيُّ ادْخُلْ يَا حَسَنُ ادْخُلْ فَدَخَلَا الْقَبْرَ فَلَمَّا فَرَغَ مِمَّا احْتَاجَ إِلَيْهِ قَالَ لَهُ يَا عَلِيُّ اخْرُجْ يَا حَسَنُ اخْرُجْ فَخَرَجَا ثُمَّ زَحَفَ النَّبِيُّ ص حَتَّى صَارَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ يَا فَاطِمَةُ أَنَا مُحَمَّدٌ سَيِّدُ وُلْدِ آدَمَ وَ لَا فَخْرَ فَإِنْ أَتَاكِ مُنْكَرٌ وَ نَكِيرٌ فَسَأَلَاكِ مَنْ رَبُّكِ فَقُولِي اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ ابْنِي إِمَامِي وَ وَلِيِّي

Then he[saww] said: 'O Ali[asws], enter! O Hassan[asws], enter!' They[asws] both entered the grave. When he[saww] was free from what he[saww] was needy to, said to him[asws]: 'O Ali[asws], exit! O Hassan[asws], exit!' They[asws] both came out. Then the Prophet[saww] crawled until he[saww] came by her[as] head, then said: 'O Fatima[asws]! I[saww] am Muhammad[saww], chief of the children of Adam[as], and there is no pride. So, when Munkar and Nakeer (Angels) come to you[as], they will ask you[as]: 'Who is your[as] Lord[azwj]?' Say, 'Allah[azwj] is my[as] Lord[azwj], and Muhammad[saww] is my[as] Prophet[saww], and Al-Islam is my[as] religion, and the Quran is my[as] Book, and my[as] son[asws] is my[as] Imam[asws] and my[as] guardian'.

ثُمَّ قَالَ اللَّهُمَّ ثَبِّتْ فَاطِمَةَ بِالْقَوْلِ الثَّابِتِ ثُمَّ خَرَجَ مِنْ قَبْرِهَا وَ حَثَا عَلَيْهَا حَثَيَاتٍ ثُمَّ ضَرَبَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَنَفَضَهُمَا ثُمَّ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ سَمِعَتْ فَاطِمَةُ تَصْفِيقَ يَمِينِي عَلَى شِمَالِي

Then he[saww] said: 'O Allah[azwj]! Affirm Fatima[asws] with the firm word (Wilayah of Ali[asws]). Then he[saww] came out from her[as] grave and gathered the soil upon her[as]. Then he[saww] struck his[saww] right hand upon his[saww] left and shook them (from the soil), then said: 'By the One[azwj] in Whose Hand is the soul of Muhammad[saww]! (Syeda) Fatima[asws] has heard the clap of my[saww] right hand upon my[saww] left'.

فَقَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ فَدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ لَقَدْ صَلَّيْتَ عَلَيْهَا صَلَاةً لَمْ تُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ

Ammar Bin Yasser[ra] stood up to him[saww] and said, 'May my[ra] father[ra] and my[ra] mother[ra] be sacrificed for you[saww], O Rasool-Allah[saww]! You[saww] have prayed such a Salat upon her[as], you[saww] did not pray upon anyone before her[as] similar to that Salat'.

فَقَالَ يَا أَبَا الْيَقْظَانِ وَ أَهْلُ ذَلِكَ هِيَ مِنِّي لَقَدْ كَانَ لَهَا مِنْ أَبِي طَالِبٍ وَلَدٌ كَثِيرٌ وَ لَقَدْ كَانَ خَيْرُهُمْ كَثِيراً وَ كَانَ خَيْرُنَا قَلِيلًا فَكَانَتْ تُشْبِعُنِي وَ تُجِيعُهُمْ وَ تَكْسُونِي وَ تُعْرِيهِمْ وَ تُدَهِّنُنِي وَ تُشَعِّثُهُمْ

He[saww] said: 'O Abu Yaqzan[ra]! And she[ra] is deserving of that from me[saww]. There were a lot of children for her[as] from Abu Talib[asws], and their good was a lot, and our good was little. She[as] used to satiate me[saww] and let them be hungry (instead), and clothed me[saww] and let them be bare (instead), and oiled me[saww] and let them be scruffy (instead)'.

قَالَ فَلِمَ كَبَّرْتَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً يَا رَسُولَ اللَّهِ

He[ra] said, 'So, why did you[saww] exclaim forty Takbeers upon her[as], O Rasool-Allah[saww]?'

قَالَ نَعَمْ يَا عَمَّارُ الْتَفَتُّ عَنْ يَمِينِي فَنَظَرْتُ إِلَى أَرْبَعِينَ صَفّاً مِنَ الْمَلَائِكَةِ فَكَبَّرْتُ لِكُلِّ صَفٍّ تَكْبِيرَةً

He[saww] said: 'Yes, O Ammar[ra]! I[saww] turned towards the right and looked at forty rows of Angels, so I[saww] exclaimed a Takbeer for every row'.

قَالَ فَتَمَدَّدْتَ فِي الْقَبْرِ وَ لَمْ يُسْمَعْ لَكَ أَنِينٌ وَ لَا حَرَكَةٌ

He[ra] said, 'You[saww] lied down in the grace and neither any sound nor movement was detected for you[saww]'.

قَالَ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاةً وَ لَمْ أَزَلْ أَطْلُبُ إِلَى رَبِّي عَزَّ وَ جَلَّ أَنْ يَبْعَثَهَا سَتِيرَةً وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا خَرَجْتُ مِنْ قَبْرِهَا حَتَّى رَأَيْتُ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رَأْسِهَا وَ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ يَدَيْهَا وَ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رِجْلَيْهَا وَ مَلَكَيْهَا الْمُوَكَّلَيْنِ بِقَبْرِهَا يَسْتَغْفِرَانِ لَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ.

He[saww] said: 'The people would be Resurrected bare on the Day of Qiyamah, and I[saww] did not cease seeking to my[saww] Lord[azwj] Mighty and Majestic that He[azwj] Resurrects her[as] veiled. By the One[azwj] in Whose Hand is the soul of Muhammad[saww]! I[saww] had not come out from her[as] grave until I[saww] saw two lanterns of light by her[as] head, and two lanterns of light by her[as] hands, and two lanterns of light by her[as] legs, and the two Angels allocated to her[as] would be seeking Forgiveness for her[as] up to the establishment of the Hour''.[116]

قَالَ وَ رُوِيَ فِي خَبَرٍ آخَرَ طَوِيلٍ أَنَّ النَّبِيَّ ص قَالَ يَا عَمَّارُ إِنَّ الْمَلَائِكَةَ قَدْ مَلَأَتِ الْأُفُقَ وَ فُتِحَ لَهَا بَابٌ مِنَ الْجَنَّةِ وَ مُهِّدَ لَهَا مِهَادٌ مِنْ مِهَادِ الْجَنَّةِ وَ بُعِثَ إِلَيْهَا بِرَيْحَانٍ مِنْ رَيَاحِينِ الْجَنَّةِ فَهِيَ فِي رَوْحٍ وَ رَيْحَانٍ وَ جَنَّةٍ وَ نَعِيمٍ وَ قَبْرُهَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

He said, 'And it is reported in another lengthy Hadeeth that the Prophet[saww] said: 'O Ammar[ra]! The Angels had filled up the horizons and a door of the Paradise had been opened for her[as], and there had been spread out for her[as] a cradle from the cradles of Paradise, and aromas from the aromas from the Paradise had been Sent to her[as]. Thus, she[as] is in rest, and aromas, and Garden, and Bliss, and her[as] grave is a garden from the Gardens of Paradise''.[117]

[116] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 4 a
[117] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 4 b

5- لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِ عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ قَالَ: قَالَ أَبُو طَالِبٍ لِرَسُولِ اللَّهِ ص يَا ابْنَ أَخِ اللَّهُ أَرْسَلَكَ قَالَ نَعَمْ قَالَ فَأَرِنِي آيَةً قَالَ ادْعُ لِي تِلْكَ الشَّجَرَةَ فَدَعَاهَا فَأَقْبَلَتْ حَتَّى سَجَدَتْ بَيْنَ يَدَيْهِ ثُمَّ انْصَرَفَتْ

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Sa'ad, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas, from his father who said,

'Abu Talib[asws] said to Rasool-Allah[saww]: 'O son[saww] of my[as] brother[as]! Allah[azwj] has Sent you[saww]?' He[saww] said: 'Yes'. He[as] said: 'Show me[as] a sign. Call that tree to me[as]'. He[saww] called it. It came until it prostrated in front of him[as], then it left.

فَقَالَ أَبُو طَالِبٍ أَشْهَدُ أَنَّكَ صَادِقٌ يَا عَلِيُّ صِلْ جَنَاحَ ابْنِ عَمِّكَ.

Abu Talib[asws] said: 'I[as] testify that you[saww] are truthful. O Ali[asws]! Connect the wing of the son[saww] of your[asws] uncle[as]!''[118]

6- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الْحَسَنِ بْنِ مُتَيِّلٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ ثَابِتِ بْنِ دِينَارٍ الثُّمَالِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ أَبِي طَالِبٍ هَلْ كَانَ مُسْلِماً فَقَالَ وَ كَيْفَ لَمْ يَكُنْ مُسْلِماً وَ هُوَ الْقَائِلُ-

وَ قَدْ عَلِمُوا أَنَّ ابْنَنَا لَا مُكَذَّبٌ- لَدَيْنَا وَ لَا يَعْبَأُ بِقَوْلِ الْأَبَاطِلِ-

(The book) 'Al Amaali' of Al Sadouq – 'Ibn Al Waleed, from Al-Hassan Bin Mateyl, from Al-Hassan Bin Ali Bin Fazzal, from Marwan Bin Muslim, from Sabit Bin Dinar Al Sumali, from Saeed Bin Jubeyr, from Abdullah Bin Abbas,

'A man asked him (Ibn Abbas), he said to him, 'O son of an uncle[as] of Rasool-Allah[saww]! Inform me about Abu Talib[asws]! Was he[as] a Muslim?' He said, 'And how can he not happen to be a Muslim and he[as] is the sayer of (a couplet): '*And they (people) have known that our son[saww] is not a liar of ours, nor can he[saww] be faulted with the words of falsehood*'.

إِنَّ أَبَا طَالِبٍ كَانَ مَثَلُهُ كَمَثَلِ أَصْحَابِ الْكَهْفِ حِينَ أَسَرُّوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

Surely Abu Talib[asws], his[as] example is like an example of the companions of the cave when they kept the Eman a secret and manifest the Shirk, so Allah[azwj] Gave them ***their Reward twice [28:54]***''.[119]

7- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَثَلُ أَبِي طَالِبٍ مَثَلُ أَهْلِ الْكَهْفِ حِينَ أَسَرُّوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

(The book) 'Al Amaali' of Al Sadouq – 'Al Talaqany, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ja'far Bin Suleyman, from Abdullah Bin Al Fazl Al Hashimy,

[118] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 5
[119] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 6

‘From Al-Sadiq Ja’far[asws] Bin Muhammad[asws] having said: ‘And example of Abu Talib[asws] is an example of people of the cave (As’haab Kahf) when they kept the Eman a secret and manifested the Shirk, so Allah[azwj] Gave them ***their Reward twice [28:54]***’’.[120]

8- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ الْقَيْسِيِّ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ أَنَّهُ سَأَلَ أَبَا الْحَسَنِ الْأَوَّلَ أَ كَانَ رَسُولُ اللَّهِ مَحْجُوجاً بِأَبِي طَالِبٍ فَقَالَ ع لَا وَ لَكِنْ كَانَ مُسْتَوْدَعاً لِلْوَصَايَا فَدَفَعَهَا إِلَيْهِ ص

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Sa’ad Bin Abdullah, from a group of our companions, from Ahmad Bin HIlal, from Umayya Bin Ali Al Qaysi, from Dorost Bin Abu Mansour,

‘He asked Abu Al-Hassan[asws] the 1st, ‘Was Rasool-Allah[saww] denounced by Abu Talib[asws]?’ He[asws] said: ‘No, but he[as] had trusted him[saww] for the bequest and handed it to him[saww]’.

قَالَ قُلْتُ فَدَفَعَ إِلَيْهِ الْوَصَايَا عَلَى أَنَّهُ مَحْجُوجٌ بِهِ فَقَالَ لَوْ كَانَ مَحْجُوجاً بِهِ مَا دَفَعَ إِلَيْهِ الْوَصِيَّةَ

He (the narrator) said, ‘I said, ‘He[as] handed over the bequest to him[saww] upon that he[as] should be denounced with it?’ He[asws] said: ‘If he[as] had denounced him[saww], he[as] would not have handed over the bequest to him[saww]’.

قَالَ فَقُلْتُ فَمَا كَانَ حَالُ أَبِي طَالِبٍ قَالَ أَقَرَّ بِالنَّبِيِّ وَ بِمَا جَاءَ بِهِ وَ دَفَعَ إِلَيْهِ الْوَصَايَا وَ مَاتَ مِنْ يَوْمِهِ.

He (the narrator) said, ‘I said, ‘So what was the state of Abu Talib[asws]?’ He[asws] said: ‘He[as] acknowledged the Prophet[saww] and whatever he[saww] had come with, and he[as] handed the bequest to him[saww], and passed away in that day’’.[121]

9- ع، علل الشرائع ل، الخصال حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ الْحَسَنِ بْنِ جَعْفَرِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ جَدِّهِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ يُوسُفَ الْمَقْدِسِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ رُسْتُمَ عَنْ أَبِي حَمْزَةَ السَّكُونِيِّ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: كَانَ النَّبِيُّ ص يَقُولُ لِعَقِيلٍ إِنِّي لَأُحِبُّكَ يَا عَقِيلُ حُبَّيْنِ حُبّاً لَكَ وَ حُبّاً لِحُبِّ أَبِي طَالِبٍ لَكَ.

(The books) ‘Al Illal Al Sharaie’ (and) ‘Al Khisaal’ – ‘It is narrated to us by Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya Bin Al-Hassan Bin Ja’far Bin Ubeydullah Bin Al Husayn Bin Ali son of Al Husayn Bin Ali Bin Abu Talib[asws], from his grandfather Ibn Muhammad Bin Yusuf Al Maqdisi, from Ali Bin Al-Hassan, from Ibrahim Bin Rustam, from Abu Hamza Al Sakuny, from Jabir Bin Yazeed Al Jufy, from Abdul Rahman Bin Sabit who said,

‘The Prophet[saww] had said to Aqeel: ‘I[saww] love you, O Aqeel with two loves – love for you and love of Abu Talib[asws] for you’’.[122]

10- ما، الأمالي للشيخ الطوسي قَدْ مَرَّ فِي خَبَرِ الِاسْتِسْقَاءِ أَنَّ النَّبِيَّ ص لَمَّا دَعَا فَاسْتُجِيبَ لَهُ ضَحِكَ وَ قَالَ لِلَّهِ دَرُّ أَبِي طَالِبٍ لَوْ كَانَ حَيّاً لَقَرَّتْ عَيْنَاهُ مَنْ يُنْشِدُنَا قَوْلَهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

[120] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 7
[121] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 8
[122] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 9

‘It has passed in the Hadeeth of ‘Al-Istisqa’ (praying for rain) that when the Prophet[saww] supplicated and it was Answered for him[saww], he[saww] smiled and said: ‘For Allah[azwj] was the turning of Abu Talib[asws]. Had he[as] been alive, his[as] eyes would have been delighted. Who can prose to us his[as] words?’

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ عَسَى أَرَدْتَ يَا رَسُولَ اللَّهِ-

وَ مَا حَمَلَتْ مِنْ نَاقَةٍ فَوْقَ ظَهْرِهَا- أَبَرَّ وَ أَوْفَى ذِمَّةً مِنْ مُحَمَّدٍ-

Umar Bin Al-Khattab stood up and said, ‘O Rasool-Allah[saww]! Perhaps you[saww] mean, ‘*And there is none from a camel which has borne upon its back anyone more righteous, and loyal of responsibility than Muhammad[saww]*’?’

فَقَالَ رَسُولُ اللَّهِ ص لَيْسَ هَذَا مِنْ قَوْلِ أَبِي طَالِبٍ هَذَا مِنْ قَوْلِ حَسَّانِ بْنِ ثَابِتٍ

Rasool-Allah[saww] said: ‘This isn’t from the words of Abu Talib[asws]. This is from the words of Hasaan Bin Sabit’.

فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ كَأَنَّكَ أَرَدْتَ يَا رَسُولَ اللَّهِ-

وَ أَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ- رَبِيعُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

تَلُوذُ بِهِ الْهُلَّاكُ مِنْ آلِ هَاشِمٍ- فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَ فَوَاضِلِ

كَذَبْتُمْ وَ بَيْتِ اللَّهِ يُبْزَى مُحَمَّدٌ- وَ لَمَّا نُمَاصِعْ دُونَهُ وَ نُقَاتِلُ

وَ نُسْلِمُهُ حَتَّى نُصَرَّعَ حَوْلَهُ- وَ نَذْهَلَ عَنْ أَبْنَائِنَا وَ الْحَلَائِلِ

Ali[asws] Bin Abu Talib[asws] stood up and said, ‘O Rasool-Allah[saww]! It is as if you[saww] mean: ‘*And the white cloud quenches by its direction, nourishing the orphans, protection for the widows, the destruction being born by it from the family of Hashim[as], so in His[azwj] Presence, they are in Bounties and the merits. You lied (by saying otherwise), and the House of Allah[azwj] (Kabah) is the emergence of Muhammad[saww], and when we are mourned besides him[saww], and fight, and we submit until we lie down (dead) around him[saww], and we are alienated from our sons and the Permissible(s)*’’.[123]

11- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِسْحَاقَ عَنِ الْعَبَّاسِ بْنِ مَعْبَدٍ بْنِ الْعَبَّاسِ عَنْ بَعْضِ أَهْلِهِ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ قَالَ لَهُ نَبِيُّ اللَّهِ ص يَا عَمِّ قُلْ كَلِمَةً وَاحِدَةً أَشْفَعْ لَكَ بِهَا يَوْمَ الْقِيَامَةِ- لَا إِلَهَ إِلَّا اللَّهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from Abu Is’haq, from Al Abbas Bin Ma’bad Bin Al Abbas, from one of his family members,

‘From Al-Abbas son of Abdul Muttalib[asws] having said, ‘When the expiry presented to Abu Talib[asws], the Prophet[saww] of Allah[azwj] said to him[as]: ‘O uncle[as]! Say the one phrase, ‘There is no god except Allah[azwj]’, I[saww] shall intercede for you[asws] due to it on the Day of Qiyamah’.

[123] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 10

فَقَالَ لَوْ لَا أَنْ يَكُونَ عَلَيْكَ وَ عَلَى بَنِي أَبِيكَ غَضَاضَةٌ لَأَقْرَرْتُ عَيْنَيْكَ وَ لَوْ سَأَلْتَنِي هَذِهِ فِي الْحَيَاةِ لَفَعَلْتُ

He[as] said: 'Had it not been for the humiliation upon you[saww] and upon the children of your[saww] father[as], I[as] would have delighted your[saww] eyes, and had you[saww] asked me this during the life-time, I[as] would have done so'.

قَالَ وَ عِنْدَهُ جَمِيلَةُ بِنْتُ حَرْبٍ حَمَّالَةُ الْحَطَبِ وَ هِيَ تَقُولُ لَهُ يَا أَبَا طَالِبٍ مِتَّ عَلَى دِينِ الْأَشْيَاخِ

He (the narrator) said, 'And with him[as] was Jameela daughter of Harb, bearer of the firewood, and she said to him[as], 'O Abu Talib[asws]! Die upon the religion of the elders!'

قَالَ فَلَمَّا خَفَتَ صَوْتُهُ فَلَمْ يَبْقَ مِنْهُ شَيْءٌ قَالَ حَرَّكَ شَفَتَيْهِ قَالَ الْعَبَّاسُ وَ أَصْغَيْتُ إِلَيْهِ فَقَالَ قَوْلًا خَفِيفاً لَا إِلَهَ إِلَّا اللَّهُ

He (the narrator) said, 'When his[as] voice became lighter and there did not remain anything from him it, he[as] moved his[as] lips. Al-Abbas said, 'And I listened to him[as]. He[as] said in a weak voice, 'There is no god except Allah[azwj]!'

فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ص يَا ابْنَ أَخِي قَدْ وَ اللَّهِ قَالَ الَّذِي سَأَلْتَهُ فَقَالَ رَسُولُ اللَّهِ ص لَمْ أَسْمَعْهُ.

Al-Abbas said to the Prophet[saww], 'O son[saww] of my brother[as]! By Allah[azwj]! He[as] has said that which you[saww] has asked him[as] to'. Rasool-Allah[saww] said: 'I[saww] did not hear it''.[124]

12- ع، علل الشرائع الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيُّ عَنْ جَدِّهِ عَنْ بَكْرِ بْنِ عَبْدِ الْوَهَّابِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص دَفَنَ فَاطِمَةَ بِنْتَ أَسَدِ بْنِ هَاشِمٍ وَ كَانَتْ مُهَاجِرَةً مُبَايِعَةً بِالرَّوْحَاءِ مُقَابِلَ حَمَّامِ أَبِي قُطَيْعَةَ

(The book) 'Ilal Al Sharaie' – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Bakr Bin Abdul Wahhab, from isa Bin Abdullah, from his father, from his grandfather,

'Rasool-Allah[saww] buried Fatima[asws] Bint Asad[as], and she[as] was an emigrant, having pledged allegiance at Al-Rawha facing the bathhouse of Abu Quteyba.

قَالَ وَ كَفَّنَهَا رَسُولُ اللَّهِ ص فِي قَمِيصِهِ وَ نَزَلَ فِي قَبْرِهَا وَ تَمَرَّغَ فِي لَحْدِهَا فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّ أَبِي هَلَكَ وَ أَنَا صَغِيرٌ فَأَخَذَتْنِي هِيَ وَ زَوْجُهَا فَكَانَا يُوَسِّعَانِ عَلَيَّ وَ يُؤْثِرَانِنِي عَلَى أَوْلَادِهِمَا فَأَحْبَبْتُ أَنْ يُوَسِّعَ اللَّهُ عَلَيْهَا قَبْرَهَا.

He (the narrator) said, 'And Rasool-Allah[saww] enshrouded her[as] in his[saww] shirt and descended in her[as] grave, and he[saww] wallowed in her[as] grave. It was said to him[saww] regarding that. He[saww] said: 'My[saww] father[as] passed away and I[saww] was young, so she[as] and her[as] husband took me[saww]. They were both comforting upon me[saww], and giving me[saww] preference over their[as] own children, so I[saww] loved for Allah[azwj] to Expander her[as] grave for her[as]''.[125]

13- ع، علل الشرائع الْحُسَيْنُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ جَدِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فَاطِمَةَ بِنْتَ أَسَدِ بْنِ هَاشِمٍ أَوْصَتْ إِلَى رَسُولِ اللَّهِ ص فَقَبِلَ وَصِيَّتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَرَدْتُ أَنْ أُعْتِقَ جَارِيَتِي هَذِهِ فَقَالَ رَسُولُ اللَّهِ ص مَا قَدَّمْتِ مِنْ خَيْرٍ فَسَتَجِدِينَهُ

[124] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 11
[125] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 12

(The book) ‘Illal Al Sharaie’ – Al-Hassan Bin Muhammad Al Alawy, from his grandfather, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

‘From Abu Abdullah[asws]: ‘(Syeda) Fatima[asws] Bint Asad Bin Hashim[as] bequeathed to Rasool-Allah[saww]. He[saww] accepted her[as] bequest. She[as] said, ‘O Rasool-Allah[saww]! I[saww] want to liberate this slave girl of mine[as]’. Rasool-Allah[saww] said: ‘Whatever good (deed) you[as] send ahead, you will find it’.

فَلَمَّا مَاتَتْ رِضْوَانُ اللَّهِ عَلَيْهَا نَزَعَ رَسُولُ اللَّهِ ص قَمِيصَهُ وَ قَالَ كَفِّنُوهَا فِيهِ وَ اضْطَجَعَ فِي لَحْدِهَا فَقَالَ أَمَّا قَمِيصِي فَأَمَانٌ لَهَا يَوْمَ الْقِيَامَةِ وَ أَمَّا اضْطِجَاعِي فِي قَبْرِهَا فَلِيُوَسِّعَ اللَّهُ عَلَيْهَا.

When she[as], may the Pleasure of Allah[azwj] be upon her[as], passed away, Rasool-Allah[saww] removed his[saww] shirt and said: ‘Enshroud her[as] in it!’ And he[saww] lied down in her[as] grave. He[saww] said: ‘As for my[saww] shirt, it shall be a security for her[as] on the Day of Qiyamah, and as for my[saww] lying down in her[as] grave, it is for Allah[azwj] to Expand it for her[as]’’.[126]

14- مع، معاني الأخبار ابْنُ مُوسَى عَنِ الْكُلَيْنِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ أَبِي حَنِيفَةَ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ أَبَانٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ رَحِمَهَا اللَّهُ جَاءَتْ إِلَى أَبِي طَالِبٍ رَحِمَهُ اللَّهُ تُبَشِّرُهُ بِمَوْلِدِ النَّبِيِّ ص

(The book) ‘Ma’ani Al Akhbar’ – Ibn Musa, from Al Kulayni, from Al-Hassan Bin Muhammad, from Muhammad Bin Yahya Al Farsi, from Abu Haneefa Muhammad Bin Yahya, from Al Waleed Bin Aban, from Muhammad Bin Abdullah Bin Muskan, from his father who said,

‘Abu Abdullah[asws] said: ‘(Syeda) Fatima[asws] Bint Asad[as], may Allah[azwj] have Mercy on her[as], came to Abu Talib[asws], may Allah[azwj] have Mercy on him[as], to give him[as] glad tidings of the birth of the Prophet[saww].

فَقَالَ لَهَا أَبُو طَالِبٍ اصْبِرِي لِي سَبْتاً آتِيكِ بِمِثْلِهِ إِلَّا النُّبُوَّةَ

Abu Talib[asws] said: ‘Be patient for me[as] for a ‘Sabuta’, I[as] shall give you[as] similar (glad tidings) to it, except for the Prophet-hood’.

وَ قَالَ السَّبْتُ ثَلَاثُونَ سَنَةً وَ كَانَ بَيْنَ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع ثَلَاثُونَ سَنَةً.

And he[asws] said: ‘The ‘Sabuta’ is of thirty years, and between Rasool-Allah[saww] and Amir Al-Momineen there were thirty years’’.[127]

15- مع، معاني الأخبار الْمُكَتِّبُ وَ الْوَرَّاقُ وَ الْهَمْدَانِيُّ جَمِيعاً عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع آمَنَ أَبُو طَالِبٍ بِحِسَابِ الْجُمَّلِ وَ عَقَدَ بِيَدِهِ ثَلَاثَةً وَ سِتِّينَ

(The book) ‘Ma’any Al Akhbar’ – Al Mukatiib, and Al Waraq, and al Hamdani, altogether from Ali, from his father, from Ibn AbuUmeyr, from Al Mufazzal who said,

[126] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 13
[127] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 14

'Abu Abdullah[asws] having said: 'Abu Talib[asws] believed in the accounting of the numerical letters, and formed with his[as] hand, seventy three (little finger, and ring finger, and middle finger, and placed his[as] thumb upon it)'.

ثُمَّ قَالَ ع إِنَّ مَثَلَ أَبِي طَالِبٍ مَثَلُ أَصْحَابِ الْكَهْفِ أَسَرُّوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

Then he[asws] said: 'An example of Abu Talib[asws] is an example of companions of the cave (As'hab Al-Kahf). They kept the Eman a secret and manifest the Shirk, so Allah[azwj] Gave them ***their Reward twice [28:54]***''.[128]

16- كا، الكافي عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبَا طَالِبٍ أَسْلَمَ بِحِسَابِ الْجُمَّلِ قَالَ بِكُلِّ لِسَانٍ.

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Abdullah, and Muhammad Bin Yahya, from Muhammad Bin Abdullah, raising it,

'From Abu Abdullah[asws] having said: 'Abu Talib[asws] became Muslim by the accounting of 'Al-Jummal' (numerical letters)'. He[asws] said: 'In every language''.[129]

17- كا، الكافي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَسْلَمَ أَبُو طَالِبٍ بِحِسَابِ الْجُمَّلِ وَ عَقَدَ بِيَدِهِ ثَلَاثاً وَ سِتِّينَ.

(The book) 'Al Kafi' – Muhammad Bin Abdullah, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from ismail Bin Abu Ziyad,

'From Abu Abdullah[asws] having said: Abu Talib[asws] became a Muslim by the accounting of 'Al-Jummal' and formed sixty three with his[as] hands''.[130]

18- قب، المناقب لابن شهرآشوب تَفْسِيرُ الْوَكِيعِ قَالَ حَدَّثَنِي سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا مَاتَ أَبُو طَالِبٍ حَتَّى أَسْلَمَ بِلِسَانِ الْحَبَشَةِ وَ قَالَ لِرَسُولِ اللَّهِ ص أَ تَفْقَهُ الْحَبَشَةَ قَالَ يَا عَمِّ إِنَّ اللَّهَ عَلَّمَنِي جَمِيعَ الْكَلَامِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Tafseer Al Wakie, he said, 'It is narrated to me by Sufyan, from Mansour, from Ibrahim, from his father,

'From Abu Zarr Al-Ghifari[ra] having said, 'By Allah[azwj], the One[azwj] Who, there is no god except He[azwj]! Abu Talib[asws] did not die until he[as] declared (himself as) a Muslim by the Ethiopian language, and he[as] said to Rasool-Allah[saww], 'Do you[saww] understand Ethiopian?' He[saww] said: 'O Uncle[as]! Allah[azwj] has Taught me[saww] the entirety of the languages'.

قَالَ يَا مُحَمَّدُ اسدن لمصافا قاطالاها يَعْنِي أَشْهَدُ مُخْلِصاً لَا إِلَهَ إِلَّا اللَّهُ فَبَكَى رَسُولُ اللَّهِ ص وَ قَالَ إِنَّ اللَّهَ أَقَرَّ عَيْنِي بِأَبِي طَالِبٍ.

[128] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 15
[129] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 16
[130] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 17

He[as] said, 'O Muhammad[saww]! '*Asdan Iimusafa Qatalaha*' – meaning 'I[as] testify that there is no god except Allah[azwj]', Rasool-Allah[saww] wept and said: 'Allah[azwj] has Delighted my[saww] eyes by Abu Talib[asws]''.[131]

19- ك، إكمال الدين مع، معاني الأخبار أَبُو الْفَرَجِ مُحَمَّدُ بْنُ الْمُظَفَّرِ بْنِ نَفِيسٍ الْمِصْرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّاوُدِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي الْقَاسِمِ الْحُسَيْنِ بْنِ رَوْحٍ قَدَّسَ اللَّهُ رُوحَهُ فَسَأَلَهُ رَجُلٌ مَا مَعْنَى قَوْلِ الْعَبَّاسِ لِلنَّبِيِّ ص إِنَّ عَمَّكَ أَبَا طَالِبٍ قَدْ أَسْلَمَ بِحِسَابِ الْجُمَّلِ وَ عَقَدَ بِيَدِهِ ثَلَاثَةً وَ سِتِّينَ

(The books) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' – Abu Al Faraj Muhammad Bin Al Muzaffer Bin Nafsi Al Misry, from Muhammad Bin Ahmad Al Dawoody, from his father who said,

'I was in the presence of Abu Al-Qasim Al-Husayn Bin Rawh, may Allah[azwj] Sanctify his soul, and a man asked him, 'What is the meaning of the words of Al-Abbas to the Prophet[saww], 'Your[saww] uncle[as] Abu Talib[asws] has become a Muslim by accounting of Al-Juml (numerical letters), and formed seventy three by his[as] hands'?'

فَقَالَ عَنَى بِذَلِكَ إِلَهٌ أَحَدٌ جَوَادٌ وَ تَفْسِيرُ ذَلِكَ أَنَّ الْأَلِفَ وَاحِدٌ وَ اللَّامَ ثَلَاثُونَ وَ الْهَاءَ خَمْسَةٌ وَ الْأَلِفَ وَاحِدٌ وَ الْحَاءَ ثَمَانِيَةٌ وَ الدَّالَ أَرْبَعَةٌ وَ الْجِيمَ ثَلَاثَةٌ وَ الْوَاوَ سِتَّةٌ وَ الْأَلِفَ وَاحِدٌ وَ الدَّالَ أَرْبَعَةٌ فَذَلِكَ ثَلَاثَةٌ وَ سِتُّونَ.

He said, 'He[as] had meant by that, He[azwj] is One, Benevolent, and the interpretation of that is that the (letter) 'Alif' is one, and the 'Laam' is thirty, and the 'ha' is five, and the 'Alif' is one, and the 'Ha' is eight, and the 'Daal' is four, and the 'Jeem' is three, and the 'Waaw' is six, and the 'Alif' is one, and the 'Daal' is four. So that is seventy (sixty) three''.[132]

مَا وَرَدَ فِي رِوَايَةِ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ فِي خَبَرٍ طَوِيلٍ نَنْقُلُ مِنْهُ مَوْضِعَ الْحَاجَةِ وَ هُوَ أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَعَا رَسُولَ اللَّهِ ص وَ بَكَى وَ قَالَ يَا مُحَمَّدُ إِنِّي أَخْرُجُ مِنَ الدُّنْيَا وَ مَا لِي غَمٌّ إِلَّا غَمُّكَ إِلَى أَنْ قَالَ ص يَا عَمِّ إِنَّكَ تَخَافُ عَلَيَّ أَذَى أَعَادِيَّ وَ لَا تَخَافُ عَلَى نَفْسِكَ عَذَابَ رَبِّي

What has been referred in the report of Shu'ba, from Qatadah, from Al-Hassan, in a long Hadeeth, we have transmitted from it the needed subject matter, and it is,

'When the expiry presented to Abu Talib[asws], he[as] called Rasool-Allah[saww] and cried and said, 'O Muhammad[saww]! I[as] am exiting from the world and there is no sorrow for me[as] except your[saww] sorrow' – until he[saww] said: 'O Uncle[as]! You[as] are fearing the harm of my[saww] enemies upon me[saww] and are not fearing upon yourself[as] the Punishment of my[saww] Lord[azwj]?'

فَضَحِكَ أَبُو طَالِبٍ وَ قَالَ يَا مُحَمَّدُ دَعَوْتَنِي وَ كُنْتَ قُدْماً أَمِيناً وَ عَقَدَ بِيَدِهِ عَلَى ثَلَاثٍ وَ سِتِّينَ عَقَدَ الْخِنْصِرَ وَ الْبِنْصِرَ وَ عَقَدَ الْإِبْهَامَ عَلَى إِصْبَعِهِ الْوُسْطَى وَ أَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ يَقُولُ- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Abu Talib[asws] laughed and said: 'O Muhammad[saww]! You[saww] are calling me[as] (to Al-Islam) and I[as] was a believer from ancient times' – and he[as] formed (the number) sixty-three, by the little finger, and the ring finger (and the middle finger), and formed the thumb upon his[as] middle finger, and gestured by his[as] fingers, the glorifying (fingers). He[saww] was saying: 'There is no god except Allah[azwj], Muhammad[saww] is Rasool-Allah[saww]'.

[131] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 18
[132] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 19 a

فَقَامَ عَلِيٌّ ع وَ قَالَ اللَّهُ أَكْبَرُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً لَقَدْ شَفَّعَكَ فِي عَمِّكَ وَ هَدَاهُ بِكَ

Ali[asws] stood up and said: 'Allah[azwj] is the Greatest! By the One[azwj] Who Sent you[saww] with the truth as a Prophet[saww]! He[azwj] has Interceded for you[saww] regarding your[saww] uncle[as] and Guided him[as] through you[saww]'.

فَقَامَ جَعْفَرٌ وَ قَالَ لَقَدْ سُدْتَنَا فِي الْجَنَّةِ يَا شَيْخِي كَمَا سُدْتَنَا فِي الدُّنْيَا فَلَمَّا مَاتَ أَبُو طَالِبٍ أَنْزَلَ اللَّهُ تَعَالَى- يا عِبادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي واسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ.

Ja'far[as] stood up and said, 'You[as] have guided us regarding the Paradise, O my[as] elder[as], just as you[as] had guided us regarding the world'. When Abu Talib[asws] passed away, Allah[azwj] the Exalted Revealed: ***O My servants, those who believe! Surely, My earth is vast, so it is Me (that) you should be worshipping! [29:56]***''.[133]

20- فس، تفسير القمي نَزَلَتِ النُّبُوَّةُ عَلَى رَسُولِ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ أَسْلَمَ عَلِيٌّ ع يَوْمَ الثَّلَاثَاءِ ثُمَّ أَسْلَمَتْ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ زَوْجَةُ النَّبِيِّ ص ثُمَّ دَخَلَ أَبُو طَالِبٍ إِلَى النَّبِيِّ ص وَ هُوَ يُصَلِّي وَ عَلِيٌّ بِجَنْبِهِ وَ كَانَ مَعَ أَبِي طَالِبٍ جَعْفَرٌ

Tafseer Al Qummi –

'The Prophet-hood was Revealed unto Rasool-Allah[saww] on the day of Monday, and Ali[asws] professed Islam on the day of Tuesday. Then Khadeeja[asws] Bint Khuwaylid became Muslims, then Abu Talib[asws] entered to see the Prophet[as] and he[as] was praying Salat, and Ali[asws] was by his[saww] side, and with Abu Talib[asws], was Ja'far[as].

فَقَالَ لَهُ أَبُو طَالِبٍ صِلْ جَنَاحَ ابْنِ عَمِّكَ فَوَقَفَ جَعْفَرٌ عَلَى يَسَارِ رَسُولِ اللَّهِ ص فَبَدَرَ رَسُولُ اللَّهِ ص مِنْ بَيْنِهِمَا فَكَانَ يُصَلِّي رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ جَعْفَرٌ وَ زَيْدُ بْنُ حَارِثَةَ وَ خَدِيجَةُ إِلَى أَنْ أَنْزَلَ اللَّهُ عَلَيْهِ- فَاصْدَعْ بِما تُؤْمَرُ الْآيَةَ.

Abu Talib[asws] said to him[as]: 'Connect a wing of your[as] uncle[saww]'. So Ja'far[as] stood on the left of Rasool-Allah[saww]. Rasool-Allah[saww] rushed from between the two. Rasool-Allah[saww] used to pray Salat, and Ali[asws], and Ja'far[as], and Zayd Bin Harisa, and Khadeeja[asws], until Allah[azwj] Revealed unto him[saww]: ***So proclaim what you are Commanded with [15:94]*** – the Verse''.[134]

21- ك، إكمال الدين ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ أَبِي سَارَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبَا طَالِبٍ أَظْهَرَ الشِّرْكَ وَ أَسَرَّ الْإِيمَانَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِ اللَّهِ ص اخْرُجْ مِنْهَا فَلَيْسَ لَكَ بِهَا نَاصِرٌ فَهَاجَرَ إِلَى الْمَدِينَةِ.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh,, from Al Abbas Bin Aamir, from Ali Bin Abu Sarah, from Muhammad Bin Marwan,

'Abu Abdullah[asws] having said: 'Abu Talib[asws] manifested the Shirk and kept the Eman a secret. When the expiry presented, Allah[azwj] Mighty and Majestic Revealed to Rasool-

[133] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 19 b
[134] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 20

Allah[saww]: "Exit from it (Makkah) for there isn't any helper for you at it'. So he[saww] emigrated to Al-Medina''.[135]

22- ك، إكمال الدين أَحْمَدُ بْنُ مُحَمَّدٍ الصَّائِغُ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ صَالِحِ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ السُّلَمِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ وَ اللَّهِ مَا عَبَدَ أَبِي وَ لَا جَدِّي عَبْدُ الْمُطَّلِبِ وَ لَا هَاشِمٌ وَ لَا عَبْدُ مَنَافٍ صَنَماً قَطُّ

(The book) 'Ikmal Al Deen' – Ahmad Bin Muhammad Al Sabig, from Muhammad Bin Ayoub, from Salih Bin Asbat, from ismail Bin Muhammad, and Ali Bin Abdullah, from Al Rabie Bin Muhammad Al Sulamy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen[asws] saying: 'By Allah[azwj]! Neither my[asws] father[as] nor my[asws] grandfather[as] Abdul Muttalib[asws], nor Hashim[as], nor Abd Manaf[as] worshipped idols, at all'.

قِيلَ فَمَا كَانُوا يَعْبُدُونَ قَالَ كَانُوا يُصَلُّونَ إِلَى الْبَيْتِ عَلَى دِينِ إِبْرَاهِيمَ ع مُتَمَسِّكِينَ بِهِ.

It was said, 'So, what were they worshipping?' He[asws] said: 'They were praying Salat to the House (Kabah) being upon the religion of Ibrahim[as], adhering with this''.[136]

23- بر، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَكْرِ بْنِ جَنَاحٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ جَاءَ عَلِيٌّ ع عِنْدَ النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ مَا لَكَ قَالَ أُمِّي مَاتَتْ

(The book) 'Basaair Al Darajaat' – It is narrated to us by Ibrahim Bin hashim, from Ali Bin Asbat, from Bakr Bin Janah, from a man,

'From Abu Abdullah[asws] having said: 'When (Syeda) Fatima[asws] Bint Asad[as], mother[asws] of Amir Al-Momineen[asws] passed away, Ali[asws] came in the presence of the Prophet[saww]. Rasool-Allah[saww] said to him[asws]: 'O Abu Al-Hassan[asws]! What is the matter with you[asws]?' He[asws] said: 'My[asws] mother[asws] passed away'.

قَالَ فَقَالَ النَّبِيُّ ص وَ أُمِّي وَ اللَّهِ ثُمَّ بَكَى وَ قَالَ وَا أُمَّاهْ ثُمَّ قَالَ لِعَلِيٍّ ع هَذَا قَمِيصِي فَكَفِّنْهَا فِيهِ وَ هَذَا رِدَائِي فَكَفِّنْهَا فِيهِ فَإِذَا فَرَغْتُمْ فَآذِنُونِي

He (Abu Abdullah[asws] said: 'The Prophet[saww] said: 'And (she[asws] was) my[saww] mother[asws] (as well), by Allah[azwj]!' Then he[saww] cried and said: 'Waah, mother[asws]!' Then he[saww] said to Ali[asws], 'This is my[saww] shirt, enshroud her[asws] in it, and this is my[saww] cloak, enshroud her[as] in it. When you[asws] are free, then call me[saww]'.

فَلَمَّا أُخْرِجَتْ صَلَّى عَلَيْهَا النَّبِيُّ ص صَلَاةً لَمْ يُصَلِّ قَبْلَهَا وَ لَا بَعْدَهَا عَلَى أَحَدٍ مِثْلَهَا ثُمَّ نَزَلَ عَلَى قَبْرِهَا فَاضْطَجَعَ فِيهِ ثُمَّ قَالَ لَهَا يَا فَاطِمَةُ قَالَتْ لَبَّيْكَ يَا رَسُولَ اللَّهِ فَقَالَ فَهَلْ وَجَدْتِ مَا وَعَدَ رَبُّكِ حَقّاً قَالَتْ نَعَمْ فَجَزَاكَ اللَّهِ جَزَاءً وَ طَالَتْ مُنَاجَاتُهُ فِي الْقَبْرِ

When (her[asws] body) was brought out, the Prophet[saww] prayed such a Salat, he[saww] had not prayed (like it) before, and (did he[saww] pray) similar to it after her upon anyone else. Then he[saww] descended to her[asws] grave and lied down in it, then he[saww] said to her[asws]: 'O Fatima[asws]!' She[asws] (while being deceased) said, 'Here I[asws] am, O Rasool-Allah[saww]!' He[saww]

[135] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 21
[136] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 22

said: 'Have you[asws] found what your[asws] Lord[azwj] Promised, as being true?' She[asws] said, 'Yes, may Allah[azwj] Recompense you[saww]'. And his[saww] whispering (discussion) in the grave was prolonged.

فَلَمَّا خَرَجَ قِيلَ يَا رَسُولَ اللَّهِ لَقَدْ صَنَعْتَ بِهَا شَيْئاً فِي تَكْفِينِكَ ثِيَابَكَ وَ دُخُولِكَ فِي قَبْرِهَا وَ طُولِ مُنَاجَاتِكَ وَ طُولِ صَلَاتِكَ مَا رَأَيْنَاكَ صَنَعْتَهُ بِأَحَدٍ قَبْلَهَا

When he[saww] came out, it was said, 'I Rasool-Allah[saww]! You[saww] have done something with her[asws] regarding your[saww] enshrouding with your[saww] clothes, and your[saww] entering into her[asws] grave, and the prolongation of your[saww] whispering, and the prolongation of your[saww] Salat. I have not seen you[saww] do it with anyone else before her[asws]!'

قَالَ أَمَّا تَكْفِينِي إِيَّاهَا فَإِنِّي لَمَّا قُلْتُ لَهَا يُعْرَضُ النَّاسُ يَوْمَ يُحْشَرُونَ مِنْ قُبُورِهِمْ فَصَاحَتْ فَقَالَتْ وَا سَوْأَتَاهْ فلبستها [فَأَلْبَسْتُهَا] ثِيَابِي وَ سَأَلْتُ اللَّهَ فِي صَلَاتِي عَلَيْهَا أَنْ لَا يُبْلِيَ أَكْفَانَهَا حَتَّى تَدْخُلَ الْجَنَّةَ فَأَجَابَنِي إِلَى ذَلِكَ

He[saww] said: 'As for my[saww] enshrouding her[asws], when I[saww] said to her[asws] that the people would be presented on the Day they are Resurrected from their graves, she[asws] shrieked and said, 'Oh the evil of it!' So, I[saww] clothed her[asws] with my[saww] cloth and asked Allah[azwj] in my[saww] Salat upon her[asws] that He[azwj] should not Let her[asws] shroud to decay until she[asws] enters the Paradise, and He[azwj] Answered me[saww] to that.

وَ أَمَّا دُخُولِي فِي قَبْرِهَا فَإِنِّي قُلْتُ لَهَا يَوْماً إِنَّ الْمَيِّتَ إِذَا دَخَلَ قَبْرَهُ وَ انْصَرَفَ النَّاسُ عَنْهُ دَخَلَ عَلَيْهِ مَلَكَانِ مُنْكَرٌ وَ نَكِيرٌ فَيَسْأَلَانِهِ فَقَالَتْ وَا غَوْثَاهْ بِاللَّهِ فَمَا زِلْتُ أَسْأَلُ رَبِّي فِي قَبْرِهَا حَتَّى فَتَحَ لَهَا رَوْضَةً مِنْ قَبْرِهَا إِلَى الْجَنَّةِ وَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

And as for my[saww] entering into her[asws] grave, I[saww] said to her[asws] one day that the deceased, when he is entered into his grave and the people disperse away from him, two Angels, Munkar and Nakeer enter upon him and question him. She[asws] had said, 'Waah, seeking its Help with Allah[azwj]!' So, I[saww] did not cease asking my[saww] Lord[azwj] in her[asws] grave until there was opened up for her[asws], a garden from her[asws] grave to the Paradise, and a garden from the Gardens of the Paradise''.[137]

24- ص، قصص الأنبياء عليهم السلام تُوُفِّيَ أَبُو طَالِبٍ عَمُّ النَّبِيِّ وَ لَهُ ص سِتٌّ وَ أَرْبَعُونَ سَنَةً وَ ثَمَانِيَةُ أَشْهُرٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ يَوْماً وَ الصَّحِيحُ أَنَّ أَبَا طَالِبٍ تُوُفِّيَ فِي آخِرِ السَّنَةِ الْعَاشِرَةِ مِنْ مَبْعَثِ رَسُولِ اللَّهِ ص ثُمَّ تُوُفِّيَتْ خَدِيجَةُ بَعْدَ أَبِي طَالِبٍ بِثَلَاثَةِ أَيَّامٍ فَسَمَّى رَسُولُ اللَّهِ ص ذَلِكَ الْعَامَ عَامَ الْحُزْنِ.

(The book) 'Qasas Al Anbiya[asws]' –

'Abu Talib[asws], uncle[as] of the Prophet[saww] passed away and there were forty-three years and eight months and twenty four days for Abu Talib[asws], and the correct is that Abu Talib[asws] passed away during the end of the tenth year from the Prophet-hood of Rasool-Allah[azwj]. Then Khadeeja[asws] passed away after Abu Talib[asws] did by three days. So, Rasool-Allah[saww] named that (year) as the 'Year of grief''.[138]

[137] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 23
[138] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 24

25- يج، الخرائج و الجرائح رُوِيَ أَنَّ النَّبِيَّ ص لَمَّا رَجَعَ مِنَ السُّرَى نَزَلَ عَلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ فَأَخْبَرَهَا فَقَالَتْ بِأَبِي أَنْتَ وَ أُمِّي وَ اللَّهِ لَئِنْ أَخْبَرْتَ النَّاسَ بِهَذَا لَيُكَذِّبَنَّكَ مَنْ صَدَّقَكَ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that when the Prophet[saww] returned from the night journey (Mi'raj), he[saww] visited Umm Hany (wife of Rasool-Allah[saww]), in the house of Abu Talib[asws]. He[saww] informed her. She said, 'May my father and my mother (be sacrificed) for you[saww]! By Allah[azwj]! If you[saww] were to inform the people with this, they will belie you[saww]. Who will ratify you[saww]?'

وَ كَانَ أَبُو طَالِبٍ قَدْ فَقَدَهُ تِلْكَ اللَّيْلَةَ فَجَعَلَ يَطْلُبُهُ وَ جَمَعَ بَنِي هَاشِمٍ ثُمَّ أَعْطَاهُمُ الْمُدَى وَ قَالَ إِذَا رَأَيْتُمُونِي أَدْخُلُ وَ لَيْسَ مَعِي مُحَمَّدٌ فَلْتَضْرِبُوا وَ لْيَضْرِبْ كُلُّ رَجُلٍ مِنْكُمْ جَلِيسَهُ وَ اللَّهِ لَا نَعِيشُ نَحْنُ وَ لَا هُمْ وَ قَدْ قَتَلُوا مُحَمَّداً

And Abu Talib[asws] has missed him[saww] that night, so he[as] went to search for him[saww] and gathered the Clan of Hashim[as]. Then he[as] gave them the large knives and said: 'When you see me[as] entering and Muhammad[saww] isn't with me[as], then you should strike, and let each man from you strike the one sitting next to him. By Allah[azwj]! Neither us nor they shall live (if) they have killed Muhammad[saww]!'

فَخَرَجَ فِي طَلَبِهِ وَ هُوَ يَقُولُ يَا لَهَا عَظِيمَةً إِنْ لَمْ يُوَافِ رَسُولَ اللَّهِ مَعَ الْفَجْرِ فَتَلَقَّاهُ عَلَى بَابِ أُمِّ هَانِئٍ حِينَ نَزَلَ مِنَ الْبُرَاقِ فَقَالَ يَا ابْنَ أَخِي انْطَلِقْ فَادْخُلْ فِي بَيْنِ يَدَيَّ الْمَسْجِدَ وَ سَلَّ سَيْفَهُ عِنْدَ الْحَجَرِ وَ قَالَ يَا بَنِي هَاشِمٍ أَخْرِجُوا مُدَاكُمْ فَقَالَ لَوْ لَمْ أَرَهُ مَا بَقِيَ مِنْكُمْ سَفْرٌ وَ لَا عِشْنَا فَاتَّقَتْهُ قُرَيْشٌ مُنْذُ يَوْمٍ أَنْ يَغْتَالُوهُ

He[as] went out in search for him[saww] and he[as] was saying: 'Of the grievousness of it if Rasool-Allah[saww] is not found with (by) the dawn!' He[as] met him[saww] at the door of Umm Hany when he[saww] had descended from Al-Buraq. He[as] said: 'Son[saww] of my[as] brother[as]! Come'. He[as] entered in front of the Masjid, unsheathed is sword by the (Black) Stone, and said: 'O Clan of Hashim[as]! Bring out your knives! If I[saww] had not seen him[as], there would neither have remained from you any traveller nor stayer'. So, Quraysh feared him[as] since that day, and they wanted to assassinate him[as].

ثُمَّ حَدَّثَهُمْ مُحَمَّدٌ فَقَالُوا صِفْ لَنَا بَيْتَ الْمَقْدِسِ قَالَ إِنَّمَا أُدْخِلْتُهُ لَيْلًا فَأَتَاهُ جَبْرَئِيلُ فَقَالَ انْظُرْ إِلَى هُنَاكَ فَنَظَرَ إِلَى الْبَيْتِ فَوَصَفَهُ وَ هُوَ يَنْظُرُ إِلَيْهِ ثُمَّ نَعَتَ لَهُمْ مَا كَانَ لَهُمْ مِنْ عَيْرٍ مَا بَيْنَهُمْ وَ بَيْنَ الشَّامِ.

Then Muhammad[saww] narrated to them. They said, 'Describe Bayt Al-Maqdis to us'. He[saww] said: 'But rather, when I[saww] entered it, it was night'. Jibraeel[as] came to him[as] and said: 'Look over there!' He[saww] looked at the Bayt (Al-Maqdis) and described it while he[saww] was looking at it. Then he[saww] attributed for them what was for them of a caravan what was between them and Syria''.[139]

26- يج، الخرائج و الجرائح رُوِيَ عَنْ فَاطِمَةَ بِنْتِ أَسَدٍ أَنَّهُ لَمَّا ظَهَرَتْ أَمَارَةُ وَفَاةِ عَبْدِ الْمُطَّلِبِ قَالَ لِأَوْلَادِهِ مَنْ يَكْفُلُ مُحَمَّداً قَالُوا هُوَ أَكْيَسُ مِنَّا فَقُلْ لَهُ يَخْتَارُ لِنَفْسِهِ

(The book) 'Al Kharaij Wa Al Jaraih' –

[139] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 25

‘It is reported from (Syeda) Fatima Bint Asad[as]: ‘When the signs of death of Abdul Muttalib[asws] appeared, he[as] said to his[as] children: ‘Who will take responsibility of Muhammad[saww]?’ They said, ‘He[saww] is more clever than us, so tell him[saww] to choose for himself[saww]’.

فَقَالَ عَبْدُ الْمُطَّلِبِ يَا مُحَمَّدُ جَدُّكَ عَلَى جَنَاحِ السَّفَرِ إِلَى الْقِيَامَةِ أَيَّ عُمُومَتِكَ وَ عَمَّاتِكَ تُرِيدُ أَنْ يَكْفُلَكَ فَنَظَرَ فِي وُجُوهِهِمْ ثُمَّ زَحَفَ إِلَى عِنْدِ أَبِي طَالِبٍ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ يَا أَبَا طَالِبٍ إِنِّي قَدْ عَرَفْتُ دِيَانَتَكَ وَ أَمَانَتَكَ فَكُنْ لَهُ كَمَا كُنْتُ لَهُ

Abdul Muttalib[asws] said: ‘O Muhammad[saww]! Your[saww] grandfather[as] is upon wings of travel to the (Day of) Qiyamah. Which of your[saww] uncles and aunts do you[saww] want to take your[saww] responsibility?’ He[saww] looked into their faces, then he[saww] crawled towards Abu Talib[asws]. Abdul Muttalib[asws] said to him[as]: ‘O Abu Talib[asws]! I[as] have recognised your[as] religion and your[as] trust-worthiness, so be for him[saww] like what you[as] have been for him[as] (so far)’’.

قَالَتْ فَلَمَّا تُوُفِّيَ أَخَذَهُ أَبُو طَالِبٍ وَ كُنْتُ أَخْدُمُهُ وَ كَانَ يَدْعُونِي الْأُمَّ

She[as] said, ‘When he[as] passed away, Abu Talib[asws] took him[saww], and used to serve him[saww], and he[saww] used to call me[as] ‘mother’’.

وَ قَالَتْ وَ كَانَ فِي بُسْتَانِ دَارِنَا نَخَلَاتٌ وَ كَانَ أَوَّلُ إِدْرَاكِ الرُّطَبِ وَ كَانَ أَرْبَعُونَ صَبِيّاً مِنْ أَتْرَابِ مُحَمَّدٍ ص يَدْخُلُونَ عَلَيْنَا كُلَّ يَوْمٍ فِي الْبُسْتَانِ وَ يَلْتَقِطُونَ مَا يَسْقُطُ فَمَا رَأَيْتُ قَطُّ مُحَمَّداً يَأْخُذُ رُطَبَةً مِنْ يَدِ صَبِيٍّ سَبَقَ إِلَيْهَا وَ الْآخَرُونَ يَخْتَلِسُ بَعْضُهُمْ مِنْ بَعْضٍ وَ كُنْتُ كُلَّ يَوْمٍ أَلْتَقِطُ لِمُحَمَّدٍ ص حَفْنَةً فَمَا فَوْقَهُ

And she[as] said, ‘And there were palm trees in the orchard of our[as] house, and the first of the dates to mature, and it was forty Sa’as (units of measurement) from the pickings of Muhammad[saww], entering unto us every day in the orchard, and picking up whatever had fallen. I[as] did not see Muhammad[saww] pick up a single day from the hand of any child who had preceded to it, and the others were snatching from each other, and every day I[as] used to pick up a bunch for Muhammad[saww], and what is above it.

وَ كَذَلِكَ جَارِيَتِي فَاتَّفَقَ يَوْماً أَنْ نَسِيتُ أَنْ أَلْتَقِطَ لَهُ شَيْئاً وَ نَسِيَتْ جَارِيَتِي وَ كَانَ مُحَمَّدٌ نَائِماً وَ دَخَلَ الصِّبْيَانُ وَ أَخَذُوا كُلَّ مَا سَقَطَ مِنَ الرُّطَبِ وَ انْصَرَفُوا فَنِمْتُ فَوَضَعْتُ الْكُمَّ عَلَى وَجْهِي حَيَاءً مِنْ مُحَمَّدٍ إِذَا انْتَبَهَ

And like that was my[as] neighbour. It so happened than one day I[as] forgot to pick anything for him[as] and my[as] neighbour forgot (as well), and Muhammad[saww] was sleeping, and the children entered and grabbed all from the dates what had fallen and they left. I[as] slept and place the sleeve upon my[as] face in embarrassment from Muhammad[saww] when he[saww] wakes up’.

قَالَتْ فَانْتَبَهَ مُحَمَّدٌ وَ دَخَلَ الْبُسْتَانَ فَلَمْ يَرَ رُطَبَةً عَلَى وَجْهِ الْأَرْضِ فَانْصَرَفَ فَقَالَتْ لَهُ الْجَارِيَةُ إِنَّا نَسِينَا أَنْ نَلْتَقِطَ شَيْئاً وَ الصِّبْيَانُ دَخَلُوا وَ أَكَلُوا جَمِيعَ مَا كَانَ قَدْ سَقَطَ

She[as] said, ‘Muhammad[saww] woke up and entered the orchard, but he[saww] could not see any dates upon the surface of the ground, so he[saww] left. The maid said to him[saww], ‘We forgot to pick anything, and the children entered and ate all what had fallen’’.

قَالَتْ فَانْصَرَفَ مُحَمَّدٌ إِلَى الْبُسْتَانِ وَ أَشَارَ إِلَى نَخْلَةٍ وَ قَالَ أَيَّتُهَا الشَّجَرَةُ أَنَا جَائِعٌ

She[as] said, 'Muhammad[saww] left to go to the orchard and gestured towards a palm tree and said: 'O you tree! I[saww] am hungry''.

قَالَتْ فَرَأَيْتُ الشَّجَرَةَ قَدْ وَضَعَتْ أَغْصَانَهَا الَّتِي عَلَيْهَا الرُّطَبُ حَتَّى أَكَلَ مِنْهَا مُحَمَّدٌ مَا أَرَادَ ثُمَّ ارْتَفَعَتْ إِلَى مَوْضِعِهَا

She[as] said, 'I[as] saw the tree to have dropped its branches upon which were the dates until Muhammad[saww] ate from these whatever he[saww] wanted, then they arose to their places'.

قَالَتْ فَاطِمَةُ فَتَعَجَّبْتُ وَ كَانَ أَبُو طَالِبٍ قَدْ خَرَجَ مِنَ الدَّارِ وَ كُلَّ يَوْمٍ إِذَا رَجَعَ وَ قَرَعَ الْبَابَ كُنْتُ أَقُولُ لِلْجَارِيَةِ حَتَّى تَفْتَحَ الْبَابَ فَقَرَعَ أَبُو طَالِبٍ فَعَدَوْتُ حَافِيَةً إِلَيْهِ وَ فَتَحْتُ الْبَابَ وَ حَكَيْتُ لَهُ مَا رَأَيْتُ

(Syeda) Fatima[asws] said, 'I[asws] was astounded, and Abu Talib[asws] had gone out from the house, and every day when he[asws] returned and knocked the door, I[asws] would say to the maid until she would open the door'. Abu Talib[asws] knocked on the door, so I[asws] ran barefoot to him[asws] and opened the door and told him what I[asws] had seen.

فَقَالَ هُوَ إِنَّمَا يَكُونُ نَبِيّاً وَ أَنْتِ تَلِدِينَ لَهُ وَزِيراً بَعْدَ يَأْسٍ فَوَلَدَتْ عَلِيّاً ع كَمَا قَالَ.

He[asws] said: 'But rather he[saww] happens to be a Prophet[saww], and you[asws] will be blessed with a Vizier for him[saww] after despair'. She[asws] was blessed with Ali[asws] like what he[asws] had said''.[140]

27- قب، المناقب لابن شهرآشوب كَانَتِ السِّبَاعُ تَهْرُبُ مِنْ أَبِي طَالِبٍ فَاسْتَقْبَلَهُ أَسَدٌ فِي طَرِيقِ الطَّائِفِ وَ بَصْبَصَ لَهُ وَ تَمَرَّغَ قِبَلَهُ فَقَالَ أَبُو طَالِبٍ بِحَقِّ خَالِقِكَ أَنْ تُبَيِّنَ لِي حَالَكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashoub –

'The wild animals (lions) used to be fearful from Abu Talib[asws]. A lion faced him[as] in the road of Al-Taif and beseeched to him[as] and wallowed before him[as]. Abu Talib[asws] said: 'By the right of your Creator, explain your situation to me[as]!'

فَقَالَ الْأَسَدُ إِنَّمَا أَنْتَ أَبُو أَسَدِ اللَّهِ نَاصِرُ نَبِيِّ اللَّهِ وَ مُرَبِّيهِ فَازْدَادَ أَبُو طَالِبٍ فِي حُبِّ النَّبِيِّ ص وَ الْإِيمَانِ بِهِ وَ الْأَصْلُ فِي ذَلِكَ أَنَّ النَّبِيَّ ص قَالَ أَنَا خُلِقْتُ وَ عَلِيٌّ مِنْ نُورٍ وَاحِدٍ نُسَبِّحُ اللَّهَ يَمْنَةَ الْعَرْشِ- قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِأَلْفَيْ عَامٍ الْخَبَرَ.

The lion said, 'But rather you[asws] are a lion of Allah[azwj], helper of the Prophet[saww] of Allah[azwj] and his[saww] caretaker'. So, Abu Talib[asws] was increased in his[as] love of the Prophet[saww] and the Eman in him[saww], and the origin of that is that the Prophet[saww] said: 'I[saww] and Ali[asws] have been Created from one Noor. We[asws] glorified Allah[azwj] on the right of the Throne, before Allah[azwj] Created Adam[as] by two thousand years' – the Hadeeth''.[141]

[140] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 26
[141] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 27

28- قب، المناقب لابن شهرآشوب الْقَاضِي الْمُعْتَمَدُ فِي تَفْسِيرِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ وَقَعَ بَيْنَ أَبِي طَالِبٍ وَ بَيْنَ يَهُودِيٍّ كَلَامٌ وَ هُوَ بِالشَّامِ فَقَالَ الْيَهُودِيُّ لِمَ تَفْخَرُ عَلَيْنَا وَ ابْنُ أَخِيكَ بِمَكَّةَ يَسْأَلُ النَّاسَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – The judge Al Motamad in his Tafseer from Ibn Abbas,

'A (heated) talk occurred between Abu Talib[asws] and a Jew, and he[as] was in Syria. The Jew said, 'Why do you pride upon us and the son[saww] of your[as] brother is at Makkah asking the people'.

فَغَضِبَ أَبُو طَالِبٍ وَ تَرَكَ تِجَارَتَهُ وَ قَدِمَ مَكَّةَ فَرَأَى غِلْمَاناً يَلْعَبُونَ وَ مُحَمَّدٌ فِيهِمْ مُخْتَلُّ الْحَالِ فَقَالَ لَهُ يَا غُلَامُ مَنْ أَنْتَ وَ مَنْ أَبُوكَ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَنَا يَتِيمٌ لَا أَبَ لِي وَ لَا أُمَ

Abu Talib[asws] was angered and left his[as] trading and arrived at Makkah. He[as] saw boys playing and Muhammad[saww] was among them in an unkempt state. He[as] said to him[saww]: 'O boy[saww]! Who are you[saww] and who is your[saww] father[as]?' He[saww] said: 'I[saww] am Muhammad[saww] Bin Abdullah[asws]. I[saww] am an orphan, there is neither a father for me[saww] nor a mother'.

فَعَانَقَهُ أَبُو طَالِبٍ وَ قَبَّلَهُ ثُمَّ أَلْبَسَهُ جُبَّةً مِصْرِيَّةً وَ دَهَنَ رَأْسَهُ وَ شَدَّ دِينَاراً فِي رِدَائِهِ وَ نَثَرَ قِبَلَهُ تَمْراً فَقَالَ يَا غِلْمَانُ هَلُمُّوا فَكُلُوا ثُمَّ أَخَذَ أَرْبَعَ تَمَرَاتٍ إِلَى أُمِّ كَبْشَةَ وَ قَصَّ عَلَيْهَا فَقَالَتْ فَلَعَلَّهُ أَبُوكَ أَبُو طَالِبٍ قَالَ لَا أَدْرِي رَأَيْتُ شَيْخاً بَارّاً

Abu Talib[asws] hugged him[saww] and kissed him[saww], then clothed him[saww] in an Egyptian robe and oiled his[saww] head, and tied a Dinar in his[saww] cloak and placed some dates before him[saww]. He[as] said: 'O boy[saww]! Come, eat!' Then he[saww] took four dates to Umm Kabasha and told the story to her. She said, 'Perhaps your[saww] father is Abu Talib[asws]'. He[saww] said: 'I[saww] do not know. I[saww] saw an old man, righteous'.

إِذْ مَرَّ أَبُو طَالِبٍ فَقَالَتْ يَا مُحَمَّدُ كَانَ هَذَا قَالَ نَعَمْ قَالَتْ هَذَا أَبُوكَ أَبُو طَالِبٍ فَأَسْرَعَ إِلَيْهِ النَّبِيُّ ص وَ تَعَلَّقَ بِهِ وَ قَالَ يَا أَبَهْ الْحَمْدُ لِلَّهِ الَّذِي أَرَانِيكَ- لَا تُخَلِّفْنِي فِي هَذِهِ الْبِلَادِ فَحَمَلَهُ أَبُو طَالِبٍ.

Then Abu Talib[asws] passed by. She said, 'O Muhammad[saww]! Was it this one?' He[saww] said: 'Yes'. She said, 'This is your[saww] father[as] Au Talib[asws]'. So, the Prophet[saww] hastened to him[as] and caught up with him[as] and said, 'O father[as]! The Praise is for Allah[azwj] Who Show me[saww] you[as]. Do not leave me[saww] in this city'. Abu Talib[asws] carried him[saww]''.[142]

29- قب، المناقب لابن شهرآشوب الْأَوْزَاعِيُّ قَالَ: كَانَ النَّبِيُّ ص فِي حَجْرِ عَبْدِ الْمُطَّلِبِ فَلَمَّا أَتَى عَلَيْهِ اثْنَانِ وَ مِائَةُ سَنَةٍ وَ رَسُولُ اللَّهِ ص ابْنُ ثَمَانِ سِنِينَ جَمَعَ بَنِيهِ وَ قَالَ مُحَمَّدٌ يَتِيمٌ فَآوُوهُ وَ عَائِلٌ فَأَغْنُوهُ احْفَظُوا وَصِيَّتِي فِيهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Awzaie said,

'The Prophet[saww] was in the chamber of Abdul Muttalib[asws], when one hundred and two years had come to him[as], and Rasool-Allah[saww] was a boy of eight years. He[as] gathered his[as] sons and said: 'Muhammad[saww] is an orphan, so shelter him[as], and is poor so enrich him[saww]. Preserve my[as] bequest regarding him[saww]'.

[142] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 28

فَقَالَ أَبُو لَهَبٍ أَنَا لَهُ فَقَالَ كُفَّ شَرَّكَ عَنْهُ فَقَالَ الْعَبَّاسُ أَنَا لَهُ فَقَالَ أَنْتَ غَضْبَانُ لَعَلَّكَ تُؤْذِيهِ فَقَالَ أَبُو طَالِبٍ أَنَا لَهُ فَقَالَ أَنْتَ لَهُ يَا مُحَمَّدُ أَطِعْ لَهُ

Abu Lahab[la] said, 'I[la] shall be for him[saww]'. Stop the participation from him[saww]'. Al-Abbas said, 'I am for him[saww]'. He[as] said: 'You are an angry person, perhaps you will harm him[saww]'. Abu Talib[asws] said: 'I[as] am for him[saww]'. He[as] said: 'You[as] shall be for him[saww]. O Muhammad[saww]! Be obedient to him[as]!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَهْ لَا تَحْزَنْ فَإِنَّ لِي رَبّاً لَا يُضِيعُنِي فَأَمْسَكَهُ أَبُو طَالِبٍ فِي حَجْرِهِ وَ قَامَ بِأَمْرِهِ يَحْمِيهِ بِنَفْسِهِ وَ مَالِهِ وَ جَاهِهِ فِي صِغَرِهِ مِنَ الْيَهُودِ الْمُرْصِدَةِ لَهُ بِالْعَدَاوَةِ وَ مِنْ غَيْرِهِمْ مِنْ بَنِي أَعْمَامِهِ وَ مِنَ الْعَرَبِ قَاطِبَةً الَّذِينَ يَحْسِدُونَهُ عَلَى مَا آتَاهُ اللَّهُ مِنَ النُّبُوَّةِ

Rasool-Allah[saww] said: 'O father[as]! Do not grieve, for there is a Lord[azwj] for me[saww]. He[azwj] will not Neglect me[saww]'. So Abu Talib[asws] withheld him[saww] in his[as] chamber and stood with his[saww] affairs, protecting him[saww] by himself[as], and his[saww] wealth, and his[saww] honour during his[saww] young age from the Jews lying in ambush for him[saww] with the enmity, and from other from the clan of his[as] uncles, and from all the Arabs, those who were envying him[saww] upon what Allah[azwj] had Given him[saww] of the Prophet-hood.

وَ أَنْشَأَ عَبْدُ الْمُطَّلِبِ-

أُوصِيكَ يَا عَبْدَ مَنَافٍ بَعْدِي- بِمُوحَدٍ بَعْدَ أَبِيهِ فَرْدِ-

And Abdul Muttalib[asws] prosed: '*I[as] bequeath to you[as], O Abd Manaf[as], after me[as] to be a Monotheist after his[as] father[as], an individual*'.

وَ قَالَ-

وَصَّيْتُ مَنْ كَفَيْتُهُ بِطَالِبِ- عَبْدِ مَنَافٍ وَ هُوَ ذُو تَجَارِبِ-
يَا ابْنَ الْحَبِيبِ أَكْرَمَ الْأَقَارِبِ- يَا ابْنَ الَّذِي قَدْ غَابَ غَيْرَ آئِبِ-

And he[as] said (a poem): '*I[as] am bequeathing the ones sufficing him[saww] with Talib, Abd Manaf[as], and he[as] is with experience. O son[saww] of the beloved, the most honourable relative. O son[saww] of the one[as] who is absent without despair*'.

فَتَمَثَّلَ أَبُو طَالِبٍ وَ كَانَ سَمِعَ عَنِ الرَّاهِبِ وَصْفَهُ-

لَا تُوصِنِي بِلَازِمٍ وَ وَاجِبِ- إِنِّي سَمِعْتُ أَعْجَبَ الْعَجَائِبِ-
مِنْ كُلِّ حَبْرٍ عَالِمٍ وَ كَاتِبِ- بَانَ بِحَمْدِ اللَّهِ قَوْلُ الرَّاهِبِ

Abu Talib[asws] cited an example (in a poem), and he[as] had heard his[saww] description from the monk: '*Do not advise me[as] with the necessity and the Obligatory. I[as] have heard wonders of the wonders, from every good scholar and scribe that by the Praise of Allah[azwj] is the words of the monk*''.[143]

[143] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 29

30- قب، المناقب لابن شهرآشوب أَبُو سَعِيدٍ الْوَاعِظُ فِي كِتَابِ شَرَفِ الْمُصْطَفَى أَنَّهُ لَمَّا حَضَرَتْ عَبْدَ الْمُطَّلِبِ الْوَفَاةُ دَعَا ابْنَهُ أَبَا طَالِبٍ فَقَالَ لَهُ يَا بُنَيَّ قَدْ عَلِمْتَ شِدَّةَ حُبِّي لِمُحَمَّدٍ وَ وَجْدِي بِهِ انْظُرْ كَيْفَ تَحْفَظُنِي فِيهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Saeed Al Waiz in the book 'Sharf Al Mustafa[saww]' –

'When the expiry presented to Abdul Muttalib[asws], he[as] called his[as] son[as] Abu Talib[asws]. He[as] said to him[as]: 'O my[as] son[as]! You[as] have known of the intensity of my[as] love for Muhammad[saww], and my[as] feelings with him[saww]. Consider how you[as] will preserve me[as] regarding him[saww]'.

قَالَ أَبُو طَالِبٍ يَا أَبَهْ لَا تُوصِنِي بِمُحَمَّدٍ فَإِنَّهُ ابْنِي وَ ابْنُ أَخِي

Abu Talib[asws] said, 'O father[as]! Do not (there is no need to) advise me[as] with Muhammad[saww] for he[saww] is my[as] son[saww], and son[as] of my[as] brother[as]'.

فَلَمَّا تُوُفِّيَ عَبْدُ الْمُطَّلِبِ كَانَ أَبُو طَالِبٍ يُؤْثِرُهُ بِالنَّفَقَةِ وَ الْكِسْوَةِ عَلَى نَفْسِهِ وَ عَلَى جَمِيعِ أَهْلِهِ.

When Abdul Muttalib[asws] passed away, Abu Talib[asws] used to give him[saww] preference with the spending and the clothing over himself[as], and over the entirety of his[as] family''.[144]

31- قب، المناقب لابن شهرآشوب الطَّبَرِيُّ وَ الْبَلاذُرِيُ أَنَّهُ لَمَّا نَزَلَ فَاصْدَعْ بِما تُؤْمَرُ صَدَعَ النَّبِيُّ ص وَ نَادَى قَوْمَهُ بِالْإِسْلَامِ فَلَمَّا نَزَلَ- إِنَّكُمْ وَ ما تَعْبُدُونَ مِنْ دُونِ اللَّهِ الْآيَاتِ أَجْمَعُوا عَلَى خِلَافِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Tabari and Al Balazuri –

'When it was Revealed: ***So proclaim what you are Commanded with [15:94]***, the Prophet[saww] proclaimed and called out to his[saww] with Al-Islam. When it was Revealed: ***You, and whatever you are worshipping from besides Allah, [21:98]*** – the Verses, they gathered upon opposing him[saww].

فَحَدِبَ عَلَيْهِ أَبُو طَالِبٍ وَ مَنَعَهُ فَقَامَ عُتْبَةُ وَ الْوَلِيدُ وَ أَبُو جَهْلٍ وَ الْعَاصُ إِلَى أَبِي طَالِبٍ فَقَالُوا إِنَّ ابْنَ أَخِيكَ قَدْ سَبَّ آلِهَتَنَا وَ عَابَ دِينَنَا وَ سَفَّهَ أَحْلَامَنَا وَ ضَلَّلَ آبَاءَنَا فَإِمَّا أَنْ تَكُفَّهُ عَنَّا وَ إِمَّا أَنْ تُخَلِّيَ بَيْنَنَا وَ بَيْنَهُ

Abu Talib[asws] sympathised upon him and defended him[saww]. Utba, and Al-Waleed, and Abu Jahl[la], and Al-Aas stood up to Abu Talib[asws] and they said, 'The son[saww] of your[as] brother[as] has reviled our gods, and faulted our religion, and stultified our dreams, and strayed our fathers. Either you[as] restrain him from us or vacate between us and him[saww]'.

فَقَالَ لَهُمْ أَبُو طَالِبٍ قَوْلًا رَقِيقاً وَ رَدَّهُمْ رَدّاً جَمِيلًا فَمَضَى رَسُولُ اللَّهِ ص عَلَى مَا هُوَ عَلَيْهِ يُظْهِرُ دِينَ اللَّهِ وَ يَدْعُو إِلَيْهِ وَ أَسْلَمَ بَعْضُ النَّاسِ

Abu Talib[asws] said kind words to them and responded to them with a beautiful response. Rasool-Allah[saww] continued upon what he[saww] was upon, revealing the religion of Allah[azwj] and calling to it, and some people became Muslims.

[144] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 30

فَاهْتَمَشُوا إِلَى أَبِي طَالِبٍ مَرَّةً أُخْرَى فَقَالُوا إِنَّ لَكَ سِنّاً وَ شَرَفاً وَ مَنْزِلَةً وَ إِنَّا قَدِ اشْتَهَيْنَاكَ أَنْ تَنْهَى ابْنَ أَخِيكَ فَلَمْ يَنْتَهِ وَ إِنَّا وَ اللَّهِ لَا نَصْبِرُ عَلَى هَذَا مِنْ شَتْمِ آبَائِنَا وَ تَسْفِيهِ أَحْلَامِنَا وَ عَيْبِ آلِهَتِنَا حَتَّى تَكُفَّهُ عَنَّا أَوْ نُنَازِلَهُ فِي ذَلِكَ حَتَّى يَهْلِكَ أَحَدُ الْفَرِيقَيْنِ

They returned to Abu Talib[asws] again and they said, 'For you[as] there is old age, and nobility, and status, and we had taken it as granted from you[as] that you[as] will stop the son[saww] of your[as] brother[as], but you[as] did not stop him[as], and by Allah[azwj], we cannot be patient upon this, from the reviling our fathers, and his[saww] stultifying our dreams, and faulting our gods, until you restrain him[saww] from us, or we will take him[saww] down regarding that until one of the two parties is destroyed'.

فَقَالَ أَبُو طَالِبٍ لِلنَّبِيِّ ص مَا بَالُ أَقْوَامِكَ يَشْكُونَكَ فَقَالَ ص إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَ تُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ

Abu Talib[asws] said to the Prophet[saww]: 'What is the matter your[saww] people are doubting you[saww]?' He[saww] said: 'I[saww] want them upon one phrase they should be saying it, the Arabs would make it a religion with it, and the non-Arabs would lead the taxes to them'.

فَقَالُوا كَلِمَةً وَاحِدَةً نَعَمْ وَ أَبِيكَ عَشْراً قَالَ أَبُو طَالِبٍ وَ أَيُّ كَلِمَةٍ هِيَ يَا ابْنَ أَخِي قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَامُوا يَنْفُضُونَ ثِيَابَهُمْ وَ يَقُولُونَ- أَ جَعَلَ الْآلِهَةَ إِلهاً واحِداً إِنَّ هذا لَشَيْءٌ عُجابٌ إِلَى قَوْلِهِ عَذابِ

They said, 'One phrase, yes, and you[saww] are rejecting ten'. Abu Talib[asws] said: 'And which phrase is it, O son[saww] of my[as] brother[as]?' He[saww] said: '(The phrase) 'There is no god except Allah[azwj]''. They stood up shaking their clothes, and they were saying, ***Is he making the gods to be One God? Surely this is a strange thing!' [38:5]*** – up to His[azwj] Words: ***Punishment [38:8]***'.

قَالَ ابْنُ إِسْحَاقَ: إِنَّ أَبَا طَالِبٍ قَالَ لَهُ فِي السِّرِّ- لَا تَحْمِلْنِي مِنَ الْأَمْرِ مَا لَا أُطِيقُ فَظَنَّ رَسُولُ اللَّهِ ص أَنَّهُ قَدْ بَدَا لِعَمِّهِ وَ أَنَّهُ خَاذِلُهُ وَ أَنَّهُ قَدْ ضَعُفَ عَنْ نُصْرَتِهِ

Ibn Is'haq said, 'Abu Talib[asws] said to him[saww] in the secret: 'Don't load me[as] from the matters what I[as] cannot bear'. Rasool-Allah[saww] thought that there had been a change of mind for his[saww] uncle and he[as] had abandoned him[saww], and that he[as] had tired from helping him[saww].

فَقَالَ يَا عَمَّاهُ لَوْ وُضِعَتِ الشَّمْسُ فِي يَمِينِي وَ الْقَمَرُ فِي شِمَالِي مَا تَرَكْتُ هَذَا الْقَوْلَ حَتَّى أُنْفِذَهُ أَوْ أُقْتَلَ دُونَهُ ثُمَّ اسْتَعْبَرَ فَبَكَى ثُمَّ قَامَ يُوَلِّي

He[saww] said: 'O uncle[as]! Even if the sun were to be placed in my[saww] right hand and the moon in my[saww] left, I[saww] would not leave this word until either I[saww] implement it or I[saww] am killed under it'. Then his[saww] eyes filled up and he[saww] wept. Then he[saww] stood up and turned around.

فَقَالَ أَبُو طَالِبٍ امْضِ لِأَمْرِكَ فَوَ اللَّهِ لَا أَخْذُلُكَ أَبَداً

Abu Talib[asws] said: 'Continue to your matter. By Allah[azwj]! I[as] will not abandon you[saww], ever!'

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ ص إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَدْعُوَ إِلَى دِينِهِ الْحَنِيفِيَّةِ وَ خَرَجَ مِنْ عِنْدِهِ مُغْضَباً فَدَعَاهُ أَبُو طَالِبٍ وَ طَيَّبَ قَلْبَهُ وَ وَعَدَهُ بِالنَّصْرِ

And in a report – He[saww] said: 'Allah[azwj] the Exalted has Commanded me[saww] that I[saww] should call to His[azwj] Religion, the upright'. And he[saww] went out from his[as] presence angrily. Abu Talib[asws] called him[saww] made his[saww] heart feel good, and promised him[saww] the help.

ثُمَّ أَنْشَأَ يَقُولُ-

وَ اللَّهِ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ- حَتَّى أُوَسَّدَ فِي التُّرَابِ دَفِيناً-
فَاصْدَعْ بِأَمْرِكَ مَا عَلَيْكَ غَضَاضَةٌ- وَ أَبْشِرْ بِذَاكَ وَ قَرَّ مِنْكَ عُيُوناً-
وَ دَعَوْتَنِي وَ زَعَمْتَ أَنَّكَ نَاصِحٌ- فَلَقَدْ صَدَقْتَ وَ كُنْتَ قُدْماً أَمِيناً-
وَ عَرَضْتَ دِيناً قَدْ عَرَفْتُ بِأَنَّهُ- مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِيناً-
لَوْ لَا الْمَخَافَةُ أَنْ يَكُونَ مَعَرَّةً- لَوَجَدْتَنِي سَمِحاً بِذَاكَ مُبِيناً

Then he[as] prosed saying: '*By Allah[azwj]! They will never arrive to you[saww], in their entirety, until I[as] lied down in the soil, buried. So, proclaim with your matter, whatever is upon you, disregarding, and be joyful with that and eyes would be delighted from you[saww], and you[as] have called me[as] and claimed that you[saww] are advising, so I[as] have ratified and have been a believer from ancient times; had it not been for the fear that a misfortune might happen, you[saww] would have found me[as] with clearance tolerance for that*''.[145]

الطَّبَرِيُّ وَ الْوَاحِدِيُّ بِإِسْنَادِهِمَا عَنِ السُّدِّيِّ وَ رَوَى ابْنُ بَابَوَيْهِ فِي كِتَابِ النُّبُوَّةِ عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ اجْتَمَعَتْ قُرَيْشٌ إِلَى أَبِي طَالِبٍ وَ رَسُولُ اللَّهِ ص عِنْدَهُ فَقَالُوا نَسْأَلُكَ مِنِ ابْنِ أَخِيكَ النَّصَفَ قَالَ وَ مَا النَّصَفُ مِنْهُ

Al Tabari and Al Wahidi, by their chains, from Al Study, and it is reported by Ibn Babuwayh in the book 'Al Nubuwwah',

'From Zayn Al-Abideen[asws] (4th Imam[asws]): 'Quraysh gathered to Abu Talib[asws] and Rasool-Allah[saww] was with him[as]. They said, 'We ask you[as] for the fairness from the son[saww] of your[as] brother[as]'. He[as] said: 'And what is the fairness from him[saww]?'

قَالُوا يَكُفُّ عَنَّا وَ نَكُفُّ عَنْهُ فَلَا يُكَلِّمُنَا وَ لَا نُكَلِّمُهُ وَ لَا يُقَاتِلُنَا وَ لَا نُقَاتِلُهُ إِلَّا أَنَّ هَذِهِ الدَّعْوَةَ قَدْ بَاعَدَتْ بَيْنَ الْقُلُوبِ وَ زَرَعَتِ الشَّحْنَاءَ وَ أَنْبَتَتِ الْبَغْضَاءَ

They said, 'He[saww] should refrain from us and we shall refrain from him[saww]. So, neither should he[saww] speak to us nor will we speak to him[as], nor should he[saww] fight us nor will we fight him[saww]. Indeed! This call has distanced between the hearts and has cultivated the enmity and planted the hatred'.

فَقَالَ يَا ابْنَ أَخِي أَ سَمِعْتَ قَالَ يَا عَمِّ لَوْ أَنْصَفَنِي بَنُو عَمِّي لَأَجَابُوا دَعْوَتِي وَ قَبِلُوا نَصِيحَتِي إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَدْعُوَ إِلَى دِينِهِ الْحَنِيفِيَّةِ مِلَّةِ إِبْرَاهِيمَ فَمَنْ أَجَابَنِي فَلَهُ عِنْدَ اللَّهِ الرِّضْوَانُ وَ الْخُلُودُ فِي الْجِنَانِ وَ مَنْ عَصَانِي قَاتَلْتُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ

He[as] said: 'O son[saww] of my[as] brother[as]! Did you[saww] hear?' He[saww] said: 'O uncle[as]! If the clan of my[saww] uncle were to be fair to me[saww] by answering my[saww] call and accept my[as] advice. Allah[azwj] the Exalted Commanded to call to His[azwj] religion, the upright, religion of Ibrahim[as].

[145] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 a

So, the one who answers me[saww], for him would be the Pleasure and the eternal life in the Gardens in the Presence of Allah[azwj], and one who disobeys me[as], I[saww] shall fight him ***until Allah Judges between us, and He is the best of the Judges [7:87]***'.

فَقَالُوا قُلْ لَهُ يَكُفَّ عَنْ شَتْمِ آلِهَتِنَا فَلَا يَذْكُرْهَا بِسُوءٍ فَنَزَلَ أَ فَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ

They said, 'Tell him[saww] to refrain from reviling our gods, and not to mention them with evil'. So, it was Revealed: ***Say: 'Is it other than Allah that you are instructing me to worship, O you ignoramuses?' [39:64]***.

قَالُوا إِنْ كَانَ صَادِقاً فَلْيُخْبِرْنَا مَنْ يُؤْمِنُ مِنَّا وَ مَنْ يَكْفُرُ فَإِنْ وَجَدْنَاهُ صَادِقاً آمَنَّا بِهِ فَنَزَلَ ما كانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ

They said, 'If he[saww] was truthful, then let him[saww] inform us who from us would believe and who would disbelieve, so if we find him[saww] as truthful, we shall believe in him[saww]'. So, it was Revealed: ***Allah was not going to leave the Momineen [3:179]*** (the Verse).

قَالُوا وَ اللَّهِ لَنَشْتُمَنَّكَ وَ إِلَهَكَ فَنَزَلَ وَ انْطَلَقَ الْمَلَأُ مِنْهُمْ

They said, 'By Allah[azwj]! We will revile you[saww] and your[saww] God[azwj]!' So, it was Revealed: ***And the chiefs from them [38:6]*** (the Verse).

قَالُوا قُلْ لَهُ فَلْيَعْبُدْ مَا نَعْبُدُ وَ نَعْبُدُ مَا يَعْبُدُ فَنَزَلَتْ سُورَةُ الْكَافِرِينَ

They said, 'Say to him[saww], let him[saww] worship what we are worshipping, and we will worship what he[saww] is worshipping'. So, Surah Al-Kafiroun was Revealed.

فَقَالُوا قُلْ لَهُ أَرْسَلَهُ اللَّهُ إِلَيْنَا خَاصَّةً أَمْ إِلَى النَّاسِ كَافَّةً قَالَ بَلْ إِلَى النَّاسِ أُرْسِلْتُ كَافَّةً إِلَى الْأَبْيَضِ وَ الْأَسْوَدِ وَ مَنْ عَلَى رُءُوسِ الْجِبَالِ وَ مَنْ فِي لُجَجِ الْبِحَارِ وَ لَأَدْعُوَنَّ السَّنَةَ فَارِسَ وَ الرُّومَ- يا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً

They said, 'Say to him[saww], has Allah[azwj] Sent him[saww] to us in particular or to all the people?' He[saww] said: 'But, to (all) the people. I[saww] am sent to all, the white, and the black, and the one on top of the mountain, and one in the depths of the oceans, and I[saww] shall call Persia and Rome in the year: ***Say: 'O you people! I am a Rasool of Allah to you all, [7:158]***'.

فَتَجَبَّرَتْ قُرَيْشٌ وَ اسْتَكْبَرَتْ وَ قَالَتْ وَ اللَّهِ لَوْ سَمِعَتْ بِهَذَا فَارِسُ وَ الرُّومُ لَاخْتَطَفَتْنَا مِنْ أَرْضِنَا وَ لَقَلَعَتِ الْكَعْبَةَ حَجَراً حَجَراً فَنَزَلَ وَ قالُوا إِنْ نَتَّبِعِ الْهُدى مَعَكَ وَ قَوْلُهُ- أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ

Quraysh became audacious and arrogant, and said, 'By Allah[azwj]! If Persian and Rome were to hear this, they would remove us from our land and uproot the Kabah, stone by stone!' So, it was Revealed: ***And they are saying, 'If we follow the Guidance with you, [28:57]***, and His[azwj] Words: ***Did you not see how your Lord Dealt [105:1]***.

فَقَالَ المطْعِمُ بْنُ عَدِيٍّ وَ اللَّهِ يَا بَا طَالِبٍ لَقَدْ أَنْصَفَكَ قَوْمُكَ وَ جَهَدُوا عَلَى أَنْ يَتَخَلَّصُوا مِمَّا تَكْرَهُهُ فَمَا أَرَاكَ تُرِيدُ أَنْ تَقْبَلَ مِنْهُمْ شَيْئاً

Al-Mut'am Bin Aday said, 'By Allah[azwj], O Abu Talib[asws]! Your[as] people have been fair to you[as] and they have argued upon that they would finish off from what you[as] are disliking, but I do not see you[asws] wanting to accept anything from them'.

فَقَالَ أَبُو طَالِبٍ وَ اللَّهِ مَا أَنْصَفُوكِ وَ لَكِنَّكَ قَدْ أَجْمَعْتَ عَلَى خِذْلَانِي وَ مُظَاهَرَةِ الْقَوْمِ عَلَيَّ فَاصْنَعْ مَا بَدَا لَكَ

Abu Talib[asws] said: 'By Allah[azwj]! They have not been fair to me[as], but you have united upon abandoning me[as] and rallying the people against me[as]. So, do whatever comes to you!'

فَوَثَبَ كُلُّ قَبِيلَةٍ عَلَى مَا فِيهَا مِنَ الْمُسْلِمِينَ يُعَذِّبُونَهُمْ وَ يَفْتِنُونَهُمْ عَنْ دِينِهِمْ وَ الِاسْتِهْزَاءِ بِالنَّبِيِّ ص وَ مَنَعَ اللَّهُ رَسُولَهُ بِعَمِّهِ أَبِي طَالِبٍ مِنْهُمْ وَ قَدْ قَامَ أَبُو طَالِبٍ حِينَ رَأَى قُرَيْشاً تَصْنَعُ مَا تَصْنَعُ فِي بَنِي هَاشِمٍ فَدَعَاهُمْ إِلَى مَا هُوَ عَلَيْهِ مِنْ مَنْعِ رَسُولِ اللَّهِ وَ الْقِيَامِ دُونَهُ إِلَّا أَبَا لَهَبٍ كَمَا قَالَ اللَّهُ وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

Every tribe pounced upon whatever Muslims there were in it, tormenting them and tempting them away from their religion and mocking the Prophet[saww]; and Allah[azwj] defended His[azwj] Rasool[saww] from them by his[saww] uncle[as] Abu Talib[asws], and Abu Talib[asws] had stood up when he[as] saw Quraysh doing what they did among the Clan of Hashim[as]. He[as] called them to what he[as] was upon, defending Rasool-Allah[saww] and the standing by his[saww] side, except Abu Jahl[la], like what Allah[azwj] Said: ***And Allah will Help the one who Helps him, [22:40]***.

وَ قَدِمَ قَوْمٌ مِنْ قُرَيْشٍ مِنَ الطَّائِفِ وَ أَنْكَرُوا ذَلِكَ وَ وَقَعَتْ فِتْنَةٌ فَأَمَرَ النَّبِيُّ ص الْمُسْلِمِينَ أَنْ يَخْرُجُوا إِلَى أَرْضِ الْحَبَشَةِ.

And a group from Quraysh arrived from Al-Taif, and they disliked that, and Fitna occurred. So, the Prophet[saww] ordered the Muslims that they should go out to the land of Ethiopia''.[146]

ابْنُ عَبَّاسٍ دَخَلَ النَّبِيُّ ص الْكَعْبَةَ وَ افْتَتَحَ الصَّلَاةَ فَقَالَ أَبُو جَهْلٍ مَنْ يَقُومُ إِلَى هَذَا الرَّجُلِ فَيُفْسِدَ عَلَيْهِ صَلَاتَهُ فَقَامَ ابْنُ الزِّبَعْرَى وَ تَنَاوَلَ فَرْثاً وَ دَماً وَ أَلْقَى ذَلِكَ عَلَيْهِ فَجَاءَ أَبُو طَالِبٍ وَ قَدْ سَلَّ سَيْفَهُ فَلَمَّا رَأَوْهُ جَعَلُوا يَنْهَضُونَ فَقَالَ وَ اللَّهِ لَئِنْ قَامَ أَحَدٌ جَلَّلْتُهُ بِسَيْفِي

Ibn Abbas –

'The Prophet[saww] entered the Kabah and began the Salat. Abu Jahl[la] said, 'Who will stand to this man[saww] and spoil his[saww] Salat upon him[saww]?' Ibn Al-Zabie stood up and grabbed (animal) intestines and blood and threw that upon him[saww]. Abu Talib[asws] came, and he[as] had bared his[as] sword. When they saw him[as], they went to get up. He[as] said: 'By Allah[azwj]! If anyone stands up, I[as] will strike him with my[as] sword!'

ثُمَّ قَالَ يَا ابْنَ أَخِي مَنِ الْفَاعِلُ بِكَ قَالَ هَذَا عَبْدُ اللَّهِ فَأَخَذَ أَبُو طَالِبٍ فَرْثاً وَ دَماً وَ أَلْقَى عَلَيْهِ.

Then he[as] said: 'O son[saww] of my[as] brother[as]! Who did this to do you[saww]?' He[saww] said: 'This servant of Allah[azwj]'. So, Abu Talib[asws] took the intestines and the blood and threw it upon him''.[147]

[146] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 b
[147] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 c

وَ فِي رِوَايَةٍ مُتَوَاتِرَةٍ أَنَّهُ أَمَرَ عَبِيدَهُ أَنْ يُلْقُوا السَّلَى عَنْ ظَهْرِهِ وَ يَغْسِلُوهُ ثُمَّ أَمَرَهُمْ أَنْ يَأْخُذُوهُ فَيُمِرُّوا عَلَى أَسْبِلَةِ الْقَوْمِ بِذَلِكَ.

And in frequent reports –

'Ubeyda has instructed that the intestines be thrown upon his[saww] back, and he[as] washed it off, then instructed them that they take it and paste it up the moustaches of the people with that''.[148]

الطَّبَرِيُّ وَ الْبَلاذُرِيُّ وَ الضَّحَّاكُ قَالَ: لَمَّا رَأَتْ قُرَيْشٌ حَمِيَّةَ قَوْمِهِ وَ ذَبَّ عَمِّهِ أَبِي طَالِبٍ عَنْهُ جَاءُوا إِلَيْهِ وَ قَالُوا حِئْنَاكَ بِفَتَى قُرَيْشٍ جَمَالًا وَ جُوداً وَ شَهَامَةً عُمَارَةَ بْنِ الْوَلِيدِ نَدْفَعُهُ إِلَيْكَ يَكُونُ نَصْرُهُ وَ مِيرَاثُهُ لَكَ وَ مَعَ ذَلِكَ مِنْ عِنْدِنَا مَالٌ وَ تَدْفَعُ إِلَيْنَا ابْنَ أَخِيكَ الَّذِي فَرَّقَ جَمَاعَتَنَا وَ سَفَّهَ أَحْلَامَنَا فَنَقْتُلَهُ

Al Tabari, and Al Balazuri, and Al Zahhak said,

'When Quraysh saw the protection of his[saww] people and the defence of Abu Talib[asws] of him[saww], they came to him[as] and said, 'We have come to you[as] with a beautiful youth of Qureys, and generous, and chivalrous, Umarah Bin Al-Waleed. We will hand him over to you[as]. His help and his inheritance would happen to be for you[as], and along with that, there is wealth from us, and you[as] hand over to us the son[as] of your[as] brother[as] who has divided our community and stultified our dreams, so we can kill him[saww]'.

فَقَالَ وَ اللَّهِ مَا أَنْصَفْتُمُونِي أَ تُعْطُونَنِي ابْنَكُمْ أَغْذُوهُ لَكُمْ وَ تَأْخُذُونَ ابْنِي تَقْتُلُونَهُ هَذَا وَ اللَّهِ مَا لَا يَكُونُ أَبَداً أَ تَعْلَمُونَ أَنَّ النَّاقَةَ إِذَا فَقَدَتْ وَلَدَهَا لَا تَحِنُّ إِلَى غَيْرِهِ ثُمَّ نَهَرَهُمْ فَهَمُّوا بِاغْتِيَالِهِ فَمَنَعَهُمْ أَبُو طَالِبٍ مِنْ ذَلِكَ

He[as] said: 'By Allah[azwj]! You are not being fair to me[as]. I[as] should provide (feed) your son for you and you will take my[as] son[as] to kill him[saww]! By Allah[azwj]! This will not happen, ever! Do you know that the she-camel, when she misses her children, does not turn towards others?' Then he[as] rebuked them, so they thought with assassinating him[saww], but Abu Talib[asws] prevented them from that.

وَ قَالَ فِيهِ–

حَمَيْتُ الرَّسُولَ رَسُولَ الْإِلَهِ- بِبَيْضٍ تَلَأْلَأُ مِثْلَ الْبُرُوقِ-
أَذُبُّ وَ أَحْمِي رَسُولَ الْإِلَهِ- حِمَايَةَ عَمٍّ عَلَيْهِ شَفُوقٍ-

And he[as] said (couplets) regarding it: '*I[as] protected the Rasool[saww], Rasool[saww] of God[azwj], with shining white like the lightning. I[as] defend and protect Rasool[saww] of God[azwj] with a protection of an uncle[as] upon him[saww], compassionate*'.

وَ أَنْشَدَ–

يَقُولُونَ لِي دَعْ نَصْرَ مَنْ جَاءَ بِالْهُدَى- وَ غَالِبْ لَنَا غَلَّابَ كُلِّ مُغَالِبِ-
وَ سَلِّمْ إِلَيْنَا أَحْمَدَ وَ اكْفُلَنَّ لَنَا- بَنِينَا وَ لَا تَخْفِلْ بِقَوْلِ الْمُعَاتِبِ-

[148] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 d

فَقُلْتُ لَهُمُ اللَّهُ رَبِّي وَ نَاصِرِي- عَلَى كُلِّ بَاغٍ مِنْ لُؤَيِّ بْنِ غَالِبِ

And he[as] prosed: '*They are saying to me[saww], 'Leave helping the one[saww] who has come with the guidance, and he[saww] overcoming to us with the overcoming of every overcoming, and submit Ahmad[saww] to us, and guarantee our sons for us, and you[as] will not be faulted with the words of the reproacher'. I[as] said to them: 'Allah[azwj] is my[as] Lord[azwj] and my[as] Helpers against every rebel from Luwy Bin Ghalib*''.[149]

مقاتل: لما رأت قريش يعلو أمره قالوا- لا نرى محمدا يزداد إلا كبرا و تكبرا و إن هو إلا ساحر أو مجنون و توعدوه و تعاقدوا لئن مات أبو طالب ليجمعن قبائل قريش كلها على قتله

Maqatil –

'When Quraysh saw the loftiness of his[saww] affairs, they said, 'We do not see Muhammad[saww] increasing except in greatness and arrogance, and that he[saww] is only a sorcerer, or a madman' (Nouzobillah), and they threatened him[saww] and made a pact that if Abu Talib[asws] were to die, they would gather the tribes of Quraysh, all of them, upon killing him[saww].

و بلغ ذلك أبا طالب فجمع بني هاشم و أحلافهم من قريش فوصاهم برسول الله و قال إن ابن أخي كما يقول أخبرنا بذلك آباؤنا و علماؤنا أن محمدا نبي صادق و أمين ناطق و أن شأنه أعظم شأن و مكانه من ربه أعلى مكان

And that reached Abu Talib[asws], so he[as] gathered the Clan of Hashim[as] and allied them from Quraysh, made them custodians of Rasool-Allah[saww] and said: 'The son[saww] of my[as] brother[as] is just as what he[saww] is saying. We have been informed with that by our fathers, and our scholars, that Muhammad[saww] is a truthful Prophet[saww], and a trustworthy speaker, and his[saww] occupation is mighty, and his[saww] position from his[saww] Lord[azwj] is a lofty position.

فأجيبوا دعوته و اجتمعوا على نصرته و راموا عدوه من وراء حوزته فإنه الشرف الباقي لكم الدهر

So answer his[as] call and gather upon helping him[saww] and oppose his[saww] enemies from behind him[saww], for he[saww] is the remaining nobility for you all, for (all) time'.

و أنشأ يقول-

أوصي بنصر النبي الخير مشهده- عليا ابني و عم الخير عباسا-

و حمزة الأسد المخشي صولته- و جعفرا أن تذودوا دونه الناسا-

و هاشما كلها أوصي بنصرته- أن يأخذوا دون حرب القوم أمراسا-

كونوا فدى لكم نفسي و ما ولدت- من دون أحمد عند الروع أتراسا-

بكل أبيض مصقول عوارضه- تخاله في سواد الليل مِقباسا-

And he[as] prosed saying: '*I[as] advise with helping the Prophet[saww], the good, my[as] son[asws] Ali[asws] would attend him[saww], and the good uncle Abbas, and Hamza[as] the lion whose arrival is feared, and Ja'far[as] you will impede the people beside him[as], and Hashim[as], all of them I[as]*

[149] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 e

advise with helping him[saww], that they should take to cure the matter without war. Be such that my[as] soul be sacrificed for you, and what is born from besides Ahmad[saww] at the fear of the sword, with all whiteness his[saww] honour is polished, you think of him[saww] being a firebrand in the darkness of the night''.

و حض أخاه حمزة على اتباعه إذ أقبل حمزة متوشحا بقوسه راجعا من قنص له فوجد النبي ص في دار أخته محموما و هي باكية فقال ما شأنك

And his[as] brother[as] Hamza[as] urged upon following him[saww], when Hamza[as] came wearing his[as] bow, returning from a hunting trip of his[as]. He[as] found the Prophet[saww] in the house of his[as] sister Mahmouma and she was crying. He[saww] said, 'What is your matter?'

قالت ذل الحمى يا با عمارة لو لقيت ما لقي ابن أخيك محمد آنفا من أبي الحكم بن هشام و جده هاهنا جالسا فآذاه و سبه و بلغ منه ما يكره

She said, 'The protection is humiliated, O Abu Amarah[as]! If you[as] had faced what the son[saww] of your[as] brother[as] Muhammad[saww] faced just now from Abu Al-Hakan Bin Hisham (Abu Jahl[la]), and his[saww] grandfather[as] is seated over there. They have hurt him[saww], and reviled him[saww], and reached from him[saww] what he[saww] dislikes'.

فانصرف و دخل المسجد و شج رأسه شجة منكرة فهم قرباؤه بضربه فقال أبو جهل دعوا أبا عمارة لكيلا يسلم ثم عاد حمزة إلى النبي ص و قال عز بما صنع بك ثم أخبره بصنيعه فلم يرض النبي ص و قال يا عم لأنت منهم

He[la] left and entered the Masjid and broke his[la] head with an injury. They near him[as] with his[as] strike. Abu Jahl[la] said, 'Leave Abu Amarah, lest he[as] becomes a Muslim!' Then Hamza[as] returned to the Prophet[saww] and said: 'Be consoled with what they have done with you[saww]'. Then he[as] informed him[saww] with his[as] dealing and said, 'O uncle[as]! Because you[as] are from them'.

فأسلم حمزة فعرفت قريش أن رسول الله قد عز و أن حمزة سيمنعه

Hamza[as] announced (to be) a Muslim. So, Quraysh knew that Rasool-Allah[saww] had been strengthened and that Hamza[as] would defend him[saww].

قَالَ ابْنُ عَبَّاسٍ فَنَزَلَ أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ وَ سُرَّ أَبُو طَالِبٍ بِإِسْلَامِهِ وَ أَنْشَأَ يَقُولُ-

صَبْراً أَبَا يَعْلَى عَلَى دِينِ أَحْمَدَ- وَ كُنْ مُظْهِراً لِلدِّينِ وُفِّقْتَ صَابِراً-
وَ حُطْ مَنْ أَتَى بِالدِّينِ مِنْ عِنْدِ رَبِّهِ- بِصِدْقٍ وَ حَقٍّ لَا تَكُنْ حَمْزَ كَافِراً-
فَقَدْ سَرَّنِي إِذْ قُلْتَ إِنَّكَ مُؤْمِنٌ- فَكُنْ لِرَسُولِ اللَّهِ فِي اللَّهِ نَاصِراً-
فَنَادِ قُرَيْشاً بِالَّذِي قَدْ أَتَيْتَهُ- جِهَاراً وَ قُلْ مَا كَانَ أَحْمَدُ سَاحِراً-

Ibn Abbas said, 'So (the Verse): ***Or is the one who was dead, so We Revived him [6:122]***, and Abu Talib[asws] was joyful of him[as] (Hamza[as]) becoming a Muslim, and he[as] prosed saying: '*Abu Ya'la was patient upon the religion of Ahmad[saww], and became manifesting of the religion was patient accordingly, and urge the one[saww] who has come with the religion from the Presence of his[saww] Lord[azwj] with sincerity and truth, Hamza[as] cannot happen to be a Kafir. You[as] have cheered me[as] when you[as] said that you[as] are a believer, so be a helper of*

Rasool-Allah[saww] for the Sake of Allah[azwj]. Quraysh called out loudly with that which you[saww] had come with, and say, 'Ahmad[saww] is not a sorcerer'.

وَ قَالَ لِابْنِهِ طَالِبٍ-

ابْنِي طَالِبُ إِنَّ شَيْخَكَ نَاصِحٌ- فِيمَا يَقُولُ مُسَدَّدٌ لَكَ رَاتِقٌ-
فَاضْرِبْ بِسَيْفِكَ مَنْ أَرَادَ مَسَاءَهُ- حَتَّى تَكُونَ لِذِي الْمَنِيَّةِ ذَائِقٌ-
هَذَا رَجَائِي فِيكَ بَعْدَ مَنِيَّتِي- لَا زِلْتُ فِيكَ بِكُلِّ رُشْدٍ وَاثِقٌ-
فَاعْضُدْ قُوَاهُ يَا بُنَيَّ وَ كُنْ لَهُ- إِنِّي بِجَدِّكَ لَا مَحَالَةَ لَاحِقٌ-

And he[as] said to Abu Talib[asws]: '*My[as] son Talib! Your sheykh is advising regarding what he[as] is saying, being a restricting for you, so strike with your sword the one who intends being evil to him[saww] until you become a taster for the one with the death. This is my[as] wish regarding you after my[as] expiry. Every reliable guidance would not let you slip. Support him with strength, O my[as] son, and be for him[saww]. Surely it is inevitable joining your grandfather[as]*;

آهاً أُرَدِّدُ حَسْرَةً لِفِرَاقِهِ- إِذْ لَمْ أَرَاهُ قَدْ تَطَاوَلَ بَاسِقٌ-
أَ تَرَى أَرَاهُ وَ اللِّوَاءُ أَمَامَهُ- وَ عَلِيٌّ ابْنِي لِلِّوَاءِ مُعَانِقٌ-
أَ تَرَاهُ يَشْفَعُ لِي وَ يَرْحَمُ عَبْرَتِي- هَيْهَاتَ إِنِّي لَا مَحَالَةَ رَاهِقٌ

Aah! Repelling the sorrow of his[as] separation, when I[as] do not see him[as] for a long time. Do you see me[as] seeing him[as], and the flag is in front of him[as], and my[as] son[asws] Ali[asws] is hugging the flag. Do you see him[as] interceding for me[asws] and being merciful to my[as] lesson? Far be it! Surely it is inevitably a tiredness'.

: وَ كَتَبَ إِلَى النَّجَاشِيِّ- «تَعَلَّمْ أَبَيْتَ اللَّعْنَ أَنَّ مُحَمَّداً »

الْأَبْيَاتَ فَأَسْلَمَ النَّجَاشِيُّ وَ كَانَ قَدْ سَمِعَ مُذَاكَرَةَ جَعْفَرٍ وَ عَمْرِو بْنِ الْعَاصِ وَ نَزَلَ فِيهِ وَ إِذا سَمِعُوا ما أُنْزِلَ إِلَى الرَّسُولِ إِلَى قَوْلِهِ جَزاءُ الْمُحْسِنِينَ.

And he[as] wrote to Al-Najashy: 'You know the couplets of curses. Surely, Muhammad[saww,] – the couplets. Al-Najashy became a Muslim, and he had heard the arguments of Ja'far[as] and Amro Bin Al-Aas, and it was Revealed regarding it: ***And when they are hearing what is Revealed to the Rasool, [5:83]*** – up to His[azwj] Words: ***Recompense of the good doers [5:85]***''.[150]

عِكْرِمَةُ وَ عُرْوَةُ بْنُ الزُّبَيْرِ وَ حَدِيثُهُمَا لَمَّا رَأَتْ قُرَيْشٌ أَنَّهُ يَفْشُو أَمْرُهُ فِي الْقَبَائِلِ وَ أَنَّ حَمْزَةَ أَسْلَمَ وَ أَنَّ عَمْرَو بْنَ الْعَاصِ رُدَّ فِي حَاجَتِهِ عِنْدَ النَّجَاشِيِّ فَأَجْمَعُوا أَمْرَهُمْ وَ مَكْرَهُمْ عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ ص عَلَانِيَةً

Ikrima (Bin Abu Jahl[la], and Urwah Bin Al Zubeyr, and their Hadeeth –

'When Quraysh saw that his[saww] matter had spread among the tribes and that Hamza[as] had become a Muslim, and that Amro Bin Al-Aas had been rejected in his need in the presence

[150] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 f

of Al-Najashy, they gathered their affairs and they plotted upon killing Rasool-Allah[saww] openly.

فَلَمَّا رَأَى ذَلِكَ أَبُو طَالِبٍ جَمَعَ بَنِي عَبْدِ الْمُطَّلِبِ فَأَجْمَعَ لَهُمْ أَمْرَهُمْ عَلَى أَنْ يُدْخِلُوا رَسُولَ اللَّهِ شِعْبَهُمْ فَاجْتَمَعَ قُرَيْشٌ فِي دَارِ النَّدْوَةِ وَ كَتَبُوا صَحِيفَةً عَلَى بَنِي هَاشِمٍ أَنْ لَا يُكَلِّمُوهُمْ وَ لَا يُزَوِّجُوهُمْ وَ لَا يَتَزَوَّجُوا إِلَيْهِمْ وَ لَا يُبَايِعُوهُمْ أَوْ يُسَلِّمُوا إِلَيْهِمْ رَسُولَ اللَّهِ ص وَ خَتَمَ عَلَيْهَا أَرْبَعُونَ خَاتَماً وَ عَلَّقُوهَا فِي جَوْفِ الْكَعْبَةِ

When Abu Talib[asws] saw that, he[as] gathered the clan of Abdul Muttalib[asws] and gathered their affairs for them upon that they would get Rasool-Allah[saww] to enter their mountain pass. Quraysh gathered in the house of association and they wrote an agreement against the Clan of Hashim[as] that they would neither speak to them, nor marry (from) them, nor marry to them nor sell to them, to they should yield Rasool-Allah[saww] to them, and they sealed upon it with forty seals, and hanged it in the interior of the Kabah.

وَ فِي رِوَايَةٍ عِنْدَ زَمْعَةَ بْنِ الْأَسْوَدِ فَجَمَعَ أَبُو طَالِبٍ بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ فِي شِعْبِهِ وَ كَانُوا أَرْبَعِينَ رَجُلًا مُؤْمِنَهُمْ وَ كَافِرَهُمْ مَا خَلَا أَبَا لَهَبٍ وَ أَبَا سُفْيَانَ فَظَاهَرَاهُمْ عَلَيْهِ فَحَلَفَ أَبُو طَالِبٍ لَئِنْ شَاكَتْ مُحَمَّداً شَوْكَةٌ لَآتِيَنَّ عَلَيْكُمْ يَا بَنِي هَاشِمٍ وَ حَصَّنَ الشِّعْبَ وَ كَانَ يَحْرُسُهُ بِاللَّيْلِ وَ النَّهَارِ

And in a reported with Zam'a Bin Al-Aswad – Abu Talib[asws] gathered the Clan of Hashim[as] and the Clan of (Abdul) Muttalib[asws] in his[as] mountain pass, and they were forty men, their Momineen and their Kafirs, apart from Abu Lahab[la] and Abu Sufyan. They prevailed upon it. Abu Talib[asws] vowed: 'If Muhammad[saww] complains with a complaint, I[as] will come upon you, O Clan of Hashim[as]', and he[as] fortified the mountain pass, and he[as] was guarding it by the night and day.

وَ فِي ذَلِكَ يَقُولُ-

أَ لَمْ تَعْلَمُوا أَنَّا وَجَدْنَا مُحَمَّداً- نَبِيّاً كَمُوسَى خُطَّ فِي أَوَّلِ الْكُتُبِ-
أَ لَيْسَ أَبُونَا هَاشِمٌ شَدَّ أَزْرَهُ- وَ أَوْصَى بَنِيهِ بِالطِّعَانِ وَ بِالضَّرْبِ-
وَ إِنَّ الَّذِي عَلَّقْتُمْ مِنْ كِتَابِكُمْ- يَكُونُ لَكُمْ يَوْماً كَرَاغِيَةِ السَّقْبِ-
أَفِيقُوا أَفِيقُوا قَبْلَ أَنْ تُحْفَرَ الزُّبَى- وَ يُصْبِحَ مَنْ لَمْ يَجْنِ ذَنْباً كَذِي الذَّنْبِ-

And regarding that, he[as] said (prosed): '*Do you not know that we have found Muhammad[saww] being a Prophet[saww] like Musa[as], as written in the first Books? Didn't our father Hashim[as] tightened his[as] buttons and bequeathed to his[as] son[as] with the obedience and the striking, and that which you have hung (in the Kabah) of your agreement, one day it would become for you like a cloud of distress. Wake up! Wake up, before the dung is dug up, and the one who has not committed a crime becomes like the one with a sin*'.

وَ لَهُ-

وَ قَالُوا خُطَّةً جَوْراً وَ حُمْقاً- وَ بَعْضُ الْقَوْلِ أَبْلَجُ مُسْتَقِيمٌ-
لِتَخْرُجَ هَاشِمٌ فَيَصِيرَ مِنْهَا- بَلَاقِعُ بَطْنِ مَكَّةَ وَ الْحَطِيمُ-
فَمَهْلًا قَوْمَنَا لَا تَرْكَبُونَا- بِمَظْلِمَةٍ لَهَا أَمْرٌ وَخِيمٌ-

فَيَنْدَمَ بَعْضُكُمْ وَ يَذِلَّ بَعْضٌ- وَ لَيْسَ بِمُفْلِحٍ أَبَداً ظَلُومٌ-

And for him: '*And they said, 'Plot tyrannically and foolishly, and part of the word is far reaching straight. Let Hashim[as] come out and he[as] would become from the wilderness in the interior of Makkah and the desert. So, no, our people do not ride with the darkness, for it would be an adverse matter. Some of you would regret and disgrace others, and the oppressors will not succeed, ever!*

فَلَا وَ الرَّاقِصَاتِ بِكُلِّ خَرْقٍ- إِلَى مَعْمُورِ مَكَّةَ لَا يَرِيمُ-
طَوَالَ الدَّهْرِ حَتَّى تَقْتُلُونَا- وَ نَقْتُلَكُمْ وَ تَلْتَقِيَ الْخُصُومُ-
وَ يَعْلَمَ مَعْشَرٌ قَطَعُوا وَ عَقُّوا- بِأَنَّهُمْ هُمُ الْجُدُّ الظَّلِيمُ-
أَرَادُوا قَتْلَ أَحْمَدَ ظَالِمِيهِ- وَ لَيْسَ لِقَتْلِهِ فِيهِمْ زَعِيمٌ-
وَ دُونَ مُحَمَّدٍ فِتْيَانُ قَوْمٍ- هُمُ الْعِرْنِينُ وَ الْعُضْوُ الصَّمِيمُ-

So no, and the folk with every breach to the built Makkah, no aspirations for the length of time until you kill us and we kill you, and the contenders meet, and the community comes to know. They cut off (relationships) and were disloyal, that they are the renewers of injustices. They wanted to kill Ahmad[saww] unjustly, and there was no leader among them to kill him[saww], and under Muhammad[saww] are youths of the people. They are the twenty year olds, and the true forearm'.

وَ كَانَ أَبُو جَهْلٍ وَ الْعَاصُ بْنُ وَائِلٍ وَ النَّضْرُ بْنُ الْحَارِثِ بْنِ كَلَدَةَ وَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ يَخْرُجُونَ إِلَى الطُّرُقَاتِ فَمَنْ رَأَوْهُ مَعَهُ مِيرَةٌ نَهَوْهُ أَنْ يَبِيعَ مِنْ بَنِي هَاشِمٍ شَيْئاً وَ يُحَذِّرُونَهُ مِنَ النَّهْبِ فَأَنْفَقَتْ خَدِيجَةُ عَلَى النَّبِيِّ فِيهِ مَالًا كَثِيراً

And Abu Jahl[la] and Al-Aas Bin Wa'il, and Al-Nazar Bin Al-Haris Bin Kaladah, and Uqba Bin Abu Mueet were going out to the streets, so the one whom they saw having food with him, going to sell something to the Clan of Hashim[as], and they would caution him (or else he would be) looted. So, (Syeda) Khadeeja[asws] spent a lot of wealth upon the Prophet[saww] during it.

وَ مِنْ قَصِيدَةٍ لِأَبِي طَالِبٍ-

فَأَمْسَى ابْنُ عَبْدِ اللَّهِ فِينَا مُصَدَّقاً- عَلَى سَاخِطٍ مِنْ قَوْمِنَا غَيْرِ مُعْتَبِ-
فَلَا تَحْسَبُونَا خَاذِلِينَ مُحَمَّداً- لَدَى غُرْبَةٍ مِنَّا وَ لَا مُتَقَرِّبِ-
سَتَمْنَعُهُ مِنَّا يَدٌ هَاشِمِيَّةٌ- وَ مُرَكَّبُهَا فِي النَّاسِ أَحْسَنُ مُرَكَّبِ-
فَلَا وَ الَّذِي تَحْذَى لَهُ كُلُّ نِضْوَةٍ- طَلِيحٍ بِجَنْبَيْ نَخْلَةَ فَالْمُحَصَّبِ-
يَمِيناً صَدَقْنَا اللَّهَ فِيهَا وَ لَمْ نَكُنْ- لِنَحْلِفَ بُطْلًا بِالْعَتِيقِ الْمُحَجَّبِ-
نُفَارِقُهُ حَتَّى نُصْرَعَ حَوْلَهُ- وَ مَا بَالُ تَكْذِيبِ النَّبِيِّ الْمُقَرَّبِ-

And from a poem of Abu Talib[asws]: '*Yesterday the son[saww] of Abdullah[asws] was a truthful one[saww] among us, upon wrath from our people, being without faults. So, do not reckon we would abandon Muhammad[saww] in estrangement from us and not nearby. The defensive Hashimite hand would protect him[saww], and its rank among the people is the best rank. So,*

no, by the One[azwj] Who Took for him[saww] every taking, by the side of a palm tree. So, we vowed an oath being sincere to Allah[azwj] and we did not happen to be swearing a false oath with the ancient veils, we will not separate from him[saww] until we help around him[saww], and what is the matter the kindred are belying the Prophet[saww]?'

وَ كَانَ النَّبِيُّ ص إِذَا أَخَذَ مَضْجَعَهُ وَ نَامَتِ الْعُيُونُ جَاءَهُ أَبُو طَالِبٍ فَأَنْهَضَهُ عَنْ مَضْجَعِهِ وَ أَضْجَعَ عَلِيّاً مَكَانَهُ وَ وَكَّلَ عَلَيْهِ وُلْدَهُ وَ وُلْدَ أَخِيهِ فَقَالَ عَلِيٌّ ع يَا أَبَتَاهْ إِنِّي مَقْتُولٌ ذَاتَ لَيْلَةٍ

And the Prophet[saww], when he[saww] took to his[saww] bed and the eyes slept, Abu Talib[asws] came and got him[saww] up from his[saww] bed, and made Ali[asws] lie down in his[saww] place, and he[as] allocated his[as] sons and sons of his[as] brother[as] to him[saww]. Ali[asws] said: 'O father[as]! Would I[asws] be killed at night?'

فَقَالَ أَبُو طَالِبٍ-

اصْبِرَنْ يَا بُنَيَّ فَالصَّبْرُ أَحْجَى- كُلُّ حَيٍّ مَصِيرُهُ لِشُعُوبِ-
قَدْ بَلَوْنَاكَ وَ الْبَلَاءُ شَدِيدٌ- لِفَدَاءِ النَّجِيبِ وَ ابْنِ النَّجِيبِ-
لِفَدَاءِ الْأَعَزِّ ذِي الْحَسَبِ الثَّاقِبِ- وَ الْبَاعِ وَ الْفَنَاءِ الرَّحِيبِ-
إِنْ تُصِبْكَ الْمَنُونُ بِالنَّبْلِ تَتْرَى- فَمُصِيبٌ مِنْهَا وَ غَيْرُ مُصِيبِ-
كُلُّ حَيٍّ وَ إِنْ تَتَطَاوَلُ عُمُراً- آخِذٌ مِنْ سِهَامِهَا بِنَصِيبِ-

Abu Talib[asws] said (prosed): '*Be patient, O my[as] son[asws]! The Patience dwells in every tribe, its destination are the youths. We have tried you and the affliction is severe for ransoming the excellent one[saww] and son[saww] of the excellent one[as], for ransoming the dearest, with the shining affiliation, and the understanding one, and the most precious. And if the death hits you[asws] with the arrow, then the calamity from it would be another calamity. Every tribe, and even if the age is prolonged, would take from their arrows, a share*'.

فَقَالَ عَلِيٌّ ع-

أَ تَأْمُرُنِي بِالصَّبْرِ فِي نَصْرِ أَحْمَدَ- فَوَ اللَّهِ مَا قُلْتُ الَّذِي قُلْتُ جَازِعاً-
وَ لَكِنَّنِي أَحْبَبْتُ أَنْ تَرَ نُصْرَتِي- وَ تَعْلَمَ أَنِّي لَمْ أَزَلْ لَكَ طَائِعاً-
وَ سَعْيِي لِوَجْهِ اللَّهِ فِي نَصْرِ أَحْمَدَ- نَبِيِّ الْهُدَى الْمَحْمُودِ طِفْلًا وَ يَافِعاً-

Ali[asws] said (prosed): '*Are you[as] instructing me[asws] with the patience in helping Ahmad[saww]? By Allah[azwj]! I[asws] did not say which I[asws] said, out of anger, but I[asws] wanted you[as] to see my[asws] help and know I[asws] have not ceased to be obedient to you[as], and my[asws] striving is for the Face of Allah[azwj] in helping Ahmad[saww], the Prophet[saww] of guidance, the praised one[saww] as a child, and as youth*'.

وَ كَانُوا لَا يَأْمَنُونَ إِلَّا فِي مَوْسِمِ الْعُمْرَةِ فِي رَجَبٍ وَ مَوْسِمِ الْحَجِّ فِي ذِي الْحِجَّةِ فَيَشْتَرُونَ وَ يَبِيعُونَ فِيهِمَا وَ كَانَ النَّبِيُّ ص فِي كُلِّ مَوْسِمٍ يَدُورُ عَلَى قَبَائِلِ الْعَرَبِ فَيَقُولُ لَهُمْ تَمْنَعُونَ لِي جَانِبِي حَتَّى أَتْلُوَ عَلَيْكُمْ كِتَابَ رَبِّي وَ ثَوَابُكُمْ عَلَى اللَّهِ الْجَنَّةُ

And they were not feeling safe except during the season of the Umrah in Rajab, and season of the Hajj in Zil Hajj. They were buying and selling during these two, and the Prophet[saww], during every season, would go around the Arab tribes and saying to them: 'Defend my[saww] to sides for me[saww] until I[saww] recited the Book of my[saww] Lord[azwj] to you all, and your Reward upon Allah[azwj] would be the Paradise'.

وَ أَبُو لَهَبٍ فِي أَثَرِهِ يَقُولُ إِنَّهُ ابْنُ أَخِي وَ هُوَ كَذَّابٌ سَاحِرٌ فَأَصَابَهُمُ الْجَهْدَ وَ بَعَثَتْ قُرَيْشٌ إِلَى أَبِي طَالِبٍ ادْفَعْ إِلَيْنَا مُحَمَّداً حَتَّى نَقْتُلَهُ وَ نُمَلِّكَكَ عَلَيْنَا

And Abu Lahab[la] would be in his[saww] pursuit saying, 'The son[saww] of my[la] brother[as], he[saww] is a lying sorcerer'. So, the struggle hit them, and Quraysh sent a message to Abu Talib[asws], 'Hand over Muhammad[saww] to us until we kill him[saww], and will make you a king upon us'.

فَأَنْشَأَ أَبُو طَالِبٍ اللَّامِيَّةَ الَّتِي يَقُولُ فِيهَا-

وَ أَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

Abu Talib[asws] prosed a poem in which he[as] said: '*And the whitest of cloud would quench by its direction*'.

فَلَمَّا سَمِعُوا هَذِهِ الْقَصِيدَةَ أَيِسُوا مِنْهُ فَكَانَ أَبُو الْعَاصِ بْنُ الرَّبِيعِ وَ هُوَ خَتَنُ رَسُولِ اللَّهِ ص يَجِيءُ بِالْعِيرِ بِاللَّيْلِ عَلَيْهَا الْبُرُّ وَ التَّمْرُ إِلَى بَابِ الشِّعْبِ ثُمَّ يُصْبِحُ بِهَا فَحَمِدَ النَّبِيُّ ص فِعْلَهُ فَمَكَثُوا بِذَلِكَ أَرْبَعَ سِنِينَ وَ قَالَ ابْنُ سِيرِينَ ثَلَاثَ سِنِينَ.

When they heard this poem, they despaired from him[as]. Abu Al-Aas Bin Al-Rabie, and he was an in-law of Rasool-Allah[saww], came with the caravan at night, having the wheat and the dates upon it, to the gate of the mountain pass, then stayed the morning at it. The Prophet[saww] praised his deed. They remained like that for four years. And ibn Sirreen said, (it was for) three years''.[151]

وَ فِي كِتَابِ شَرَفِ الْمُصْطَفَى فَبَعَثَ اللَّهُ عَلَى صَحِيفَتِهِمُ الْأَرَضَةَ فَلَحِسَهَا فَنَزَلَ جَبْرَئِيلُ فَأَخْبَرَ النَّبِيَّ ص بِذَلِكَ فَأَخْبَرَ النَّبِيُّ ص أَبَا طَالِبٍ فَدَخَلَ أَبُو طَالِبٍ عَلَى قُرَيْشٍ فِي الْمَسْجِدِ فَعَظَّمُوهُ وَ قَالُوا أَرَدْتَ مُوَاصَلَتَنَا وَ أَنْ تُسَلِّمَ ابْنَ أَخِيكَ إِلَيْنَا

And in the book 'Sharaf Al Mustafa[saww]' –

'Allah[azwj] Sent a woodworm to their agreement (in the Kabah), and it ate (most of) it. Jibraeel[as] descended and informed the Prophet[saww] with that. The Prophet[saww] informed Abu Talib[asws]. Abu Talib[asws] entered to see Quraysh in the Masjid. They revered (respected) him[as] and said, 'You want to maintain relations with us, and to submit the son[saww] of your[as] brother[as] to us'.

قَالَ وَ اللَّهِ مَا جِئْتُ لِهَذَا وَ لَكِنِ ابْنُ أَخِي أَخْبَرَنِي وَ لَمْ يَكْذِبْنِي أَنَّ اللَّهَ قَدْ أَخْبَرَهُ بِحَالِ صَحِيفَتِكُمْ فَابْعَثُوا إِلَيَّ صَحِيفَتِكُمْ فَإِنْ كَانَ حَقّاً فَاتَّقُوا اللَّهَ وَ ارْجِعُوا عَمَّا أَنْتُمْ عَلَيْهِ مِنَ الظُّلْمِ وَ قَطِيعَةِ الرَّحِمِ وَ إِنْ كَانَ بَاطِلًا دَفَعْتُهُ إِلَيْكُمْ

He[as] said: 'By Allah[azwj]! I[as] have not come for this. But, the son[saww] of my[as] brother[as] informed me[as], and he[saww] did not lie to me[as], that Allah[azwj] had Informed him[saww] with the state of

[151] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 g

your agreement, so bring your agreement to me[asws]. If he[saww] was truthful, then fear Allah[azwj] and retract from what you are upon, from the injustices and severing the relationships; and if he[saww] false, I[saww] shall hand him[saww] over to you'.

فَأَتَوْا بِهَا وَ فَكُّوا الْخَوَاتِيمَ وَ إِذَا فِيهَا بِاسْمِكَ اللَّهُمَّ وَ اسْمِ مُحَمَّدٍ فَقَطْ فَقَالَ لَهُمْ أَبُو طَالِبٍ اتَّقُوا اللَّهَ وَ كُفُّوا عَمَّا أَنْتُمْ عَلَيْهِ فَسَكَتُوا وَ تَفَرَّقُوا

They came with it and broke the seals, and there in it was: 'In Your[azwj] Name O Allah[azwj]', and name of Muhammad[saww] only'. Abu Talib[asws] said to them: 'Fear Allah[azwj] and refrain from what you are upon'. They were silent and separated.

فَنَزَلَ ادْعُ إِلى سَبِيلِ رَبِّكَ قَالَ كَيْفَ أَدْعُوهُمْ وَ قَدْ صَالَحُوا عَلَى تَرْكِ الدَّعْوَةِ فَنَزَلَ يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ فَسَأَلَ النَّبِيُّ ص أَبَا طَالِبٍ الْخُرُوجَ مِنَ الشِّعْبِ فَاجْتَمَعَ سَبْعَةُ نَفَرٍ مِنْ قُرَيْشٍ عَلَى نَقْضِهَا

It was Revealed: ***Call to the Way of your Lord [16:125]***. He[saww] said: 'How shall I[saww] call them and they have reconciled upon leaving the calling?' It was Revealed: ***Allah Deletes and Affirms whatever He so Desires to, [13:39]***. The Prophet[saww] asked the Abu Talib[asws] of the going out from the mountain pass, so he[as] gathered seven persons from Quraysh from breaking it (clauses of the agreement).

وَ هُمْ مَطْعَمُ بْنُ عَدِيِّ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ الَّذِي أَجَارَ النَّبِيَّ ص لَمَّا انْصَرَفَ مِنَ الطَّائِفِ وَ زُهَيْرُ بْنُ أُمَيَّةَ الْمَخْزُومِيُّ خَتَنُ أَبِي طَالِبٍ عَلَى ابْنَتِهِ عَاتِكَةَ وَ هِشَامُ بْنُ عَمْرِو بْنِ لُؤَيِّ بْنِ غَالِبٍ وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ زَمْعَةُ بْنِ الْأَسْوَدِ بْنَ عَبْدِ الْمُطَّلِبِ وَ قَالَ هَؤُلَاءِ السَّبْعَةُ أَحْرَقَهَا اللَّهُ

And they are – Mat'am Bin Aday Bin Nowfal Bin Abd Manaf who sheltered the Prophet[saww] when he[saww] had left from Al-Taif, and Zuheyr Bin Umayya Al-Makhzumi, in-law of Abu Talib[asws] upon his[as] daughter Aatika, and Hisham Bin Amro Bin Luway Bin Ghalib, and Abu Al-Bakhtari Bin Hashim, and Zam'a Bin Al-Aswad Bin Abdul Muttalib (two names missing), and he[as] said: 'They are the seven. Allah[azwj] has Burned it'.

وَ عَزَمُوا أَنْ يَقْطَعُوا يَمِينَ كَاتِبِهَا وَ هُوَ- مَنْصُورُ بْنُ عِكْرِمَةَ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ عَبْدِ الدَّارِ فَوَجَدُوهَا شَلَّا فَقَالُوا قَطَعَهَا اللَّهُ

And they determined that they would cut off the hand of its scribe, and he is Mansour Bin Ikrima Bin Hashim Bin Abd Manaf Bin Abdul Dar. They found it (his hand) as being paralysed. They said, 'Allah[azwj] has already Cut it'.

فَأَخَذَ النَّبِيُّ ص فِي الدَّعْوَةِ وَ فِي ذَلِكَ يَقُولُ أَبُو طَالِبٍ-

أَلَا هَلْ أَتَى نَجْداً بِنَا صَنَعَ رَبُّنَا- عَلَى نَأْيِهِمْ وَ اللَّهُ بِالنَّاسِ أَرْفَدُ-
فَيُخْبِرَهُمْ أَنَّ الصَّحِيفَةَ مُزِّقَتْ- وَ أَنَّ كُلَّ مَا لَمْ يَرْضَهُ اللَّهُ يُفْسَدُ-
يُرَاوِحُهَا إِفْكٌ وَ سِحْرٌ مُجَمَّعٌ- وَ لَمْ تَلْقَ سِحْراً آخَرَ الدَّهْرِ يَصْعَدُ-

The Prophet[saww] took to the calling, and regarding that Abu Talib[asws] said (prosed): '*Indeed! Has there come safety with us, a Making of our Lord[azwj] against their intentions, and Allah[azwj] is most Supportive with the people, So he[saww] informed them that the agreement was ruptured, and that all what Allah[azwj] was not Pleased with was spoilt. Lies and sorcery rotated combined, and you have not experience another ascending magic for all time*'.

وَ لَهُ أَيْضاً-

وَ قَدْ كَانَ مِنْ أَمْرِ الصَّحِيفَةِ عِبْرَةٌ- مَتَى مَا يُخْبَرُ غَائِبُ الْقَوْمِ يُعْجِبُ-
مَحَا اللَّهُ مِنْهَا كُفْرَهُمْ وَ عُقُوقَهُمْ- وَ مَا نَقَمُوا مِنْ نَاطِقِ الْحَقِّ مُعْرِبُ-
وَ أَصْبَحَ مَا قَالُوا مِنَ الْأَمْرِ بَاطِلًا- وَ مَنْ يَخْتَلِقُ مَا لَيْسَ بِالْحَقِّ يَكْذِبُ-
وَ أَمْسَى ابْنُ عَبْدِ اللَّهِ فِينَا مُصَدَّقاً- عَلَى سَخَطٍ مِنْ قَوْمِنَا غَيْرِ مُعَتَّبِ-

And for him[as] as well: '*And a lesson happened from the matter of the agreement, when no absentee had been informed, the people were astonished. Allah[azwj] Obliterated their Kufr and their disloyalties from it, and they could not avenge the truth from the speaker, and what they had said from the matter was nullified, and one who creates what isn't with the truth, lies. And yesterday, the son[saww] of Abdullah[asws] was truthful among us, upon the anger of our people, without a fault*'.

وَ لَهُ-

تَطَاوَلَ لَيْلِي بِهَمٍّ نَصَبِ- وَ دَمْعِي كَسَحِّ السِّقَاءِ السَّرِبِ-
لِلَعِبِ قُصَيٍّ بِأَحْلَامِهَا- وَ هَلْ يَرْجِعُ الْحُلْمُ بَعْدَ اللَّعِبِ-
وَ نَفْيِ قُصَيٍّ بَنِي هَاشِمٍ- كَنَفْيِ الطُّهَاةِ لِطَافَ الْحَطَبِ-
وَ قَالُوا لِأَحْمَدَ أَنْتَ امْرُؤٌ- خُلُوفُ الْحَدِيثِ ضَعِيفُ النَّسَبِ-

And for him[as]: '*My[as] nights are prolonged by them establishing hostility, and my[as] tears are like the quenching of the mirage for Qusay to play with its dreams, and can the dream return after the playing? And Qusay exiled the Clan of Hashim[as], like the exiling of the cooks of the bearers of firewood. And they said to Ahmad[saww], 'You[saww] are a man of opposing discussions, weak of the lineage*.

أَلَا إِنَّ أَحْمَدَ قَدْ جَاءَهُمْ- بِحَقٍّ وَ لَمْ يَأْتِهِمْ بِالْكَذِبِ-
عَلَى أَنَّ إِخْوَانَنَا وَازَرُوا- بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ-
هُمَا أَخَوَانِ كَعَظْمِ الْيَمِينِ- أُمِرَّا عَلَيْنَا كَعَقْدِ الْكَرَبِ-
فَيَا لِقُصَيٍّ أَ لَمْ تُخْبَرُوا- بِمَا قَدْ خَلَا مِنْ شُئُونِ الْعَرَبِ-

Indeed! Ahmad[saww] had come to them with truth and did not come to them with the lies, upon that our brothers would support the Clan of Hashim[as] and Clan of Abdul Muttalib[asws]. They are brothers like the bones of the right hand, bitter upon us is the pact of distress. Oh the stories! Are they not informed with what has passed from the omens of the Arabs?

فَلَا تُمْسِكُنَّ بِأَيْدِيكُمْ- بَعِيدَ الْأُنُوفِ بِعَجْبِ الذَّنَبِ-
وَ رُمْتُمْ بِأَحْمَدَ مَا رُمْتُمْ- عَلَى الْآصِرَاتِ وَ قُرْبِ النَّسَبِ-
فَأَنَّى وَ مَا حَجَّ مِنْ رَاكِبٍ- وَ كَعْبَةُ مَكَّةَ ذَاتُ الْحُجُبِ-
تَنَالُونَ أَحْمَدَ أَوْ تَصْطَلُوا- ظُبَاةَ الرِّمَاحِ وَ حَدَّ الْقُضُبِ-

وَ تَفْتَرِفُوا بَيْنَ أَبْيَاتِكُمْ- صُدُورَ الْعَوَالِي وَ خَيْلًا عُصَبَ

So do not hold with your hands far from the noses, due to the strange sins, and you accused Ahmad[saww] with what you accused, upon the persistence and the close lineage. So, I[as] and what Hajj was performed by a rider, and Kabah of Makkah is with the veils, they were harming Ahmad[saww] or the lengths of the spears were lengthened and the sharpness of the blades, and there was a separation between your poems, chests of the people and imaginations of prejudices''.[152]

32- قب، المناقب لابن شهرآشوب خَطَبَ أَبُو طَالِبٍ فِي نِكَاحِ فَاطِمَةَ بِنْتِ أَسَدٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْمَقَامِ الْكَرِيمِ وَ الْمَشْعَرِ وَ الْحَطِيمِ الَّذِي اصْطَفَانَا أَعْلَاماً وَ سَدَنَةً وَ عُرَفَاءَ خُلَصَاءَ وَ حَجَبَةً بَهَالِيلَ أَطْهَاراً مِنَ الْخَنَى وَ الرَّيْبِ وَ الْأَذَى وَ الْعَيْبِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Abu Talib[asws] addressed during the marriage of Fatima Bint Asad[as]: 'The Praise is for Allah[azwj], Lord[azwj] of the words, Lord[azwj] of the Magnificent Throne, and the Honourable Position, and the Monuments and the (Black) Stone, the One[azwj] Who Chose us as flags, and custodians (of the Kabah), and recognisers, sincere, and veils of Holiness, and clean from the insolence, and the doubts, and the harm, and the faults.

وَ أَقَامَ لَنَا الْمَشَاعِرَ وَ فَضَّلَنَا عَلَى الْعَشَائِرِ نُجُبٌ آلَ إِبْرَاهِيمَ وَ صَفْوَتَهُ وَ زَرْعَ إِسْمَاعِيلَ فِي كَلَامٍ لَهُ

And He[azwj] Established the Monuments for us, and Merited us over the Monuments. We are the beloved progeny of Ibrahim[as] and his[as] elites and plantation of Ismail in a speech of his[as]'.

ثُمَّ قَالَ وَ قَدْ تَزَوَّجْتُ فَاطِمَةَ بِنْتَ أَسَدٍ وَ سُقْتُ الْمَهْرَ وَ نَفَّذْتُ الْأَمْرَ فَاسْأَلُوهُ وَ اشْهَدُوا فَقَالَ أَسَدٌ زَوَّجْنَاكَ وَ رَضِينَا بِكَ ثُمَّ أَطْعَمَ النَّاسَ

Then he[as] said, 'And I[as] hereby marry Fatima Bint Asad[as], and I[as] have ushered (sent) the dower and implemented the matter'. They asked him[as] and bore witness. He[as] said: 'A lion. We[as] marry (her[as]) to you[as], and are pleased with you[as]'. Then he[as] fed the people.

فَقَالَ أُمَيَّةُ بْنُ الصَّلْتِ-

أَغْمَرَنَا عُرْسُ أَبِي طَالِبٍ- فَكَانَ عُرْساً لَيِّنَ الْحَالِبِ-
إِقْرَاؤُهُ الْبَدْوَ بِأَقْطَارِهِ- مِنْ رَاجِلٍ خُفٍّ وَ مِنْ رَاكِبِ-
فَنَازَلُوهُ سَبْعَةً أُحْصِيَتْ- أَيَّامُهَا لِلرَّجُلِ الْحَاسِبِ.

Umayya Bin Al-Salt said, '*We are overwhelmed by the wedding of Abu Talib[asws], it was a wedding with softness of the milk. The Bedouins acknowledge it in their regions, from a walker in shoes and from a rider, so they lodged him for seven days, a calculation of the man*''.[153]

[152] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 31 h
[153] Bihar Al Anwaar – V 35, The book of History – Amir Al-Momineen[asws], Ch 3 H 32

33- يل، الفضائل لابن شاذان الْحَسَنُ بْنُ أَحْمَدَ بْنِ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْفَارُوسِيِّ عَنْ عُمَرَ بْنِ رَوْقٍ الْخَطَّابِيِّ عَنِ الْحَجَّاجِ بْنِ مِنْهَالٍ عَنِ الْحَسَنِ بْنِ عِمْرَانَ عَنْ شَاذَانَ بْنِ الْعَلَاءِ عَنْ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ الصَّمَدِ عَنْ سَالِمٍ عَنْ خَالِدِ بْنِ السَّرِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ مِيلَادِ عَلِيِّ بْنِ أَبِي طَالِبٍ

(The book) 'Al Fazail' of Ibn Shazan – Al Hassan Bin Ahmad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Ismail Al Farousi, from Umar Bin Rowq Al Khattaby, from Al Hajjaj Bin Minhal, from Al Hassan Bin Imran, from Shazan Bin Al Ala'a, from Abdul Aziz, from Abdul Samad, from Salim, from Khalid Bin Al Sary, from Jabir Bin Abdullah Al Ansari who said,

'I asked Rasool-Allah[saww] about the birth of Ali[asws] Bin Abu Talib[asws].

فَقَالَ آهِ آهِ سَأَلْتَ عَجَباً يَا جَابِرُ عَنْ خَيْرِ مَوْلُودٍ وُلِدَ فِي شِبْهِ الْمَسِيحِ إِنَّ اللَّهَ خَلَقَ عَلِيّاً نُوراً مِنْ نُورِي وَ خَلَقَنِي نُوراً مِنْ نُورِهِ وَ كِلَانَا مِنْ نُورِهِ نُوراً وَاحِداً

He[saww] said: 'Aah! Aah! You have asked a wonder, O Jabir, about the best birth in resembling of the Messiah[as]. Allah[azwj] Created as a Noor from my[saww] Noor, and Created me[saww] as a Noor from His[azwj] Noor, and all of us[asws] are from His[azwj] Noor, being one Noor.

وَ خَلَقَنَا مِنْ قَبْلِ أَنْ يَخْلُقَ سَمَاءً مَبْنِيَّةً وَ لَا أَرْضاً مَدْحِيَّةً أَوْ طُولًا أَوْ عَرْضاً أَوْ ظُلْمَةً أَوْ ضِيَاءً أَوْ بَحْراً إِلَى هَوَاءٍ بِخَمْسِينَ أَلْفَ عَامٍ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ سَبَّحَ نَفْسَهُ فَسَبَّحْنَاهُ وَ قَدَّسَ ذَاتَهُ فَقَدَّسْنَاهُ وَ مَجَّدَ عَظَمَتَهُ فَمَجَّدْنَاهُ

And we[asws] were Created from before He[azwj] Created a built sky, nor any spread earth, or length, or width, or darkness, or illumination, or any flow to the air, by fifty thousand years. Then Allah[azwj] Mighty and Majestic Glorified Himself[azwj] and Extolled His[azwj] Self, so we[asws] extolled His[azwj] Holiness, and He[azwj] Glorified His[azwj] Magnificence, so we[asws] glorified Him[azwj].

فَشَكَرَ اللَّهُ تَعَالَى ذَلِكَ لَنَا فَخَلَقَ مِنْ تَسْبِيحِيَ السَّمَاءَ فَسَمَكَهَا وَ الْأَرْضَ فَبَطَحَهَا وَ الْبِحَارَ فَعَمَّقَهَا وَ خَلَقَ مِنْ تَسْبِيحِ عَلِيٍّ الْمَلَائِكَةَ الْمُقَرَّبِينَ فَكُلَّمَا سَبَّحَتِ الْمَلَائِكَةُ الْمُقَرَّبُونَ مُنْذُ أَوَّلِ يَوْمٍ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ فَهُوَ لِعَلِيٍّ وَ شِيعَتِهِ

Allah[azwj] the Exalted Thank us[asws] for that. From my[saww] glorification He[azwj] Created the sky, so He[azwj] Withheld it, and the earth, so He[azwj] Stretched it, and the oceans, so He[azwj] Made them deep; and He[azwj] Created from the glorification of Ali[asws], the Angels of Proximity. Thus, every time the Angels of Proximity glorify, since the first day Allah[azwj] Mighty and Majestic Created them up to the establishment of the Hour, so it (its Reward) is for Ali[asws] and his[asws] Shias.

يَا جَابِرُ إِنَّ اللَّهَ تَعَالَى عَزَّ وَ جَلَّ نَقَلَنَا فَقَذَفَ بِنَا فِي صُلْبِ آدَمَ فَأَمَّا أَنَا فَاسْتَقْرَرْتُ فِي جَانِبِهِ الْأَيْمَنِ وَ أَمَّا عَلِيٌّ فَاسْتَقَرَّ فِي جَانِبِهِ الْأَيْسَرِ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَقَلَنَا مِنْ صُلْبِ آدَمَ فِي الْأَصْلَابِ الطَّاهِرَةِ فَمَا نَقَلَنِي مِنْ صُلْبٍ إِلَّا نَقَلَ عَلِيّاً مَعِي

O Jabir! Allah[azwj] the Exalted Mighty and Majestic Transferred us[asws]. He[azwj] Cast us[asws] into the Sulb of Adam[as]. As for I[saww], I[saww] settled in his[as] right side, and as for Ali[asws], he[asws] settled in his[as] left side. Then Allah[azwj] Transferred us[asws] from the Sulb of Adam[as] into the clean Sulbs. He[azwj] did not Transfer me[saww] from a Sulb except He[azwj] Transferred Ali[asws] along with me[saww].

فَلَمْ نَزَلْ كَذَلِكَ حَتَّى أَطْلَعَنَا اللَّهُ تَعَالَى مِنْ ظَهْرٍ طَاهِرٍ وَ هُوَ ظَهْرُ عَبْدِ الْمُطَّلِبِ ثُمَّ نَقَلَنِي عَنْ ظَهْرٍ طَاهِرٍ وَ هُوَ عَبْدُ اللَّهِ وَ اسْتَوْدَعَنِي خَيْرَ رَحِمٍ وَ هِيَ آمِنَةُ

We[asws] did not cease to be like that until Allah[azwj] Caused us[asws] to emerge from a clean back, and it is the back of Abdul Muttalib[asws]. Then He[azwj] Transferred me[saww] from a clean back, and it is Abdullah[asws], and Deposited me[saww] in the best womb, and it is Aamina[asws].

فَلَمَّا أَنْ ظَهَرْتُ ارْتَجَّتِ الْمَلَائِكَةُ وَ ضَجَّتْ وَ قَالَتْ إِلَهَنَا وَ سَيِّدَنَا مَا بَالُ وَلِيِّكَ عَلِيٍّ لَا نَرَاهُ مَعَ النُّورِ الْأَزْهَرِ يَعْنُونَ بِذَلِكَ مُحَمَّداً ص فَقَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَقِرُّوا أَنِّي أَعْلَمُ بِوَلِيِّي وَ أَشْفَقُ عَلَيْهِ مِنْكُمْ

When I[saww] appeared, the Angels throbbed and clamoured, and said, 'Our God[azwj] and our Master[azwj]! What is that matter we do not see Your[azwj] friend Ali[asws] along with the shining Noor?' – meaning Muhammad[saww] by that. Allah[azwj] Mighty and Majestic Said: "Acknowledge, I[azwj] am more Knowing with My[azwj] friend and am more Compassionate upon him[asws] than you all!"

فَأَطْلَعَ اللَّهُ عَزَّ وَ جَلَّ عَلِيّاً مِنْ ظَهْرٍ طَاهِرٍ وَ هُوَ خَيْرُ ظَهْرٍ مِنْ بَنِي هَاشِمٍ بَعْدَ أَبِي وَ اسْتَوْدَعَهُ خَيْرَ رَحِمٍ وَ هِيَ فَاطِمَةُ بِنْتُ أَسَدٍ

Allah[azwj] Mighty and Majestic Caused Ali[asws] to emerge from a clean back, and it is the best back from the Clan of Hashim[as] after my[saww] father[as], and Deposited him[asws] in the best womb, and it is (Syeda) Fatima[asws] Bint Asad[as].

فَمِنْ قَبْلِ أَنْ صَارَ فِي الرَّحِمِ كَانَ رَجُلٌ فِي ذَلِكَ الزَّمَانِ وَ كَانَ زَاهِداً عَابِداً يُقَالُ لَهُ المثرم بْنُ رعيب بْنِ الشيقيان وَ كَانَ مِنْ أَحَدِ الْعُبَّادِ قَدْ عَبَدَ اللَّهَ تَعَالَى مِائَتَيْنِ وَ سَبْعِينَ سَنَةً لَمْ يَسْأَلْهُ حَاجَةً حَتَّى إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَسْكَنَ فِي قَلْبِهِ الْحِكْمَةَ وَ أَلْهَمَهُ لِحُسْنِ طَاعَتِهِ لِرَبِّهِ

But, from before he[asws] came to be in the lap, there was a man during that time, and he was ascetic, a worshipper, called Al-Masram Bin Raeeb Bin Al-Shayqyan, and he was from one of the worshippers who had worshipped Allah[azwj] the Exalted for two hundred and seventy years, not having asked Him[azwj] for any need, until Allah[azwj] Mighty and Majestic Caused wisdom to settle in his heart, and Inspired him for improving his obedience to his Lord[azwj].

فَسَأَلَ اللَّهَ تَعَالَى أَنْ يُرِيَهُ وَلِيّاً لَهُ فَبَعَثَ اللَّهُ تَعَالَى لَهُ بِأَبِي طَالِبٍ فَلَمَّا بَصُرَ بِهِ المثرم قَامَ إِلَيْهِ وَ قَبَّلَ رَأْسَهُ وَ أَجْلَسَهُ بَيْنَ يَدَيْهِ ثُمَّ قَالَ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ فَقَالَ لَهُ رَجُلٌ مِنْ تِهَامَةَ فَقَالَ مِنْ أَيِّ تِهَامَةَ فَقَالَ مِنْ عَبْدِ مَنَافٍ فَقَالَ مِنْ أَيِّ عَبْدِ مَنَافٍ قَالَ مِنْ هَاشِمٍ

He asked Allah[azwj] the Exalted to Show him a friend of His[azwj]. Allah[azwj] the Exalted Sent Abu Talib[asws] to him. When Al-Masram sighted him[as], stood up to him[asws] and kissed his[as] head, and had him[as] in front of him, then said, 'Who are you[as]? May Allah[azwj] have Mercy on you[as]!' He[as] said to him: 'A man from Tihama'. He said, 'From which (household) of Tihama?' He[as] said: 'From Abd Manaf[as]'. He said, 'From which (son) of Abd Manaf?' He[as] said: 'From Hashim[as]'.

فَوَثَبَ الْعَابِدُ وَ قَبَّلَ رَأْسَهُ ثَانِيَةً وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتْنِي حَتَّى أَرَانِي وَلِيَّهُ ثُمَّ قَالَ أَبْشِرْ يَا هَذَا فَإِنَّ الْعَلِيَّ الْأَعْلَى أَلْهَمَنِي إِلْهَاماً فِيهِ بِشَارَتُكَ فَقَالَ أَبُو طَالِبٍ وَ مَا هُوَ

The worshipper leapt and kissed his[as] head and said, 'The Praise is for Allah[azwj] Who did not Cause me to die until He[azwj] Showed me His[azwj] friend'. Then he said, 'Receive glad tidings, O you[as], for the most Exalted has Inspired me with an Inspiration in which He[azwj] Gave glad tidings of you[as]'. Abu Talib[asws] said: 'And what is it?'

قَالَ وَلَدٌ يُولَدُ مِنْ ظَهْرِكَ هُوَ وَلِيُّ اللَّهِ عَزَّ وَ جَلَّ وَ إِمَامُ الْمُتَّقِينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ فَإِنْ أَنْتَ أَدْرَكْتَ ذَلِكَ الْوَلَدَ مِنْ ذَلِكَ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ إِنَّ المثرم يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ بِهِ تَتِمُّ النُّبُوَّةُ وَ بِعَلِيٍّ تَتِمُّ الْوَصِيَّةُ

He said, 'A son[asws] to be born from your[as] back, he[asws] is the friend of Allah[azwj] Mighty and Majestic, and Imam[asws] of the pious, and successor[asws] of Rasool[saww] of Lord[azwj] of the worlds. So, if you[as] were to come across that son[asws] from that, the convey to him[asws] the greetings from me, and say to him[asws] that Al-Masram conveys the greetings to you[asws] and says, 'I testify that there is no god except Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww]. The Prophet-hood is completed by him[saww] and the successor-ship is completed by Ali[asws]'.

قَالَ فَبَكَى أَبُو طَالِبٍ وَ قَالَ فَمَا اسْمُ هَذَا الْمَوْلُودِ قَالَ اسْمُهُ عَلِيٌّ قَالَ أَبُو طَالِبٍ إِنِّي لَا أَعْلَمُ حَقِيقَةَ مَا تَقُولُ إِلَّا بِبُرْهَانٍ مُبِينٍ وَ دَلَالَةٍ وَاضِحَةٍ قَالَ المثرم مَا تُرِيدُ قَالَ أُرِيدُ أَنْ أَعْلَمَ أَنَّ مَا تَقُولُهُ حَقٌّ وَ أَنَّ رَبَّ الْعَالَمِينَ أَلْهَمَكَ ذَلِكَ

He[saww] said: 'Abu Talib[asws] wept and said: 'So, what is the name of this new-born?' He said, 'His[asws] name is Ali[asws]'. Abu Talib[asws] said: 'I[as] do not know the reality of what you are saying, except by a manifest proof and clear evidence'. Al Masram said, 'What do you want?' He[as] said: 'I[as] want to know that what you are saying is true, and that Lord[azwj] of the worlds has Inspired you that'.

قَالَ فَمَا تُرِيدُ أَنْ أَسْأَلَ لَكَ اللَّهَ تَعَالَى أَنْ يُطْعِمَكَ فِي مَكَانِكَ هَذَا قَالَ أَبُو طَالِبٍ أُرِيدُ طَعَاماً مِنَ الْجَنَّةِ فِي وَقْتِي هَذَا

He said, 'So, what do you want? Shall I ask Allah[azwj] the Exalted for you to Feed you[as] in this place of yours[as]?' Abu Talib[asws] said: 'I[as] want food from the Paradise during this time of mine[as]'.

قَالَ فَدَعَا الرَّاهِبُ رَبَّهُ

He[saww] said: 'The monk supplicated to his Lord[azwj]'.

قَالَ جَابِرٌ قَالَ رَسُولُ اللَّهِ ص فَمَا اسْتَتَمَّ المثرم الدُّعَاءَ حَتَّى أُتِيَ بِطَبَقٍ عَلَيْهِ فَاكِهَةٌ مِنَ الْجَنَّةِ وَ عِذْقٌ رَطْبٌ وَ عِنَبٌ وَ رُمَّانٌ فَجَاءَ بِهِ المثرم إِلَى أَبِي طَالِبٍ فَتَنَاوَلَ مِنْهُ رُمَّانَةً فَنَهَضَ مِنْ سَاعَتِهِ إِلَى فَاطِمَةَ بِنْتِ أَسَدٍ فَلَمَّا أَنْ نَحَى وَ اسْتَوْدَعَهَا النُّورَ ارْتَجَّتِ الْأَرْضُ وَ تَزَلْزَلَتْ بِهِمْ سَبْعَةَ أَيَّامٍ حَتَّى أَصَابَ قُرَيْشاً مِنْ ذَلِكَ شِدَّةٌ

Jabir said, 'Rasool-Allah[saww] said: 'Al-Masram had not even completed the supplication until he was brought a tray having fruits from the Paradise upon it, and clusters of fresh dates and grapes, and pomegranates. Al-Masram came with it to Abu Talib[asws], and he[as] took a pomegranate from it. He[as] got up at that time to go to Fatima Bint Asad[as]. When he[as] was free from depositing the Noor, the ground shook and there was an earthquake with them for seven days until Quraysh were afflicted with difficulties from that.

فَفَزِعُوا فَقَالُوا مُرُّوا بِآلِهَتِكُمْ إِلَى ذِرْوَةِ جَبَلِ أَبِي قُبَيْسٍ حَتَّى نَسْأَلَهُمْ يُسَكِّنُونَ لَنَا مَا قَدْ نَزَلَ بِنَا وَ حَلَّ بِسَاحَتِنَا فَلَمَّا أَنِ اجْتَمَعُوا إِلَى جَبَلِ أَبِي قُبَيْسٍ وَ هُوَ يَرْتَجُّ ارْتِجَاجاً وَ يَضْطَرِبُ اضْطِرَاباً فَتَسَاقَطَتِ الْآلِهَةُ عَلَى وُجُوهِهَا فَلَمَّا نَظَرُوا إِلَى ذَلِكَ قَالُوا لَا طَاقَةَ لَنَا بِذَلِكَ

They panicked and said, 'Go with your gods (idols) to the peak of mount Abu Qubeys until we ask them to calm for us what has befallen with us and released in our courtyards'. When

they gathered to mount Abu Qubey, it shook with a shaking and trembled with a trembling. So, the gods (idols) fell down upon their faces. When they looked at that, they said, 'There is no strength for us with that'.

ثُمَّ صَعِدَ أَبُو طَالِبٍ الْجَبَلَ وَ قَالَ لَهُمْ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَحْدَثَ فِي هَذِهِ اللَّيْلَةِ حَادِثاً وَ خَلَقَ فِيهَا خَلْقاً إِنْ تُطِيعُوهُ وَ تُقِرُّوا لَهُ بِالطَّاعَةِ وَ تَشْهَدُوا لَهُ بِالْإِمَامَةِ الْمُسْتَحَقَّةِ وَ إِلَّا لَمْ يَسْكُنْ مَا بِكُمْ حَتَّى لَا يَكُونَ بِتِهَامَةَ مَسْكَنٌ

Then Abu Talib[asws] ascended the mountain and said to them: 'O you people! Know that Allah[azwj] Mighty and Majestic has Caused a new even during this night and has Created a creature who would obey Him[azwj], and acknowledge to Him[azwj] with the obedience, and you should testify to him[asws] with the rightful Imamate, or else it will not calm down what is with you, until there would not happen to be any dwelling at Tihama!'

قَالُوا يَا أَبَا طَالِبٍ إِنَّا نَقُولُ بِمَقَالَتِكَ فَبَكَى وَ رَفَعَ يَدَيْهِ وَ قَالَ إِلَهِي وَ سَيِّدِي أَسْأَلُكَ بِالْمُحَمَّدِيَّةِ الْمَحْمُودَةِ وَ الْعَلَوِيَّةِ الْعَالِيَةِ وَ الْفَاطِمِيَّةِ الْبَيْضَاءِ إِلَّا تَفَضَّلْتَ عَلَى تِهَامَةَ بِالرَّأْفَةِ وَ الرَّحْمَةِ:

They said, 'O Abu Talib[asws]! We are saying with your words'. He[as] wept and raised his[as] hands and said: 'My[as] God[azwj], and my[as] Master[saww]! I[as] ask you[saww] with the praise-worthiness of the praise-worthy one[saww], and the exaltedness of the exalted (Ali[asws]), and the bright Fatima[asws], if You[azwj] could Grace upon Tihama with the Kindness and the Mercy!'

قَالَ جَابِرٌ قَالَ رَسُولُ اللَّهِ ص فَمَا اسْتَتَمَّ أَبُو طَالِبٍ الْكَلَامَ حَتَّى سَكَنَتِ الْأَرْضُ وَ الْجِبَالُ وَ تَعَجَّبَ النَّاسُ مِنْ ذَلِكَ

Jabir said, 'Rasool-Allah[saww] said: 'Abu Talib[asws] had not even completed the speech until the ground and the mountain settled, and the people were astonished from that'.

قَالَ جَابِرٌ قَالَ رَسُولُ اللَّهِ ص فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ فَقَدْ كَانَتِ الْعَرَبُ تَكْتُبُ هَذِهِ الْكَلِمَاتِ فَيَدْعُونَ بِهَا عِنْدَ شَدَائِدِهِمْ فِي الْجَاهِلِيَّةِ وَ هِيَ لَا تَعْلَمُهَا وَ لَا تَعْرِفُ حَقِيقَتَهَا حَتَّى وُلِدَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

Jabir said, 'Rasool-Allah[saww] said: 'By the One[azwj] Who Split the seed and Formed the person! The Arabs used to write down these words (of Abu Talib[asws]) and were supplicating with that during their calamities during the pre-Islamic period, and they neither knew nor understood their reality until Ali[asws] Bin Abu Talib[asws] was blessed (to his[asws] parents).

فَلَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي وُلِدَ فِيهَا عَلِيٌّ ع أَشْرَقَتِ الْأَرْضُ وَ تَضَاعَفَتِ النُّجُومُ فَأَبْصَرَتْ قُرَيْشٌ مِنْ ذَلِكَ عَجَباً فَصَاحَ بَعْضُهُمْ فِي بَعْضٍ وَ قَالُوا إِنَّهُ قَدْ حَدَثَ فِي السَّمَاءِ حَادِثٌ أَ تَرَوْنَ مِنْ إِشْرَاقِ السَّمَاءِ وَ ضِيَائِهَا وَ تَضَاعُفِ النُّجُومِ بِهَا

When it was the night during which Ali[asws] was blessed (to his[asws] parents), the earth shone, and the stars doubled. Quraysh saw that and were astounded from that and shouted among others and said, 'A new event has occurred in the sky. Are you not seeing from the shining sky and its illumination and the doubling of the stars in it?'

قَالَ فَخَرَجَ أَبُو طَالِبٍ وَ هُوَ يَتَخَلَّلُ سِكَكَ مَكَّةَ وَ مَوَاقِعَهَا وَ أَسْوَاقَهَا وَ هُوَ يَقُولُ لَهُمْ أَيُّهَا النَّاسُ وُلِدَ اللَّيْلَ فِي الْكَعْبَةِ حُجَّةُ اللَّهِ تَعَالَى وَ وَلِيُّ اللَّهِ فَبَقِيَ النَّاسُ يَسْأَلُونَهُ عَنْ عِلَّةِ مَا يَرَوْنَ مِنْ إِشْرَاقِ السَّمَاءِ

He[saww] said: 'Abu Talib[asws] went out and he[as] mingled in the markets of Makkah and its places and its market stalls, and he[as] was saying to them: 'O you people! There has been arrived inside the Kabah tonight, a Divine Authority of Allah[azwj] the Exalted, and a friend of Allah[azwj]!' The people remained asking him[as] about the reason of what they were seeing from the shining sky'.

فَقَالَ لَهُمْ أَبْشِرُوا فَقَدْ وُلِدَ هَذِهِ اللَّيْلَةَ وَلِيٌّ مِنْ أَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ يُخْتَمُ بِهِ جَمِيعُ الْخَيْرِ وَ يُذْهَبُ بِهِ جَمِيعُ الشَّرِّ وَ يُتَجَنَّبُ الشِّرْكُ وَ الشُّبُهَاتُ وَ لَمْ يَزَلْ يَلْزَمُ هَذِهِ الْأَلْفَاظَ حَتَّى أَصْبَحَ

He[as] said to them: 'Receive glad tidings, for there has been born tonight, a friend from the friends of Allah[azwj] Mighty and Majestic, ending by him[asws] the entirety of the news, and doing away by him[asws] the entirety of the evil, and the shirk and the doubts would be eliminated'. And he[as] did not cease to mention these words until morning.

فَدَخَلَ الْكَعْبَةَ وَ هُوَ يَقُولُ هَذِهِ الْأَبْيَاتَ-

يَا رَبِّ رَبَّ الْغَسَقِ الدَّجِيِّ- وَ الْقَمَرِ الْمُبْتَلِجِ الْمُضِيِّ-

بَيِّنْ لَنَا مِنْ حُكْمِكَ الْمَقْضِيِّ- مَا ذَا تَرَى لِي فِي اسْمِ ذَا الصَّبِيِّ-

He[as] entered the Kabah and he[as] was saying these couplets: 'O Lord[azwj]! Lord[azwj] of the dark twilight, and the moon, the shining, the illuminating! Manifest to us Your[azwj] Ruling and Your[azwj] Decree, what is that which You[azwj] See for me[as] in naming that child?'

قَالَ فَسَمِعَ هَاتِفاً يَقُولُ-

خُصِّصْتُمَا بِالْوَلَدِ الزَّكِيِّ- وَ الطَّاهِرِ الْمُطَهَّرِ الرَّضِيِّ-

إِنَّ اسْمَهُ مِنْ شَامِخٍ عَلِيٍّ- عَلِيٌّ اشْتُقَّ مِنَ الْعَلِيِ

فَلَمَّا سَمِعَ هَذَا خَرَجَ مِنَ الْكَعْبَةِ وَ غَابَ عَنْ قَوْمِهِ أَرْبَعِينَ صَبَاحاً

He said, '*He[as] heard a caller calling out: 'You[as] have been Specialised with the pure child, and the clean, the Purified, the pleased. His[asws] name is Ali[asws] from a High One[azwj], Ali[asws] being derived from the most Exalted (Al Ali)*'. When he[as] heard this, he[as] went out from the Kabah and disappeared from his[as] people for forty mornings.

قَالَ جَابِرٌ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ إِلَى أَيْنَ غَابَ قَالَ مَضَى إِلَى المثرم لِيُبَشِّرَهُ بِمَوْلِدِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ كَانَ المثرم قَدْ مَاتَ فِي جَبَلِ لُكَامٍ لِأَنَّهُ عَهِدَ إِلَيْهِ إِذَا وُلِدَ هَذَا الْمَوْلُودُ أَنْ يَقْصِدَ جَبَلَ لُكَامٍ فَإِنْ وَجَدَهُ حَيّاً بَشَّرَهُ وَ إِنْ وَجَدَهُ مَيِّتاً أَنْذَرَهُ

Jabir said, 'I said, 'O Rasool-Allah[saww]! Upon you[saww] be the greetings, where did he[as] disappear to?' He[saww] said: 'He[as] went to Al-Masram to give him the glad tidings of the coming (to his[asws] parents) of Ali[asws] Bin Abu Talib[asws]. And Al-Masram had died in mount Lukam, because he had made a pact to him[as] that when this new-born is born, he[as] should come to mount Lukam. So if he[as] were to find him alive, give him glad tidings, and if he finds him dead, warn him'.

فَقَالَ جَابِرٌ يَا رَسُولَ اللَّهِ كَيْفَ يَعْرِفُ قَبْرَهُ وَ كَيْفَ يُنْذِرُهُ مَيِّتاً

Jabir said, 'O Rasool-Allah[saww]! How did he[as] recognise his grave, and how did he[as] warn a deceased?'

فَقَالَ يَا جَابِرُ اكْتُمْ مَا تَسْمَعُ فَإِنَّهُ مِنْ سَرَائِرِ اللَّهِ تَعَالَى الْمَكْنُونَةِ وَ عُلُومِهِ الْمَخْزُونَةِ إِنَّ المثرم كَانَ قَدْ وَصَفَ لِأَبِي طَالِبٍ كَهْفاً فِي جَبَلِ لُكَامٍ وَ قَالَ لَهُ إِنَّكَ تَجِدُنِي هُنَاكَ حَيّاً أَوْ مَيِّتاً

He[saww] said: 'O Jabir! Conceal what you hear, for it is from the secrets of Allah[azwj] the Exalted, the hidden, and His[azwj] treasured Knowledge. Al-Masram had described a cave to Abu Talib[asws] in mount Lukam and had said to him[as]. 'You[as] will find me over there, either alive or dead'.

فَلَمَّا أَنْ مَضَى أَبُو طَالِبٍ إِلَى ذَلِكَ الْكَهْفِ وَ دَخَلَهُ فَإِذَا هُوَ بالمثرم مَيِّتاً جَسَدُهُ مَلْفُوفٌ فِي مِدْرَعَتِهِ مُسَجًّى بِهَا وَ إِذَا بِحَيَّتَيْنِ إِحْدَاهُمَا أَشَدُّ بَيَاضاً مِنَ الْقَمَرِ وَ الْأُخْرَى أَشَدُّ سَوَاداً مِنَ اللَّيْلِ الْمُظْلِمِ وَ هُمَا فِي الْكَهْفِ

When Abu Talib[asws] went to that cave and entered it, there he[as] was with Al-Masram who had died, wrapped in his uniform, shrouded with it, and there were two snakes, one of them was more intensely whiter than the moon, and the other more intensely blacker than the dark night, and they were both in the cave.

فَدَخَلَ أَبُو طَالِبٍ إِلَيْهِ وَ سَلَّمَ عَلَيْهِ فَأَحْيَا اللَّهُ عَزَّ وَ جَلَّ المثرم فَقَامَ قَائِماً وَ مَسَحَ وَجْهَهُ وَ هُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ أَنَّ عَلِيّاً وَلِيُّ اللَّهِ هُوَ الْإِمَامُ مِنْ بَعْدِهِ

Abu Talib[asws] entered and greeted unto him. Allah[azwj] Mighty and Majestic Revived Masram. He stood upright and wiped his face, and he was testifying that there is no god except Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww], and that Ali[asws] is a friend of Allah[azwj], he[asws] is the Imam[asws] from after him[saww].

ثُمَّ قَالَ لَهُ المثرم بَشِّرْنِي يَا أَبَا طَالِبٍ فَقَدْ كَانَ قَلْبِي مُتَعَلِّقاً بِكَ حَتَّى مَنَّ اللَّهُ عَلَيَّ بِقُدُومِكَ فَقَالَ لَهُ أَبُو طَالِبٍ أَبْشِرْ فَإِنَّ عَلِيّاً قَدْ طَلَعَ إِلَى الْأَرْضِ قَالَ فَمَا كَانَ عَلَامَةُ اللَّيْلَةِ الَّتِي وُلِدَ فِيهَا حَدِّثْنِي بِأَتَمِّ مَا رَأَيْتَ فِي تِلْكَ اللَّيْلَةِ

Then Al-Masram said to him[as], 'Give me the glad tidings, O Abu Talib[asws], for my heart linked with you[as] until Allah[azwj] Conferred upon me with your[as] arrival'. Abu Talib[asws] said to him: 'Receive glad tidings, for Ali[asws] has emerged to the earth'. He said, 'So, what was the sign in the night in which he[asws] was born? Narrate to me with the complete what was seen during that night'.

قَالَ أَبُو طَالِبٍ نَعَمْ شَاهَدْتُهُ فَلَمَّا مَرَّ مِنَ اللَّيْلِ الثُّلُثُ أَخَذَ فَاطِمَةَ بِنْتَ أَسَدٍ مَا يَأْخُذُ النِّسَاءَ عِنْدَ الْوِلَادَةِ فَقَرَأْتُ عَلَيْهَا الْأَسْمَاءَ الَّتِي فِيهَا النَّجَاةُ فَسَكَنَتْ بِإِذْنِ اللَّهِ تَعَالَى فَقُلْتُ لَهَا أَنَا آتِيكِ بِنِسْوَةٍ مِنْ أَحِبَّائِكِ ليعينوك [لِيُعِنَّكِ] عَلَى أَمْرِكِ قَالَتِ الرَّأْيُ لَكَ

Abu Talib[asws] said: 'Yes, I[as] did witness it (these). When a third of the night had passed by, Fatima Bint Asad[as] was seized with what tends to seize the women during the birth. So, I[as] recited upon her[as] the names in which is the salvation, so it calmed by the Permission of

Allah[azwj] Exalted. I[as] said to her[as]: 'I[as] shall come to you[as] with women from your[as] loved ones for you[as] to be assisted upon your[as] matter'. She[as] said: 'The view is for you[as]'.

فَاجْتَمَعَتِ النِّسْوَةُ عِنْدَهَا فَإِذَا أَنَا بِهَاتِفٍ يَهْتِفُ مِنْ وَرَاءِ الْبَيْتِ أَمْسِكْ عَنْهُنَّ يَا أَبَا طَالِبٍ فَإِنَّ وَلِيَّ اللَّهِ لَا تَمَسُّهُ إِلَّا يَدٌ مُطَهَّرَةٌ فَلَمْ يُتِمَّ الْهَاتِفُ فَإِذَا أَنَا بِأَرْبَعِ نِسْوَةٍ فَدَخَلْنَ عَلَيْهَا وَ عَلَيْهِنَّ ثِيَابُ حَرِيرٍ بِيْضٌ وَ إِذَا رَوَائِحُهُنَّ أَطْيَبُ مِنَ الْمِسْكِ الْأَذْفَرِ

The women gathered in her[as] presence, and there I[as] was with a caller calling out from behind the House (Kabah): 'Withhold from the, O Abu Talib[asws], for the friend of Allah[azwj], none should touch him[asws] except a purified hand'. The caller had not completed the call, and there I[as] was with four women. They entered to see her[as], and upon them were white silk clothes, and their aromas were more aromatic than the yellow musk.

فَقُلْنَ لَهَا السَّلَامُ عَلَيْكِ يَا وَلِيَّةَ اللَّهِ فَأَجَابَتْهُنَّ بِذَلِكَ فَجَلَسْنَ بَيْنَ يَدَيْهَا وَ مَعَهُنَّ جُؤْنَةٌ مِنْ فِضَّةٍ فَمَا كَانَ إِلَّا قَلِيلٌ حَتَّى وُلِدَ أَمِيرُ الْمُؤْمِنِينَ فَلَمَّا أَنْ وُلِدَ أَتَيْتُهُنَّ فَإِذَا أَنَا بِهِ قَدْ طَلَعَ كَأَنَّهُ الشَّمْسُ الطَّالِعَةُ

They said to her[as]: 'The greetings upon you[as], O friend of Allah[azwj]'. She[as] answered them with that, and they sat in front of her, and with them was a perfume-tray of silver. It was not except a little while until Amir Al-Momineen[asws] was born. When he[asws] was blessed (to his[asws] parents), they came (with him[asws]), and there I[as] was with him[asws] to have emerged as if he[asws] was the emerging sun.

فَسَجَدَ عَلَى الْأَرْضِ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ أَنِّي وَصِيُّ نَبِيِّهِ تُخْتَمُ بِهِ النُّبُوَّةُ وَ تُخْتَمُ بِيَ الْوَصِيَّةُ

He[asws] performed Sajdah upon the ground and he[asws] was saying: 'I[asws] testify there is no god except Allah[azwj], and I[asws] testify that Muhammad[saww] is Rasool-Allah[saww], and I[asws] am the successor[asws] of His[azwj] Prophet[saww]. The Prophet-hood ends with him[saww] and the successor-ship ends with me[asws]'.

فَأَخَذَتْهُ إِحْدَاهُنَّ مِنَ الْأَرْضِ وَ وَضَعَتْهُ فِي حَجْرِهَا فَلَمَّا وَضَعَتْهُ نَظَرَ إِلَى وَجْهِهَا وَ نَادَى بِلِسَانٍ طَلْقٍ وَ يَقُولُ السَّلَامُ عَلَيْكِ يَا أُمَّاهْ فَقَالَتْ وَ عَلَيْكَ السَّلَامُ يَا بُنَيَّ فَقَالَ كَيْفَ وَالِدِي قَالَتْ فِي نِعَمِ اللَّهِ عَزَّ وَ جَلَّ يَتَقَلَّبُ وَ فِي خِيَرَتِهِ يَتَنَعَّمُ

One of them took him[asws] from the ground and placed him[asws] in her lap. When she had placed him[asws], he[asws] looked at her face and called out with an eloquent tongue and said: 'The greetings be unto you O mother[as]'. She[as] said: 'And upon you[asws] be the greetings, O my[as] son[asws]!' He[asws] said: 'How is my[asws] father[as]?' She[as] said: 'Turning in the bounties of Allah[azwj] Mighty and Majestic and being Blessed in His[azwj] Goodness'.

فَلَمَّا أَنْ سَمِعْتُ ذَلِكَ لَمْ أَتَمَالَكْ أَنْ قُلْتُ يَا بُنَيَّ أَ وَ لَسْتُ أَبَاكَ فَقَالَ بَلَى وَ لَكِنْ أَنَا وَ أَنْتَ مِنْ صُلْبِ آدَمَ فَهَذِهِ أُمِّي حَوَّاءُ فَلَمَّا سَمِعْتُ ذَلِكَ غَضَضْتُ وَجْهِي وَ رَأْسِي وَ غَطَّيْتُهُ بِرِدَائِي وَ أَلْقَيْتُ نَفْسِي حَيَاءً مِنْهَا ع

When I[as] heard that, I[as] could not control myself[as] from saying: 'O my[as] son[asws]! Am I[as] not your[asws] father[as]?' He[asws] said: 'Yes, but I[asws] and you[as] are from the Sulb of Adam[as]. So, this is my[asws] mother[as] Hawwa[as]'. When I[as] heard that, I[as] covered my[as] face and my[as] head with my[as] cloak and embarrassment from her[as] occurred in myself[as].

ثُمَّ دَنَتْ أُخْرَى وَ مَعَهَا جُؤْنَةٌ مَمْلُوءَةٌ مِنَ الْمِسْكِ فَأَخَذَتْ عَلِيّاً ع فَلَمَّا نَظَرَ إِلَى وَجْهِهَا قَالَ السَّلَامُ عَلَيْكِ يَا أُخْتِي فَقَالَتْ وَ عَلَيْكَ السَّلَامُ يَا أَخِي فَقَالَ مَا حَالُ عَمِّي فَقَالَتْ بِخَيْرٍ وَ هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ

Then another one came near, and there was a perfume tray with her filled with musk. She took Ali[asws]. When he[as] looked at her face, he[asws] said: 'The greeting be unto you, O my[asws] sister!' She said, 'And upon you[asws] be the greeting, O my brother[asws]!' He[asws] said: 'And what is the state of my[asws] uncle[as]?' She said, 'With goodness, and he[as] conveys the greetings unto you[asws]'.

فَقُلْتُ يَا بُنَيَّ مَنْ هَذِهِ وَ مَنْ عَمُّكَ فَقَالَ هَذِهِ مَرْيَمُ بِنْتُ عِمْرَانَ وَ عَمِّي عِيسَى ع فَضَمَّخَتْهُ بِطِيبٍ كَانَ مَعَهَا فِي الْجُؤْنَةِ مِنَ الْجَنَّةِ ثُمَّ أَخَذَتْهُ أُخْرَى فَأَدْرَجَتْهُ فِي ثَوْبٍ كَانَ مَعَهَا

I[as] said: 'O my[as] son[asws]! Who is this, and who is your[asws] uncle[as]?' He[asws] said: 'This is Maryam[as] Bint Imran[as], and my[asws] uncle is Isa[as]'. She[as] embalmed him[asws] with perfume which was with her[as] in the perfume tray from the Paradise. Then another one took him[asws] and wrapped him[asws] in a cloth which was with her[as].

قَالَ أَبُو طَالِبٍ فَقُلْتُ لَوْ طَهَّرْنَاهُ كَانَ أَخَفَّ عَلَيْهِ وَ ذَلِكَ أَنَّ الْعَرَبَ تُطَهِّرُ مَوَالِيدَهَا فِي يَوْمِ وِلَادَتِهَا فَقُلْنَ إِنَّهُ وُلِدَ طَاهِراً مُطَهَّراً لِأَنَّهُ لَا يُذِيقُهُ اللَّهُ الْحَدِيدَ إِلَّا عَلَى يَدَيْ رَجُلٍ يُبْغِضُهُ اللَّهُ تَعَالَى وَ مَلَائِكَتُهُ وَ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْجِبَالُ وَ هُوَ أَشْقَى الْأَشْقِيَاءِ

Abu Talib[asws] said: 'I[as] said, 'If you were to clean him[asws], it would be lighter upon him[asws]', and that is because the Arabs used to clean (circumcised) their infant. She said, 'He[asws] is already clean, Purified (circumcised), because Allah[azwj] will not Let the iron touch him except upon the hands of a man Allah[azwj] the Exalted Hates, and (so do) His[azwj] Angels, and the skies, and the earth, and the mountains, and he is the most wretched of the wretched ones'.

فَقُلْتُ لَهُنَّ مَنْ هُوَ قُلْنَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ تَعَالَى وَ هُوَ قَاتِلُهُ بِالْكُوفَةِ سَنَةَ ثَلَاثِينَ مِنْ وَفَاةِ مُحَمَّدٍ ص

I[as] said to her: 'Who is he?' She said, 'He is Abdul Rahman Bin Muljim[la], may Allah[azwj] the Exalted Curse him[la], and he[la] is his[asws] killer at Al-Kufa in the year thirty from the expiry of Muhammad[saww]'.

قَالَ أَبُو طَالِبٍ فَأَنَا كُنْتُ فِي اسْتِمَاعِ قَوْلِهِنَّ إِذْ أَخَذَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ أَخِي مِنْ يَدِهِنَ وَ وَضَعَ يَدَهُ فِي يَدِهِ وَ تَكَلَّمَ مَعَهُ وَ سَأَلَهُ عَنْ كُلِّ شَيْءٍ فَخَاطَبَ مُحَمَّدٌ ص عَلِيّاً ع وَ خَاطَبَ عَلِيٌّ ع مُحَمَّداً ص بِأَسْرَارٍ كَانَتْ بَيْنَهُمَا

Abu Talib[asws] said: 'I[as] was listening to her words when Muhammad[saww] Bin Abdullah[as], son[saww] of my[as] brother[as] took him[asws] and placed his[asws] hand in his[saww] hand and spoke with him[asws], and he[asws] asked him[saww] about all things. Muhammad[saww] addressed Ali[asws] and Ali[asws] addressed Muhammad[saww] with secrets which were between them[asws].

ثُمَّ غَابَتِ النِّسْوَةُ فَلَمْ أَرَهُنَّ فَقُلْتُ فِي نَفْسِي لَيْتَنِي كُنْتُ أَعْرِفُ الِامْرَأَتَيْنِ الْأَخِيرَتَيْنِ وَ كَانَ عَلِيٌّ أَعْرَفَ مِنِّي فَسَأَلْتُهُ عَنْهُنَّ فَقَالَ لِي يَا أَبَتِ أَمَّا الْأُولَى فَكَانَتْ أُمِّي حَوَّاءَ وَ أَمَّا الثَّانِيَةُ الَّتِي ضَمَّخَتْنِي بِالطِّيبِ فَكَانَتْ مَرْيَمَ بِنْتَ عِمْرَانَ وَ أَمَّا الَّتِي أَدْرَجَتْنِي فِي الثَّوْبِ فَهِيَ آسِيَةُ وَ أَمَّا صَاحِبَةُ الْجُؤْنَةِ فَكَانَتْ أُمَّ مُوسَى ع

Then the women disappeared, and I[as] did not see them. I[as] said within myself[as]: 'If only I[asws] could recognise the other two, and Ali[asws] is more recognising than I[as] am'. So I[as] asked him[asws] about them. He[asws] said to me[as]: 'O father[as]! As for the first, she[as] was my[asws] mother[as] Hawwa[as], and as for the second one who embalmed me[asws] with the perfume, she[as] was Maryam Bint Imran[as], and as for the one who wrapped me[asws] in the cloth, she[as] is Aasiya[as] (wife of Pharaoh[la]), and as for the one with the perfume tray, she[as] was the mother[as] of Musa[as]'.

ثُمَّ قَالَ عَلِيٌّ ع الْحَقْ بالمشرم يَا أَبَا طَالِبٍ وَ بَشِّرْهُ وَ أَخْبِرْهُ بِمَا رَأَيْتَ فَإِنَّكَ تَجِدُهُ فِي كَهْفِ كَذَا فِي مَوْضِعِ كَذَا وَ كَذَا فَلَمَّا فَرَغَ مِنَ الْمُنَاظَرَةِ مَعَ مُحَمَّدٍ ابْنِ أَخِي وَ مِنْ مُنَاظَرَتِي عَادَ إِلَى طُفُولِيَّتِهِ الْأُولَى فَأَتَيْتُكَ فَأَخْبَرْتُكَ وَ شَرَحْتُ لَكَ الْقِصَّةَ بِأَسْرِهَا بِمَا عَايَنْتُ وَ شَاهَدْتُ مِنِ ابْنِي عَلِيٍّ يَا مشرم

Then Ali[asws] said: 'Go to Al Masram, O Abu Talib[asws], and give him[as] the glad tidings with what you[as] have seen, for you[as] will find him in such and such cave in such and such place'. When he[asws] was free from the dialogue with my[as] brother[saww] Muhammad[saww] and from dialogue with me[as], he[asws] returned to his[as] former childhood (state). So, I[as] have come to you and informed you and explain the story to you with its secrets with what I[as] witnessed from my[as] son[asws] Ali[asws], O Masram!'

فَقَالَ أَبُو طَالِبٍ فَلَمَّا سَمِعَ المشرم ذَلِكَ مِنِّي بَكَى بُكَاءً شَدِيداً فِي ذَلِكَ وَ فَكَّرَ سَاعَةً ثُمَّ سَكَنَ وَ تَمَطَّى ثُمَّ غَطَّى رَأْسَهُ وَ قَالَ لِي غَطِّنِي بِفَضْلِ مِدْرَعَتِي فَغَطَّيْتُهُ بِفَضْلِ مِدْرَعَتِهِ فَتَمَدَّد فَإِذَا هُوَ مَيِّتٌ كَمَا كَانَ فَأَقَمْتُ عِنْدَهُ ثَلَاثَةَ أَيَّامٍ أُكَلِّمُهُ فَلَمْ يُجِبْنِي فَاسْتَوْحَشْتُ لِذَلِكَ

Abu Talib[asws] said: 'When Al-Masram heard that from me[as], he cried with intense crying during that, and pondered for a while. Then he calmed down and stretched, then covered his head and said to me[as], 'Cover me with the excess of my[as] uniform'. So, I[as] covered him with the excess of his uniform, and he extended, and there he was, dead as he was. I[as] stayed in his presence for three days, (trying to) speak to him, but he did not answer me[as]. So, I[as] felt lonely to that.

فَخَرَجَتِ الْحَيَّتَانِ وَ قَالَتَا الْحَقْ بِوَلِيِّ اللَّهِ فَإِنَّكَ أَحَقُّ بِصِيَانَتِهِ وَ كَفَالَتِهِ مِنْ غَيْرِكَ فَقُلْتُ لَهُمَا مَنْ أَنْتُمَا قَالَتَا نَحْنُ عَمَلُهُ الصَّالِحُ خَلَقَنَا اللَّهُ عَزَّ وَ جَلَّ عَلَى الصُّورَةِ الَّتِي تَرَى وَ نَذُبُّ عَنْهُ الْأَذَى لَيْلًا وَ نَهَاراً إِلَى يَوْمِ الْقِيَامَةِ فَإِذَا قَامَتِ السَّاعَةُ كَانَتْ إِحْدَانَا قَائِدَتَهُ وَ الْأُخْرَى سَائِقَتَهُ وَ دَلِيلَهُ إِلَى الْجَنَّةِ ثُمَّ انْصَرَفَ أَبُو طَالِبٍ إِلَى مَكَّةَ

The two snakes came out and said, 'Join with the friend of Allah[azwj], for you[as] are more rightful with his[asws] maintenance and his[asws] responsibility than others'. I[as] said to them, 'Who are you two?' They said, 'We are his righteous deeds. Allah[azwj] Mighty and Majestic Created us upon the image which you see, and we shall remove the harm from him night and day up to the Day of Qiyamah. So, when the Hour is established, one of us would lead him and the other would usher him and point him to the Paradise'. Then Abu Talib[asws] left to go to Makkah.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ لِي رَسُولُ اللَّهِ ص شَرَحْتُ لَكَ مَا سَأَلْتَنِي وَ وَجَبَ عَلَيْكَ الْحِفْظُ لَهَا فَإِنَّ لِعَلِيٍّ عِنْدَ اللَّهِ مِنَ الْمَنْزِلَةِ الْجَلِيلَةِ وَ الْعَطَايَا الْجَزِيلَةِ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ لَا الْأَنْبِيَاءِ الْمُرْسَلِينَ وَ حُبُّهُ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فَإِنَّهُ قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ لَا يَجُوزُ أَحَدٌ عَلَى الصِّرَاطِ إِلَّا بِبَرَاءَةٍ مِنْ أَعْدَاءِ عَلِيٍّ ع.

Jabir Bin Abdullah said, 'Rasool-Allah[saww] said to me: 'I[saww] have elucidated to you what you had asked me[saww] and it is obligated upon you, the memorisation of it, for there is for Ali[asws] in the Presence of Allah[azwj] the majestic status and the plentiful awards what no one would be Given, neither from the Angels of Proximity, nor the Messenger Prophets[as], and having his[asws] love is an obligation upon every Muslim, for he[asws] is the distributor of the Paradise and the Fire, and not one will pass upon the Bridge except with having disavowed from the enemies of Ali[asws]'.[154]

34- ضه، روضة الواعظين قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا حَضَرَ أَبَا طَالِبٍ الْوَفَاةُ جَمَعَ وُجُوهَ قُرَيْشٍ فَأَوْصَاهُمْ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ أَنْتُمْ صَفْوَةُ اللَّهِ مِنْ خَلْقِهِ وَ قَلْبُ الْعَرَبِ وَ أَنْتُمْ خَزَنَةُ اللَّهِ فِي أَرْضِهِ وَ أَهْلُ حَرَمِهِ فِيكُمُ السَّيِّدُ الْمُطَاعُ الطَّوِيلُ الذِّرَاعِ وَ فِيكُمُ الْمُقْدِمُ الشُّجَاعُ الْوَاسِعُ الْبَاعِ

(The book) 'Rowzat al Waizeen' –

'Abu Abdullah[asws] said: 'When the death presented to Abu Talib[asws], he[as] gathered faces of Quraysh and advised them. He[as] said; 'O community of Quraysh! You are elites of Allah[azwj] from His[azwj] creatures, and heart of the Arabs, and you are treasure of Allah[azwj] in His[azwj] earth, and people of His[azwj] Sanctuary. The chief among you is of the longs arms (benevolent), and among you is the vanguard of the braves, the capacious of the arms (generous with helping).

اعْلَمُوا أَنَّكُمْ لَمْ تَتْرُكُوا لِلْعَرَبِ فِي الْمَفَاخِرِ نَصِيباً إِلَّا حُزْتُمُوهُ وَ لَا شَرَفاً إِلَّا أَدْرَكْتُمُوهُ فَلَكُمْ عَلَى النَّاسِ بِذَلِكَ الْفَضِيلَةُ وَ لَهُمْ بِهِ إِلَيْكُمُ الْوَسِيلَةُ وَ النَّاسُ لَكُمْ حَرْبٌ وَ عَلَى حَرْبِكُمْ أَلْبٌ

Know that you have not neglected any share for the Arabs regarding the priding except you took it, nor any nobility except you realised it. Thus there is the merit for you over the people due to that, and for them is the means to you all due to it, and the people would go to war for you and rally the people to your wars.

وَ إِنِّي مُوصِيكُمْ بِوَصِيَّةٍ فَاحْفَظُوهَا أُوصِيكُمْ بِتَعْظِيمِ هَذِهِ الْبَنِيَّةِ فَإِنَّ فِيهَا مَرْضَاةَ الرَّبِّ وَ قَوَاماً لِلْمَعَاشِ وَ ثُبُوتاً لِلْوَطْأَةِ وَ صِلُوا أَرْحَامَكُمْ فَفِي صِلَتِهَا مَنْسَأَةٌ فِي الْأَجَلِ وَ زِيَادَةٌ فِي الْعَدَدِ وَ اتْرُكُوا الْعُقُوقَ وَ الْبَغْيَ فَفِيهِمَا هَلَكَتِ الْقُرُونُ قَبْلَكُمْ أَجِيبُوا الدَّاعِيَ

And I[as] am bequeathing you with advice, so preserve it. I[as] advise you with revering this building (Kabah), for in it is Pleasure of the Lord[azwj], and a standing for the livelihood, and proof of the impact. And maintain your relationships, for in maintaining these there is delaying of the death and increase in the numbers; and leave the disloyalty and the immoralities for in these is destruction, and the generations before you had answered the caller.

وَ أَعْطُوا السَّائِلَ فَإِنَّ فِيهَا شَرَفاً لِلْحَيَاةِ وَ الْمَمَاتِ عَلَيْكُمْ بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ فَإِنَّ فِيهِمَا نَفْياً لِلتُّهَمَةِ وَ جَلَالَةً فِي الْأَعْيُنِ وَ اجْتَنِبُوا الْخِلَافَ عَلَى النَّاسِ وَ تَفَضَّلُوا عَلَيْهِمْ فَإِنَّ فِيهِمَا مَحَبَّةً لِلْخَاصَّةِ وَ مَكْرُمَةً لِلْعَامَّةِ وَ قُوَّةً لِأَهْلِ الْبَيْتِ

And give to the beggar, for therein is nobility of the living ones and the dead ones. Upon you is to be with the truthful narrations, and paying the entrustments, for in these two is negation of the accusation and the majesty in the eyes (of the people); and shun the

[154] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 33

opposition and be graceful upon them, for in these two is love of the special ones and honour for the general ones, and strength of the family members.

وَ إِنِّي أُوصِيكُمْ بِمُحَمَّدٍ خَيْراً فَإِنَّهُ الْأَمِينُ فِي قُرَيْشٍ وَ الصِّدِّيقُ فِي الْعَرَبِ وَ هُوَ جَامِعٌ لِهَذِهِ الْخِصَالِ الَّتِي أُوصِيكُمْ بِهَا قَدْ جَاءَكُمْ بِأَمْرٍ قَبِلَهُ الْجَنَانُ وَ أَنْكَرَهُ اللِّسَانُ مَخَافَةَ الشَّنَآنِ وَ ايْمُ اللَّهِ لَكَأَنِّي أَنْظُرُ إِلَى صَعَالِيكِ الْعَرَبِ وَ أَهْلِ الْعِزِّ فِي الْأَطْرَافِ وَ الْمُسْتَضْعَفِينَ مِنَ النَّاسِ قَدْ أَجَابُوا دَعْوَتَهُ وَ صَدَّقُوا كَلِمَتَهُ وَ عَظَّمُوا أَمْرَهُ

And I[as] advise you to be good with Muhammad[saww], for he[saww] is the trustworthy among Quraysh, and the truthful among the Arabs, and he[saww] is a collection of these qualities which I[as] am bequeathing you with. He[saww] has come to you with a matter the hearts (souls) accept and the tongues denied, fearing the adversaries, and I[as] swear by Allah[azwj]! It is as if I[as] am looking at troubles of the Arabs, and people of honour in the outskirts, and the weak ones from the people to have answered his[saww] call and ratified his[saww] words, and revering his[saww] matter.

فَخَاضَ بِهِمْ غَمَرَاتِ الْمَوْتِ فَصَارَتْ رُؤَسَاءُ قُرَيْشٍ وَ صَنَادِيدُهَا أَذْنَاباً وَ دُورُهَا خَرَاباً وَ ضُعَفَاؤُهَا أَرْبَاباً وَ إِذَا أَعْظَمُهُمْ عَلَيْهِ أَحْوَجُهُمْ إِلَيْهِ وَ أَبْعَدُهُمْ مِنْهُ أَحْظَأُهُمْ لَدَيْهِ قَدْ مَخَّضَتْهُ الْعَرَبُ وِدَادَهَا وَ صَفَّتْ لَهُ بِلَادَهَا وَ أَعْطَتْهُ قِيَادَهَا

So he[saww] goes with them in the depths of death, and chiefs of Quraysh and its mighty ones have become tails (followers), and their houses have become ruined, and its young ones become lords. And when they are revering them upon him[saww] they become needier to him[saww], distances them from him[saww] their mistakes in front of him[saww]. (It is as if) the Arabs have provoked the Arabs are being sincere to him[saww] of their cordiality and spreading their cities for him[saww] and giving him[saww] their leadership.

فَدُونَكُمْ يَا مَعْشَرَ قُرَيْشٍ ابْنَ أَبِيكُمْ وَ أُمِّكُمْ كُونُوا لَهُ وُلَاةً وَ لِحَرْبِهِ حُمَاةً وَ اللَّهِ لَا يَسْلُكُ أَحَدٌ مِنْكُمْ سَبِيلَهُ إِلَّا رَشَدَ وَ لَا يَأْخُذُ أَحَدٌ بِهُدَاهُ إِلَّا سَعِدَ وَ لَوْ كَانَ لِنَفْسِي مُدَّةٌ وَ فِي أَجَلِي تَأْخِيرٌ لَكَفَيْتُهُ الْكَوَافِيَ وَ لَدَافَعْتُ عَنْهُ الدَّوَاهِيَ غَيْرَ أَنِّي أَشْهَدُ بِشَهَادَتِهِ وَ أُعَظِّمُ مَقَالَتَهُ.

O community of Quraysh! Be aware of the son[saww] of your father[as] and your mother[as]. Be a friend to him[saww] and protectors for his[saww] war. By Allah[azwj]! No one from you would ask him[saww] for his way except he[saww] would guide, nor would anyone take with his[saww] guidance except he would be happy; and if there was time for me[saww] and a delay in my[as] death, I[saww] would have sufficed him[saww] with the sufficiency, and would have pushed away the grievous matters away from him[saww], apart from that I[as] testify with his[saww] testimony and revere his[saww] words''.[155]

35- قَالَ أَخْبَرَنِي شَيْخُنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِدْرِيسَ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ طَحَّانٍ عَنْ أَبِي عَلِيٍّ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وَالِدِهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ رِجَالِهِ عَنِ الْحَسَنِ بْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ كُرْدِينٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص هَبَطَ عَلَيَّ جَبْرَئِيلُ فَقَالَ لِي يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ شَفَّعَكَ فِي سِتَّةٍ بَطْنٍ حَمَلَتْكَ آمِنَةُ بِنْتُ وَهْبٍ وَ صُلْبٍ أَنْزَلَكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ وَ حَجْرٍ كَفَلَكَ أبو [أَبِي] طَالِبٍ وَ بَيْتٍ آوَاكَ عَبْدِ الْمُطَّلِبِ وَ أَخٍ كَانَ لَكَ فِي الْجَاهِلِيَّةِ

I have been informed by our elder Abu Abdullah Muhammad Bin Idrees, from Abu Al Hassan Ali Bin Ibrahim, from Al hassan Bin Tahhan, from Abu Ali Al Hassan Bin Muhammad, from his father Muhammad Bin Al Hassan,

[155] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 34

from his men, from Al Hassan Bin Jamhour, from his father, from Abdullah Bin Abdul Rahman, from Misma'a Kurdeyn,

'From Abu Abdullah[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'Rasool-Allah[saww] said: 'Jibraeel[as] came down to me[saww] and said: 'O Muhammad[saww]! Allah[azwj] Mighty and Majestic will let you[saww] intercede regarding six – lap of Aamina[asws] Bint Wahab[as] who carried you[saww], and Sulb Abdullah Bin Abdul Muttalib[asws] who descended you[saww], and the lap of Abu Talib[asws] who took your[saww] responsibility, and household of Abdul Muttalib[asws] which sheltered you[saww], and a brother who was for you[saww] during the pre-Islamic period''.

~~قِيلَ يَا رَسُولَ اللَّهِ وَ مَا كَانَ فِعْلُهُ قَالَ كَانَ سَخِيّاً يُطْعِمُ الطَّعَامَ وَ يَجُودُ بِالنَّوَالِ وَ ثَدْيٍ أَرْضَعَتْكَ حَلِيمَةُ بِنْتِ أَبِي ذُؤَيْبٍ.~~

~~It was said, 'O Rasool-Allah[saww]! And what was his deed?' He[saww] said: 'He was generous. He used to feed the food, and was benevolent with the gifts'. And the breast which breast-fed you[saww], Haleema Bint Abu Zuweyb''.~~ [156]

36- وَ أَخْبَرَنِي الشَّيْخُ أَبُو عَبْدِ اللَّهِ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ رِجَالِهِ يَرْفَعُونَهُ إِلَى إِدْرِيسَ وَ عَلِيِّ بْنِ أَسْبَاطٍ جَمِيعاً قَالا إِنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى النَّبِيِّ ص أَنِّي حَرَّمْتُ النَّارَ عَلَى صُلْبٍ أَنْزَلَكَ وَ بَطْنٍ حَمَلَكَ وَ حَجْرٍ كَفَلَكَ وَ أَهْلِ بَيْتٍ آوَوْكَ-

And it is informed to me by the sheykh Abu Abdullah by this chain, from Muhammad Bin Al Hassan, from his men, raising it to Idrees, and Ali Bin Asbaat, altogthere said,

'Abu Abdullah[asws] having said: 'Allah[azwj] the Exalted Revealed to the Prophet[saww]: "I[azwj] have Prohibited the Fire upon the Sulb which descend you[saww], and lap which carried you[saww], and lap which took your[saww] responsibility, and the household which sheltered you[saww]!"

فَعَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ الصُّلْبُ الَّذِي أَخْرَجَهُ وَ الْبَطْنُ الَّذِي حَمَلَهُ آمِنَةُ بِنْتُ وَهْبٍ وَ الْحَجْرُ الَّذِي كَفَلَهُ فَاطِمَةُ بِنْتُ أَسَدٍ وَ أَمَّا أَهْلُ الْبَيْتِ الَّذِينَ آوَوْهُ فَأَبُو طَالِبٍ.

So, Abdullah Bin Abdul Muttalib[asws] is the Sulb which brought him[saww] out, and the lap which carried him[saww] is Aamina[asws] Bint Wahab[as], and the lap which took his[saww] responsibility is Fatima[asws] Bint Asad[as]. And as for the household which sheltered him[saww], is of Abu Talib[asws]''.[157]

37- وَ أَخْبَرَنِي الشَّيْخُ أَبُو الْفَضْلِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْجُعْفَرِيَّةِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِيَارَ عَنْ وَالِدِهِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ شَاذَانَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَزَلَ جَبْرَئِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي قَدْ حَرَّمْتُ النَّارَ عَلَى صُلْبٍ أَنْزَلَكَ وَ عَلَى بَطْنٍ حَمَلَكَ وَ حَجْرٍ كَفَلَكَ

And it is informed to me by the sheykh Abu Al Fazl Bin Al Husayn, from Muhammad Bin Muhammad Bin Al Ja'fariya, from Muhammad Bin Al Hassan Bin Ahmad, from Muhammad Bin Ahmad Bin Shahriyar, from his father Ahmad, from Muhammad Bin Shazan, from Abu Ja'far Muhammad Bin Ali, from Abu Ali, from Al husayn Bin Ahmad, from Ahmad Bin HIlal, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

[156] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 35
[157] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 36

‘I heard Abu Abdullah[asws] saying: ‘Jibraeel[as] descended unto Rasool-Allah[saww] and said: ‘O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greeting to you[saww] and is saying to you[saww]: “I[azwj] have Prohibited the Fire unto the Sulb which descended you[saww], and upon the lap which carried you[saww], and the lap which took your[saww] responsibility’.

فَقَالَ جَبْرَئِيلُ أَمَّا الصُّلْبُ الَّذِي أَنْزَلَكَ فَصُلْبُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ أَمَّا الْبَطْنُ الَّذِي حَمَلَكَ فَآمِنَةُ بِنْتُ وَهْبٍ وَ أَمَّا الْحَجْرُ الَّذِي كَفَلَكَ- فَعَبْدُ مَنَافِ بْنُ عَبْدِ الْمُطَّلِبِ وَ فَاطِمَةُ بِنْتُ أَسَدٍ.

Jibraeel[as] said: ‘As for the Sulb which descended you[saww], it is the Sulb of Abdullah Bin Abdul Muttalib[asws], and as for the lap which carried you, it is Aamina[asws] Bint Wahab, and as for the lap which took your[saww] responsibility, it is Abd Manaf Bin Abdul Muttalib[asws] and (Syeda) Fatima[asws] Bint Asad[as]’’.[158]

38- وَ أَخْبَرَنِي الشَّيْخُ شَاذَانُ بْنُ جَبْرَئِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الطَّرَابُلُسِيِّ عَنِ الْقَاضِي عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عُثْمَانَ الْكَرَاجُكِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مَنْصُورِ بْنِ جَعْفَرِ بْنِ مُلَاعِبٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ بْنِ جَنْدَلٍ عَنْ عَلِيِّ بْنِ الْحَرْبِ عَنْ زَيْدِ بْنِ الْحُبَابِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ص فَقَالَ مَا تَرْجُو لِأَبِي طَالِبٍ فَقَالَ كُلَّ خَيْرٍ أَرْجُو مِنْ رَبِّي عَزَّ وَ جَلَ.

And it is informed to me by the sheykh Shazan Bin Jibreel, from Abdullah Bin Umar al Tarablusy, from the judge Abdul Aziz, from Muhammad Bin Ali Bin Usman Al Karajaky, from Al Hassan Bin Muhammad Bin Ali, from Mansour Bin Ja’far Bin Mulaib, from Muhammad Bin Dawood Bin Jandal, from Ali Bin Al Harb, from Zayd Bin Al Hubab, from Hammad Bin Salamah, from Sabit, from Is’haq Bin Abdullah,

From Al-Abbas son of Abdul Muttalib[asws], he asked Rasool-Allah[saww], ‘What are you wishing for Abu Talib[asws]?’ He[saww] said: ‘I[saww] am wishing for all good from my[saww] Lord[azwj] Mighty and Majestic’’.[159]

39- وَ بِالْإِسْنَادِ عَنِ الْكَرَاجُكِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ جَالِساً فِي الرَّحْبَةِ وَ النَّاسُ حَوْلَهُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ بِالْمَكَانِ الَّذِي أَنْزَلَكَ اللَّهُ وَ أَبُوكَ مُعَذَّبٌ فِي النَّارِ

And by the chains from Al Karajaky, from Muhammad Bin Ahmad Bin Ali, from Muhammad Bin Usman Bin Abdullah, from Ja’far Bin Muhammad, from Ubeydullah Bin Ahmad, from Muhammad Bin Ziyad, from Mufazzal Bin Umar,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws], from Amir Al-Momineen[asws], he[asws] was seated in the courtyard and the people were around him[asws]. A man stood up to him[asws] and said, ‘O Amir Al-Momineen[asws]! You[asws] are in the position which Allah[azwj] has Statused you[asws], and your[asws] father[as] is being Punished in the Fire!’

فَقَالَ مَهْ فَضَّ اللَّهُ فَاكَ وَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً لَوْ شَفَعَ أَبِي فِي كُلِّ مُذْنِبٍ عَلَى وَجْهِ الْأَرْضِ لَشَفَّعَهُ اللَّهُ فِيهِمْ أَبِي مُعَذَّبٌ فِي النَّارِ وَ ابْنُهُ قَسِيمُ الْجَنَّةِ وَ النَّارِ

[158] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 37
[159] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 38

He[asws] said: 'Shh! May Allah[azwj] Break your mouth! By the One[azwj] Who Sent Muhammad[saww] with the truth as a Prophet[saww]! If my[asws] father[as] were to intercede regarding every sinner upon the surface of the earth, Allah[azwj] would Intercede regarding them. Will my[asws] father[as] be Punished in the Fire while his[as] son[asws] is the distributor of the Paradise and the Fire?

وَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ إِنَّ نُورَ أَبِي طَالِبٍ لَيُطْفِئُ أَنْوَارَ الْخَلَائِقِ إِلَّا خَمْسَةَ أَنْوَارٍ نُورَ مُحَمَّدٍ وَ نُورَ فَاطِمَةَ وَ نُورَ الْحَسَنِ وَ نُورَ الْحُسَيْنِ وَ نُورَ وُلْدِهِ مِنَ الْأَئِمَّةِ أَلَا إِنَّ نُورَهُ مِنْ نُورِنَا خَلَقَهُ اللَّهُ مِنْ قَبْلِ خَلْقِ آدَمَ بِأَلْفَيْ عَامٍ.

By the One[azwj] Who Sent Muhammad[saww] with the truth! The Noor of Abu Talib[asws] would extinguish the Noors of (all) the creatures except five Noors – Noor of Muhammad[saww], and Noor of Fatima[asws], and Noor of Al-Hassan[asws], and Noor of Al-Husayn[asws], and Noor of his[asws] sons[asws] from the Imams[asws]. Indeed! His[as] Noor is from our[asws] Noor. Allah[azwj] Created it from before He[azwj] Created Adam[as] by two thousand years''.[160]

40- وَ بِالْإِسْنَادِ عَنِ الْكَرَاجُكِيِّ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ هَارُونَ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ هَمَّامٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقُمِّيِّ عَنْ مُنْجِحٍ الْخَادِمِ عَنْ أَبَانِ بْنِ مُحَمَّدٍ قَالَ: كَتَبْتُ إِلَى الْإِمَامِ عَلِيِّ بْنِ مُوسَى ع جُعِلْتُ فِدَاكَ إِنِّي شَكَكْتُ فِي إِيمَانِ أَبِي طَالِبٍ

And by the chain from Al Karajaky, from Al Husayn Bin Ubeydullah Bin Ali, from Haroun Bin Musa, from Ali Bin Hammam, from Ali Bin Muhammad Al Qummi, from Munjih Al Khadim, from Aban Bin Muhammad who said,

'I wrote to the Imam Ali[asws] Bin Musa[asws], 'May I be sacrificed for you[asws]! I am doubting regarding the Eman of Abu Talib[asws]'.

قَالَ فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ مَنْ يَبْتَغِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ ما تَوَلَّى أَمَا إِنَّكَ إِنْ لَمْ تُقِرَّ بِإِيمَانِ أَبِي طَالِبٍ كَانَ مَصِيرُكَ إِلَى النَّارِ.

He said, 'He[asws] wrote: 'In the Name of Allah[azwj] the Beneficent, the Merciful! And one who ***follows other than the way of the Momineen, We will Turn him to what he had turned towards [4:115]***. But you, if you do not acknowledge with the Eman of Abu Talib[asws], your destination would be to the Fire''.[161]

41- وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ بِإِسْنَادٍ لَهُ أَنَّ عَبْدَ الْعَظِيمِ بْنَ عَبْدِ اللَّهِ الْعَلَوِيَّ كَانَ مَرِيضاً فَكَتَبَ إِلَى أَبِي الْحَسَنِ الرِّضَا ع عَرِّفْنِي يَا ابْنَ رَسُولِ اللَّهِ عَنِ الْخَبَرِ الْمَرْوِيِّ أَنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ يَغْلِي مِنْهُ دِمَاغُهُ

And it is informed to me by Abdul Hameed Bin Abdullah, from Umar Bin Al Husayn Bin Abdullah Bin Muhammad, from Muhammad Bin Ali Bin Babuwayh, by the chain of his,

'Abdul Azeem Bin Abdullah Al-Alawy was sick, so he wrote to Abu Al-Hassan Al-Reza[asws], 'O son[asws] of Rasool-Allah[saww]! Make me understand the Hadeeth being reported that Abu Talib[asws] is in the shallowness of Fire. His[as] brain is being boiled from it'.

فَكَتَبَ إِلَيْهِ الرِّضَا ع بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّكَ إِنْ شَكَكْتَ فِي إِيمَانِ أَبِي طَالِبٍ كَانَ مَصِيرُكَ إِلَى النَّارِ.

[160] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 39
[161] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 40

Al-Reza[asws] wrote to him: 'In the Name of Allah[azwj] the Beneficent, the Merciful. As for after, if you were to doubt in the Eman of Abu Talib[asws], your destination would be to the Fire''.[162]

42- وَ بِالْإِسْنَادِ إِلَى الْكَرَاجُكِيِّ عَنْ رِجَالِهِ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا يُونُسُ مَا يَقُولُ النَّاسُ فِي أَبِي طَالِبٍ قُلْتُ جُعِلْتُ فِدَاكَ يَقُولُونَ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ وَ فِي رِجْلَيْهِ نَعْلَانِ مِنْ نَارٍ تَغْلِي مِنْهُمَا أُمُّ رَأْسِهِ

And by the chain to Al Karajaky, from his men, from Aban, from Muhammad Bin Yunus, from his father,

'From Abu Abdullah[asws] having said: 'O Yunus! What are the people saying regarding Abu Talib[asws]?' I said, 'May I be sacrificed for you[asws]! They are saying he[as] in is the shallowness of the Fire, and there are two slippers of Fire in his[as] feet, the top of his[as] head is boiling from it'.

فَقَالَ كَذَبَ أَعْدَاءُ اللَّهِ إِنَّ أَبَا طَالِبٍ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً.

He[asws] said: 'The enemies of Allah[azwj] are lying! Abu Talib[asws] is from the friends of ***the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]***''.[163]

43- وَ أَخْبَرَنِي الشَّيْخُ أَبُو الْفَضْلِ بْنُ الْحُسَيْنِ الْحِلِّيُّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْجَعْفَرِيَّةِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِيَارَ عَنْ أَبِي الْحَسَنِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ عَنْ أَبِي عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ فَقَالَ كَذَبُوا مَا هَذَا نَزَلَ جَبْرَئِيلُ عَلَى النَّبِيِّ ص قُلْتُ وَ بِمَا نَزَلَ

And it is informed to me by the sheykh Abu Al Fazl Bin Al Husayn Al Hilli, from Muhammad Bin Muhammad Bin Al Ja'fariya, from Muhammad Bin Ahmad Bin Al Hassan, from Muhammad Bin Ahmad Bin Shahriyar, from Abu Al Hassan Bin Shazan, from Muhammad Bin Ali Bin Babuway, from Abu Ali, from Al Husayn Bin Ahmad Al Maliky, from Ahmad Bin HIlal, from Ali Bin Hassan, from his uncle who said,

'I said to Abu Abdullah[asws], 'The people are alleging that Abu Talib[asws] is in the shallowness of the Fire'. He[asws] said: 'They are lying! Jibraeel[as] did not descend unto the Prophet[saww] with this'. I said, 'And what did he[as] descend with?'

قَالَ أَتَى جَبْرَئِيلُ فِي بَعْضِ مَا كَانَ عَلَيْهِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَصْحَابَ الْكَهْفِ أَسَرُّوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ وَ إِنَّ أَبَا طَالِبٍ أَسَرَّ الْإِيمَانَ وَ أَظْهَرَ الشِّرْكَ فَآتَاهُ اللَّهُ أَجْرَهُ مَرَّتَيْنِ وَ مَا خَرَجَ مِنَ الدُّنْيَا حَتَّى أَتَتْهُ الْبِشَارَةُ مِنَ اللَّهِ تَعَالَى بِالْجَنَّةِ

He[asws] said: 'Jibraeel[as] came during some of what had happened upon him[saww]. He[as] said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greetings and Says to you[saww]: 'The companions of the cave kept the Eman a secret and manifested the Shirk, so Allah[azwj] would ***Give their Reward twice [28:54]***, and that Abu Talib[asws] kept the Eman a secret and manifested the Shirk, so Allah[azwj] would Give him[as] his[as] Reward twice, and he[as] would not exit from the word until the glad tidings of the Paradise comes to him[as] from Allah[azwj] the Exalted!"

ثُمَّ قَالَ ع كَيْفَ يَصِفُونَهُ بِهَذَا وَ قَدْ نَزَلَ جَبْرَئِيلُ لَيْلَةَ مَاتَ أَبُو طَالِبٍ فَقَالَ يَا مُحَمَّدُ اخْرُجْ عَنْ مَكَّةَ فَمَا لَكَ بِهَا نَاصِرٌ بَعْدَ أَبِي طَالِبٍ.

[162] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 41
[163] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 42

Then he[asws] said: 'How can they describe him[as] with this and Jibraeel[as] had descended on the night Abu Talib[asws] passed away. He[as] said: 'O Muhammad[saww]! Exit from Makkah for there is no helper for you[saww] at it after Abu Talib[asws]''.[164]

44- وَ أَخْبَرَنِي الشَّيْخُ مُحَمَّدُ بْنُ إِدْرِيسَ عَنْ أَبِي الْحَسَنِ الْعُرَيْضِيِّ عَنِ الْحُسَيْنِ بْنِ طَحَّانٍ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيِّ عَنْ رِجَالِهِ عَنْ لَيْثٍ الْمُرَادِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع سَيِّدِي إِنَّ النَّاسَ يَقُولُونَ إِنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ يَغْلِي مِنْهُ دِمَاغُهُ

And it is informed to me by the sheykh Muhammad Bin Idrees, from Abu Al Hassan Al Ureyzi, from Al Husayn Bin Tahhan, from Abu Ali, from Muhammad Bin Al Hassan Bin Ali Al Tusi, from his men, from Lays Al Muradi who said,

'I said to Abu Abdullah[asws], 'My master[asws]! The people are saying that Abu Talib[asws] is in the shallowness of the Fire, his brain is boiling from it'.

فَقَالَ ع كَذَبُوا وَ اللَّهِ إِنَّ إِيمَانَ أَبِي طَالِبٍ لَوْ وُضِعَ فِي كِفَّةِ مِيزَانٍ وَ إِيمَانُ هَذَا الْخَلْقِ فِي كِفَّةِ مِيزَانٍ لَرَجَحَ إِيمَانُ أَبِي طَالِبٍ عَلَى إِيمَانِهِمْ

He[asws] said: 'By Allah[azwj], they are lying! The Eman of Abu Talib[asws] is such that if it were to be placed in one hand of a scale and the Eman of (all) these people in a (the other) hand of a scale, the Eman of Abu Talib[asws] would outweigh (all) their Emans'.

ثُمَّ قَالَ ع كَانَ وَ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ يَأْمُرُ أَنْ يُحَجَّ عَنْ أَبِ النَّبِيِّ وَ أُمِّهِ وَ عَنْ أَبِي طَالِبٍ فِي حَيَاتِهِ وَ لَقَدْ أَوْصَى فِي وَصِيَّتِهِ بِالْحَجِّ عَنْهُمْ بَعْدَ مَمَاتِهِ.

Then he[asws] said: 'By Allah[azwj]! Amir Al-Momineen[asws] used to instruct for Hajj to be performed on behalf of father[as] of the Prophet[as] and his[saww] mother[as], and on behalf of Abu Talib[asws] during his[as] lifetime, and he[asws] had (also) bequeathed in his[asws] bequeathed with the performance of Hajj on their[as] behalf after his[as] passing away''.[165]

45- وَ أَخْبَرَنِي شَاذَانُ بْنُ جَبْرَئِيلَ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ يَرْفَعُهُ إِلَى دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ لِي عَلَى رَجُلٍ دَيْنٌ وَ قَدْ خِفْتُ تَوَاهُ فَشَكَوْتُ ذَلِكَ إِلَيْهِ

And it is informed to me by Shazan Bin Jibreel, by his chain to Muhammad Bin Ali Bin Babuwayh, raising it to Dawood Al Raqy who said,

'I entered to see Abu Abdullah[asws] and there was a debt for me upon a man, and his loss had lightened. I complained of that to him[asws].

فَقَالَ إِذَا مَرَرْتَ بِمَكَّةَ فَطُفْ عَنْ عَبْدِ الْمُطَّلِبِ طَوَافاً وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ أَبِي طَالِبٍ طَوَافاً وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ عَبْدِ اللَّهِ طَوَافاً وَ صَلِّ عَنْهُ رَكْعَتَيْنِ وَ طُفْ عَنْ آمِنَةَ طَوَافاً وَ صَلِّ عَنْهَا رَكْعَتَيْنِ وَ طُفْ عَنْ فَاطِمَةَ بِنْتِ أَسَدٍ طَوَافاً وَ صَلِّ عَنْهَا رَكْعَتَيْنِ ثُمَّ ادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ عَلَيْكَ مَالَكَ

He[asws] said: 'When you pass by Makkah, then perform Tawaaf on behalf of Abdul Muttalib[asws], a Tawaaf, and pray two Cycles Salat on his[as] behalf, and perform a Tawaaf on behalf of Abu Talib[asws] a Tawaaf and pray two Cycles Salat on his[as] behalf, and perform Tawaaf on behalf of Abdullah[as] a Tawaaf and pray two Cycles Salat on his[as] behalf, and

[164] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 43
[165] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 44

perform Tawaaf on behalf of Aamina[asws] a Tawaaf and pray two Cycles Salat on her[as] behalf, and perform Tawaaf on behalf of (Syeda) Fatima[asws] Bint Asad[as] a Tawaaf and pray two Cycles Salat on her[as] behalf. Then supplicate to Allah[azwj] Mighty and Majestic to return your wealth back to you'.

قَالَ فَفَعَلْتُ ذَلِكَ ثُمَّ خَرَجْتُ مِنْ بَابِ الصَّفَا فَإِذَا غَرِيمِي وَاقِفٌ يَقُولُ يَا دَاوُدُ حَبَسْتَنِي تَعَالَ فَاقْبِضْ حَقَّكَ.

He (the narrator) said, 'I did that, then went out from the door of Al-Safa, and there was my creditor standing, saying, 'O Dawood! I was withheld. Come and collect your right''.[166]

46- وَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ الطُّوسِيِّ عَنْ رِجَالِهِ عَنِ الثُّمَالِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ أَنَّ أَبَا طَالِبٍ شَهِدَ عِنْدَ الْمَوْتِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ.

And it was informed to me by Muhammad Bin Idrees, by his chain to Abu Ja'far Al Tysu, from his men, from Al Sumali, from Ikrimah (bin Abu Jahl), from Ibn Abbas who said,

'Al-Abbas son of Abdul Muttalib[asws] informed me, 'Abu Talib[asws] had testified at the time of death that there is no god except Allah[azwj] and that Muhammad[saww] is Rasool-Allah[saww]''.[167]

47- وَ بِالْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ عَنْ رِجَالِهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَا مَاتَ أَبُو طَالِبٍ حَتَّى أَعْطَى رَسُولَ اللَّهِ ص مِنْ نَفْسِهِ الرِّضَا.

And by the chain from Abu Ja'far, from his men, from Hammad Bin Usman,

'From Abu Abdullah Ja'far Bin Muhammad[asws] having said: 'Abu Talib[asws] did not die until he[as] have Rasool-Allah[saww] the contentment from himself[as]''.[168]

48- وَ بِالْإِسْنَادِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنَرَى أَنَّ أَبَا طَالِبٍ أَسْلَمَ بِكَلَامِ الْجُمَلِ.

And by the chain,

'From Abu Abdullah[asws] having said: 'We[asws] view that Abu Talib[asws] became a Muslim by the speech of 'Al-Juml' (numerated letters)''.[169]

49- وَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ يَرْفَعُهُ إِلَى أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ عَنْ أَبِي سَلَّامِ بْنِ أَبِي حَمْزَةَ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ قَالَ عَلِيٌّ ع إِنَّ أَبِي حِينَ حَضَرَهُ الْمَوْتُ شَهِدَهُ رَسُولُ اللَّهِ ص فَأَخْبَرَنِي فِيهِ بِشَيْءٍ أَحَبَّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا.

And it is informed to me by Muhammad Bin Idrees, by his chain to Abu Ja'far, raising it to Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, from Abu Sallam Bin Abu Hamza, from marouf BinKharbuz, from Aamir Bin Wasila who said,

[166] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 45
[167] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 46
[168] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 47
[169] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 48

'Ali[asws] said: 'My[asws] father[as], when the death presented to him[as], Rasool-Allah[saww] attended him[as]. He[saww] informed me[asws] with something regarding him[as] (which is) more beloved to me than the world and whatever is in it''.[170]

50- وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ التَّقِيِّ بِإِسْنَادِهِ عَنْ أَبِي عَلِيٍّ الْمُوضِحِ عَنِ الْحَسَنِ السَّكُونِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الزُّبَيْرِ بْنِ بَكَّارٍ عَنْ إِبْرَاهِيمَ الْمُنْذِرِ عَنْ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنْ أَبِي حَبِيبَةَ عَنْ دَاوُدَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَبُو بَكْرٍ إِلَى النَّبِيِّ ص بِأَبِي قُحَافَةَ يَقُودُهُ وَ هُوَ شَيْخٌ كَبِيرٌ أَعْمَى فَقَالَ رَسُولُ اللَّهِ ص لِأَبِي بَكْرٍ أَلَّا تَرَكْتَ الشَّيْخَ حَتَّى نَأْتِيَهُ

And it is informed to me by Abdul Hameed Bin Al Taqy, by his chain from Abu Ali Al Mowzih, from Al Hassan Al Sakuny, from Ahmad Bin Muhammad Bin Saeed, from al Zubeyr Bin Bakkar, from Ibrahim Al Munzir, from Abdul Aziz Bin Imran, from Ibrahim Bin Ismail, from Abu Habeeba, from Dawood, from Ikrimah Bin Abu Jahl[la], from Ibn Abbas who said,

'Abu Bakr came to the Prophet[saww] with Abu Quhafa (his father) leading him, and he was an aged old man, blind. Rasool-Allah[saww] said to Abu Bakr: 'Why didn't you leave the old man until we went to him?'

فَقَالَ أَرَدْتُ يَا رَسُولَ اللَّهِ أَنْ يَأْجُرَنِيَ اللَّهُ أَمَا وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً لَأَنَا كُنْتُ أَشَدَّ فَرَحاً بِإِسْلَامِ عَمِّكَ أَبِي طَالِبٍ مِنِّي بِإِسْلَامِ أَبِي أَلْتَمِسُ بِذَلِكَ قُرَّةَ عَيْنِكَ فَقَالَ رَسُولُ اللَّهِ ص صَدَقْتَ.

He said, 'O Rasool-Allah[saww]! I wanted Allah[azwj] to Reward me. But, by the One[azwj] Who Sent you[saww] with the truth as a Prophet[saww]! We were intensely happy with the Islam of your[saww] uncle[as] Abu Talib[asws] than I was with the Islam of my father, seeking the delight of your[saww] eyes with that'. Rasool-Allah[saww] said: 'You speak the truth''.[171]

51- وَ بِالْإِسْنَادِ عَنْ أَبِي عَلِيٍّ الْمُوضِحِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ حَفْصِ بْنِ عُمَرَ بْنِ الْحَارِثِ عَنْ عُمَرَ بْنِ أَبِي زَائِدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الصَّيْفِيِّ عَنِ الشَّعْبِيِّ يَرْفَعُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ وَ اللَّهِ أَبُو طَالِبٍ عَبْدُ مَنَافِ بْنُ عَبْدِ الْمُطَّلِبِ مُؤْمِناً مُسْلِماً يَكْتُمُ إِيمَانَهُ مَخَافَةً عَلَى بَنِي هَاشِمٍ أَنْ تُنَابِذَهَا قُرَيْشٌ.

And by the chain from Abu Ali Al Mowzih, from Muhammad Bin Al Hassan Al Alawi, from Abdul Aziz Bin Yahya, from Ahmad Bin Muhammad Al Attar, from Hafs Bin Umar Bin Al Haris, from Umar Bin Abu Raidah, from AbdullH Bin Abu Al Sayfi, from Al Shaby, raising it,

'From Amir Al-Momineen[asws] having said: 'By Allah[azwj]! Abu Talib[asws] Abd Manaf Bin Abdul Muttalib[asws] was a Momin, a Muslim. He[as] concealed his[as] Eman fearing upon the Clan of Hashim[as] that Quraysh would estrange them''.[172]

قَالَ أَبُو عَلِيٍّ الْمُوضِحُ وَ لِأَمِيرِ الْمُؤْمِنِينَ ع فِي أَبِيهِ يَرْثِيهِ يَقُولُ-

أَبَا طَالِبٍ عِصْمَةَ الْمُسْتَجِيرِ- وَ غَيْثَ الْمُحُولِ وَ نُورَ الظُّلَمِ-
لَقَدْ هَدَّ فَقْدُكَ أَهْلَ الْحِفَاظِ- فَصَلَّى عَلَيْكَ وَلِيُّ النِّعَمِ-
وَ لَقَّاكَ رَبُّكَ رِضْوَانَهُ- فَقَدْ كُنْتَ لِلطُّهْرِ مِنْ خَيْرِ عَمِ.

[170] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 49
[171] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 50
[172] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 51 a

Abu Ali Al Mowzih said,

‘And for Amir Al-Momineen[asws] regarding his[asws] father[as], is an eulogy, said: ‘Abu Talib[asws] is a fortress for shelter, and the transforming rain, and light in the darkness. The people of preservation have been hit by your[as] loss, so may the Salawaat be upon you[as], in charge of the bounties, and your[as] Lord[azwj] Met you[as] with Him[azwj] being Pleased, for you[as] were from best of the uncles for the clean ones’’.

– فَلَوْ كَانَ مَاتَ كَافِراً مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَرْثِيهِ بَعْدَ مَوْتِهِ وَ يَدْعُو لَهُ بِالرِّضْوَانِ مِنَ اللَّهِ تَعَالَى.

If he[as] had died as a Kafir, Amir Al-Momineen[asws] would not have eulogised him[as] after his[as] passing away, and supplicated for him[saww] with the Pleasure from Allah[azwj] the Exalted’’.[173]

52- وَ بِالْإِسْنَادِ عَنْ أَبِي عَلِيٍّ الْمُوضِحِ قَالَ تَوَاتَرَتِ الْأَخْبَارُ بِهَذِهِ الرِّوَايَةِ وَ بِغَيْرِهَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ سُئِلَ عَنْ أَبِي طَالِبٍ أَ كَانَ مُؤْمِناً فَقَالَ نَعَمْ فَقِيلَ لَهُ إِنَّ هَاهُنَا قَوْماً يَزْعُمُونَ أَنَّهُ كَافِرٌ

And by the chain from Abu Ali Al Mowzih who said, ‘There are frequent Ahadeeth with this report and by others,

‘From Ali Bin Al Husayn[asws] having been asked about Abu Talib[asws], ‘Was he[as] a Momin?’ He[asws] said: ‘Yes’. It was said to him[asws], ‘Over there, there are people claiming that he[as] was a Kafir’.

فَقَالَ وَا عَجَبَاهْ أَ يَطْعَنُونَ عَلَى أَبِي طَالِبٍ أَوْ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ نَهَاهُ اللَّهُ أَنْ يُقِرَّ مُؤْمِنَةً مَعَ كَافِرٍ فِي غَيْرِ آيَةٍ مِنَ الْقُرْآنِ وَ لَا يَشُكُّ أَحَدٌ أَنَّ بِنْتَ أَسَدٍ مِنَ الْمُؤْمِنَاتِ السَّابِقَاتِ وَ أَنَّهَا لَمْ تَزَلْ تَحْتَ أَبِي طَالِبٍ حَتَّى مَاتَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

He[asws] said: ‘Oh how strange! Are their stabbing upon Abu Talib[asws] or upon Rasool-Allah[saww]? And Allah[azwj] has Prohibited a Momin acknowledged with a Kafir in another Verse from the Quran, and no one is doubting that (Fatima) Bint Asad[as] is from the believers, the foremost ones, and she[as] did not cease to be under (married to) Abu Talib[asws] until Abu Talib[asws] passed away, may Allah[azwj] be Pleased with him[as]’’.[174]

53- وَ أَخْبَرَنِي الْحَسَنُ بْنُ مُعَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورِيَسْتِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْمعيدي [الْعَبْدِيِ] عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ قَالَ: قَالَ أَبُو طَالِبٍ لِلنَّبِيِّ ص بِمَحْضَرٍ مِنْ قُرَيْشٍ لِيُرِيَهُمْ فَضْلَهُ يَا ابْنَ أَخِي اللَّهُ أَرْسَلَكَ قَالَ نَعَمْ قَالَ إِنَّ لِلْأَنْبِيَاءِ مُعْجِزاً وَ خَرْقَ عَادَةٍ فَأَرِنَا آيَةً

And it is informed to me by Al Hassan Bin Muayya, from Abdullah Bin Ja’far Bin Muhammad Al Dorowsity, from his father, from his grandfather, from Muhammad Bin Ali Bin Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abdullah, from Khalaf Bin Hammad, from Abu Al Hassal Al Maydi (Al Abdy), from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbad, from his father having said,

‘Abu Talib[asws] said to the Prophet[saww] with presenting to Quraysh in order to show them his[saww] merit: ‘O son[saww] of my[as] brother[as]! Did Allah[azwj] Sent you[saww]?’ He[saww] said: ‘Yes’. He[as] said: ‘Surely for the Prophets[as] there are miracles and breaking of habits, so show us a Sign’.

[173] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 51 b
[174] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 52

قَالَ ادْعُ تِلْكَ الشَّجَرَةَ وَ قُلْ لَهَا يَقُولُ لَكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَقْبِلِي بِإِذْنِ اللَّهِ فَدَعَاهَا فَأَقْبَلَتْ حَتَّى سَجَدَتْ بَيْنَ يَدَيْهِ ثُمَّ أَمَرَهَا بِالانْصِرَافِ فَانْصَرَفَتْ فَقَالَ أَبُو طَالِبٍ أَشْهَدُ أَنَّكَ صَادِقٌ ثُمَّ قَالَ لِابْنِهِ عَلِيٍّ يَا بُنَيَّ الْزَمِ ابْنَ عَمِّكَ.

He[saww] said: 'Call that tree and say to it, 'Muhammad[saww] Bin Abdullah[as] is telling you[as] to come to me[saww] by the Permission of Allah[azwj]''. He[as] called it, and it came until it prostrated in front of him[saww]. Then he[as] ordered it with the leaving, so it left. Abu Talib[asws] said: 'I[as] testify that you[saww] are truthful'. Then he[as] said to his[as] son[asws] Ali[asws]: 'O my[as] son[asws]! Adhere with the son[saww] of your[asws] uncle[as]''.[175]

54- وَ أَخْبَرَنِي بِالْإِسْنَادِ إِلَى أَبِي الْفَرَجِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مَسْعَدَةَ عَنْ عَمِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُعْجِبُهُ أَنْ يُرْوَى شِعْرُ أَبِي طَالِبٍ وَ أَنْ يُدَوَّنَ وَ قَالَ تَعَلَّمُوهُ وَ عَلِّمُوهُ أَوْلَادَكُمْ فَإِنَّهُ كَانَ عَلَى دِينِ اللَّهِ وَ فِيهِ عِلْمٌ كَثِيرٌ.

And it is informed to me by the chain to Abu Al Faraj, from Haroun Bin Musa, from Muhammad Bin Ali, from Ali Bin Ahmad Bin Mas'ada, from his uncle,

'From Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] used to be fascinated in reporting poems of Abu Talib[asws], and to be written down, and he[as] said: 'Learn it and teach your children, for it would be upon the religion of Allah[azwj] and in it would be a lot of knowledge''.[176]

55- وَ أَخْبَرَنِي أَبُو الْفَضْلِ شَاذَانُ بْنُ جَبْرَئِيلَ عَنِ الْكَرَاجُكِيِّ عَنْ طَاهِرِ بْنِ مُوسَى عَنْ مُزَاحِمِ بْنِ عَبْدِ الْوَارِثِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْعَبَّاسِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنْ إِسْحَاقَ بْنِ عِيسَى قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ الْمُهَاجِرَ مَوْلَى بَنِي نَوْفَلٍ يَقُولُ سَمِعْتُ أَبَا طَالِبِ بْنَ عَبْدِ الْمُطَّلِبِ يَقُولُ حَدَّثَنِي مُحَمَّدٌ ص أَنَّ رَبَّهُ بَعَثَهُ بِصِلَةِ الرَّحِمِ وَ أَنْ يَعْبُدَ اللَّهَ وَحْدَهُ وَ لَا يَعْبُدَ مَعَهُ غَيْرَهُ وَ مُحَمَّدٌ عِنْدِي الصَّادِقُ الْأَمِينُ.

And it is informed to me by Abu Al Fazl Shazan Bin Jibreel, from Al Karajaky, from Tahir Bin Musa, from Muzahim Bin Abdul Waris, from Abu Bakr Bin Abdul Aziz, from Al Abbas Bin Ali, from Ali Bin Abdullah, from Ja'far Bin Abdul Wahid, from Al Abbas Bin Al Fazl, from Is'haq Bin Isa who said, 'I heard my father saying, 'I heard Al Muhajir, slave of the clan of Nowfa saying,

'I heard Abu Talib[asws] Bin Abdul Muttalib[asws] saying: 'Muhammad[saww] narrated to me[as] that his[saww] Lord[azwj] had Sent him[saww] with maintaining the kinship, and that he[saww] should worship Allah[azwj] Alone and not worship any other with Him[azwj], and Muhammad[saww], in my[as] view, is the truthful, the trustworthy''.[177]

56- وَ حَدَّثَنِي بِهَذَا الْحَدِيثِ نَصْرُ بْنُ عَلِيٍّ عَنْ ذَاكِرِ بْنِ كَامِلٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْحَدَّادِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْحَافِظِ عَنْ أَحْمَدَ بْنِ فَارِسَ المعبدي [الْبَرْقَعِيدِيِ] عَنْ عَلِيِّ بْنِ سَرَّاجٍ عَنْ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ عَنْ إِسْحَاقَ بْنِ عِيسَى عَنْ مُهَاجِرٍ مَوْلَى بَنِي نَوْفَلٍ قَالَ سَمِعْتُ أَبَا رَافِعٍ يَقُولُ سَمِعْتُ أَبَا طَالِبٍ يَقُولُ حَدَّثَنِي مُحَمَّدٌ ص أَنَّ اللَّهَ أَمَرَهُ بِصِلَةِ الْأَرْحَامِ وَ أَنْ يَعْبُدَ اللَّهَ وَحْدَهُ وَ لَا يَعْبُدَ مَعَهُ غَيْرَهُ وَ مُحَمَّدٌ عِنْدِي الْمُصَدَّقُ الْأَمِينُ.

And it is narrated to me with this Hadeeth by Nasr Bin Ali, from Zakir Bin Kamil, from Ali Bin Ahmad Al Haddad, from Ahmad Bin Abdullah Al Hafiz, from Ahmad Bin Faris Al Ma'badi (Al Barqaeedi), from Ali Bin Sarraj, from Ja'far Bin Abdul Wahid, from Muhammad Bin Abbad, from Is'haq Bin Isa, from Muhajir, a slave of the clan of Nowfal who said, 'I heard Abu Rafie saying,

[175] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 53
[176] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 54
[177] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 55

‘I heard Abu Talib[asws] saying: ‘Muhammad[saww] narrated to me[as] that Allah[azwj] had Commanded him[saww] with maintaining the kinship, and he[saww] should worship Allah[azwj] Alone and not worship any other with Him[azwj], and in my[as] view Muhammad[saww] is the truthful, the trustworthy’’.[178]

57- وَ أَخْبَرَنَا بِهِ أَيْضاً مُحَمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَى أَبِي الْفَرَجِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنْ إِسْحَاقَ بْنِ عِيسَى عَنْ أَبِيهِ قَالَ سَمِعْتُ الْمُهَاجِرَ مَوْلَى بَنِي نَوْفَلٍ يَقُولُ سَمِعْنَا أَبَا رَافِعٍ يَقُولُ سَمِعْتُ أَبَا طَالِبٍ يَقُولُ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَنَّ رَبَّهُ بَعَثَهُ بِصِلَةِ الْأَرْحَامِ وَ أَنْ يَعْبُدَ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَ لَا يَعْبُدَ سِوَاهُ وَ مُحَمَّدٌ الصَّدُوقُ الْأَمِينُ.

And we are inform with it as well by Muhammad Bin Idrees, by his chain to Abu Al Faraj, from Ahmad Bin Ibrahim, from Haroun Bin Isa, from Ja’far Bin Abdul Wahid, from Al Abbas Bin Al Fazl, from Is’haq Bin Isa, from his father who said, ‘I heard Al Muhajir, slave of the clan of Nowfal saying, ‘We heard Abu Rafie saying,

‘I heard Abu Talib[asws] saying: ‘Muhammad[saww] Bin Abdullah[as] narrated to me[as] that his[as] Lord[azwj] had Sent him[saww] with maintaining the kinship, and that he[saww] should worship Allah[azwj] Alone, there being no associate for Him[azwj] nor worship anyone besides Him[azwj], and Muhammad[saww] is the truthful, the trustworthy’’.[179]

58- وَ أَخْبَرَنِي يَحْيَى بْنُ مُحَمَّدِ بْنِ أَبِي زَيْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَبِي الْغَنَائِمِ عَنِ الشَّرِيفِ عَلِيِّ بْنِ مُحَمَّدٍ الصُّوفِيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْبَصْرِيِّ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي عَلِيِّ بْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ عِمْرَانَ بْنِ مُعَافَا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: مَاتَ أَبُو طَالِبِ بْنُ عَبْدِ الْمُطَّلِبِ مُسْلِماً مُؤْمِناً وَ شِعْرُهُ فِي دِيوَانِهِ يَدُلُّ عَلَى إِيمَانِهِ ثُمَّ مَحَبَّتِهِ وَ تَرْبِيَتِهِ وَ نُصْرَتِهِ وَ مُعَادَاةِ أَعْدَاءِ رَسُولِ اللَّهِ ص وَ مُوَالاةِ أَوْلِيَائِهِ وَ تَصْدِيقِهِ إِيَّاهُ بِمَا جَاءَ بِهِ مِنْ رَبِّهِ

And it is informed to me by Yahya Bin Muhammad Bin Abu Zayd, from his father, from Muhammad Bin Muhammad Bin Abu Al Ghanaim, from Al Shareef Ali Bin Muhammad Al Sowfy, from Al Husayn Bin Ahmad Al Basry, from Yahya Bin Muhammad, from his fther, from Abu Ali Bin Hammam, from Ja’far Bin Muhammad Al Fuzary, from Imran Bin Muafa, from Safwan Bin Yahya, from Aasim Bin Humeyd, from Abu Baseer,

‘From Al-Baqir[asws] having said: ‘Abu Talib[asws] Bin Abdul Muttalib[asws] passed away as a Muslim, a Momin, and his[as] poems in his[as] register evidence upon his[as] Eman, then his[as] loving him[saww], and his[saww] upbringing, and helping him[saww], and being inimical to enemies of Rasool-Allah[saww] and friendship to his[saww] friends, and his[as] ratifying him[saww] with whatever he[saww] had come with from his[saww] Lord[azwj].

وَ أَمْرِهِ لِوَلَدَيْهِ عَلِيٍّ وَ جَعْفَرٍ بِأَنْ يُسْلِمَا وَ يُؤْمِنَا بِمَا يَدْعُو إِلَيْهِ وَ أَنَّهُ خَيْرُ الْخَلْقِ وَ أَنَّهُ يَدْعُو إِلَى الْحَقِّ وَ الْمِنْهَاجِ الْمُسْتَقِيمِ وَ أَنَّهُ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ فَثَبَتَ ذَلِكَ فِي قُلُوبِهِمَا فَحِينَ دَعَاهُمَا رَسُولُ اللَّهِ ص أَجَابَاهُ فِي الْحَالِ وَ مَا تَلَبَّثَا لِمَا قَدْ قَرَّرَهُ أَبُوهُمَا عِنْدَهُمَا مِنْ أَمْرِهِ

And his[as] instructing his[as] two sons Ali[asws] and Ja’far[as] with (announcing to be) Muslims and believing with what he[saww] was calling to, and that he[saww] is the best of the creatures, and he[saww] is calling to the truth, and the straight manifesto, and he[saww] is Rasool[saww] of Allah[azwj] Lord[azwj] of the worlds. He[as] affirmed that in their hearts, so whenever Rasool-Allah[saww] called them, they answered him[saww] immediately and did not wait due to what their father[as] had settled inside them from his[as] instructions.

[178] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 56
[179] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 57

وَ كَانَا يَتَأَمَّلَانِ أَفْعَالَ رَسُولِ اللَّهِ ص فَيَجِدَانِهَا كُلَّهَا حَسَنَةً يَدْعُو إِلَى سَدَادٍ وَ اسْتِنَادٍ فَحَسْبُكَ إِنْ كُنْتَ مُنْصِفاً مِنْهُ هَذَا أَنْ يَسْمَحَ بِمِثْلِ عَلِيٍّ وَ جَعْفَرٍ وَلَدَيْهِ وَ كَانَا مِنْ قَلْبِهِ بِالْمَنْزِلَةِ الْمَعْرُوفَةِ الْمَشْهُورَةِ لِمَا يَأْخُذَانِ بِهِ أَنْفُسَهُمَا مِنَ الطَّاعَةِ لَهُ وَ الشَّجَاعَةِ وَ قِلَّةِ النَّظِيرِ لَهُمَا

They used to contemplate on the deeds of Rasool-Allah[saww] and found all of them to be good, calling to the correctness and the rightful guidance. So this suffices you if you are being fair in it, that he[as] allowed the like of Ali[asws] and Ja'far[as], his[as] two sons[as], and in his[as] heart they were both at the well-known high status, due to what they were taking with themselves from the obedience to him[saww], and the bravery, and the scarcity of there being any match for them both.

أَنْ يُطِيعَا رَسُولَ اللَّهِ ص فِيمَا يَدْعُوهُمَا إِلَيْهِ مِنْ دِينٍ وَ جِهَادٍ وَ بَذْلِ أَنْفُسِهِمَا وَ مُعَادَاةِ مَنْ عَادَاهُ وَ مُوَالاةِ مَنْ وَالاهُ مِنْ غَيْرِ حَاجَةٍ إِلَيْهِ لَا فِي مَالٍ وَ لَا فِي جَاهٍ وَ لَا غَيْرِهِ لِأَنَّ عَشِيرَتَهُ أَعْدَاؤُهُ وَ أَمَّا الْمَالُ فَلَيْسَ لَهُ فَلَمْ يَبْقَ إِلَّا الرَّغْبَةُ فِيمَا جَاءَ بِهِ مِنْ رَبِّهِ.

They both obeyed Rasool-Allah[saww] in whatever he[saww] had called them to, from the religion, and the Jihad, and exerted themselves, and being inimical to his[saww] enemies, and friendly to his[saww] friends, from without they being needy to him[saww] neither regarding wealth nor regarding his[saww] shelter, nor anything else, because his[as] own clan was inimical to him[as]. And as for the wealth, so there wasn't any for him[as], and there did not remain except the desired regarding what he[saww] had come with from his[saww] Lord[azwj]''.[180]

عَنِ الْأَئِمَّةِ الرَّاشِدِينَ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُمْ سُئِلُوا عَنْ قَوْلِ النَّبِيِّ ص الْمُتَّفَقِ عَلَى رِوَايَتِهِ الْمُجْمَعِ عَلَى صِحَّتِهِ أَنَا وَ كَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ فَقَالُوا أَرَادَ بِكَافِلِ الْيَتِيمِ عَمَّهُ أَبَا طَالِبٍ لِأَنَّهُ كَفَلَهُ يَتِيماً مِنْ أَبَوَيْهِ وَ لَمْ يَزَلْ شَفِيقاً عَلَيْهِ.

And the rightly guided Imam[asws] from the Progeny[asws] of Muhammad[saww], may the Salawaat be upon them[asws], they[asws] were asked about the words of the Prophet[saww], they agreed upon it being unity upon its correctness: 'I[saww] and the guarantor of the orphan would be like these two in the Paradise'. They said, 'He[saww] intended by the guarantor of the orphan, his[saww] uncle[as] Abu Talib[asws], because he[as] had taken his[saww] responsibility as an orphan from his[saww] parent, and did not cease to be compassionate upon him[saww]''.[181]

59- وَ أَخْبَرَنِي السَّيِّدُ عَبْدُ الْحَمِيدِ عَنْ عَبْدِ السَّمِيعِ بْنِ عَبْدِ الصَّمَدِ عَنْ جَعْفَرِ بْنِ هَاشِمِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الصُّوفِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ يَحْيَى بْنِ الْحَسَنِ يَرْفَعُهُ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِعَقِيلِ بْنِ أَبِي طَالِبٍ أَنَا أُحِبُّكَ يَا عَقِيلُ حُبَّيْنِ حُبّاً لَكَ وَ حُبّاً لِأَبِي طَالِبٍ لِأَنَّهُ كَانَ يُحِبُّكَ.

And it is narrated to me by the Seyyid Abdul Hameed, from Abdul Samie Bin Abdul Samad, from Ja'far Bin Hashim Bin Ali, from his grandfather, from Abu Al Hassan Ali Bin Muhammad Al Sowfy, from Al Hassan Bin Muhammad Bin Yahya, from his grandfather Yahya Bin Al Hassan raising it,

'Rasool-Allah[saww] said to Aqeel son of Abu Talib[asws]: 'O Aqeel of two loves! Love for you and love for Abu Talib[asws] because he[as] used to love you''.[182]

[180] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 58 a
[181] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 58 b
[182] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 59

60- وَ أَخْبَرَنِي أَبُو الْفَضْلِ شَاذَانُ بْنُ جَبْرَئِيلَ عَنِ الْكَرَاجُكِيِّ يَرْفَعُهُ قَالَ: أَصَابَتْ قُرَيْشاً أَزْمَةٌ مُهْلِكَةٌ وَ سَنَةٌ مُجْدِبَةٌ مُنْهِكَةٌ وَ كَانَ أَبُو طَالِبٍ ذَا مَالٍ يَسِيرٍ وَ عِيَالٍ كَثِيرٍ فَأَصَابَهُ مَا أَصَابَ قُرَيْشاً مِنَ الْعُدْمِ وَ الْإِضَاقَةِ وَ الْجَهْدِ وَ الْفَاقَةِ

And it is informed to me by Abu Al Fazl Shazan Bin Jibreel, from Al Karajaky, raising it, said,

'Quraysh were afflicted with a destructive crisis and a year of killer drought, and Abu Talib[asws] was with little wealth and a lot of dependants. It affected him[as] what had affected Quraysh, from the having nothing, and the straitness, and the struggle, and the destitution.

فَعِنْدَ ذَلِكَ دَعَا رَسُولُ اللَّهِ ص عَمَّهُ الْعَبَّاسَ فَقَالَ لَهُ يَا أَبَا الْفَضْلِ إِنَّ أَخَاكَ كَثِيرُ الْعِيَالِ مُخْتَلُّ الْحَالِ ضَعِيفُ النَّهْضَةِ وَ الْعَزْمَةِ وَ قَدْ نَزَلَ بِهِ مَا نَزَلَ مِنْ هَذِهِ الْأَزْمَةِ وَ ذَوُو الْأَرْحَامِ أَحَقُّ بِالرِّفْدِ وَ أَوْلَى مَنْ حَمَلَ الْكَلَّ فِي سَاعَةِ الْجَهْدِ

During that, Rasool-Allah[saww] called his[as] uncle Al-Abbas. He[as] said to him: 'O Abu Al-Fazl! Your brother[as] is with a lot of dependants, dysfunctional state, weak of recovery and the strength, and it has befallen with him[as] what has befallen from this crisis, and the ones with kinship are more rightful with the support, and foremost of the ones to carry the burden during the times of struggle.

فَانْطَلِقْ بِنَا إِلَيْهِ لِنُعِينَهُ عَلَى مَا هُوَ عَلَيْهِ فَلِنَحْمِلَ بَعْضَ أَثْقَالِهِ وَ نُخَفِّفَ عَنْهُ مِنْ عِيَالِهِ يَأْخُذُ كُلُّ وَاحِدٍ مِنَّا وَاحِداً مِنْ بَنِيهِ لِيَسْهُلَ بِذَلِكَ عَلَيْهِ بَعْضُ مَا هُوَ فِيهِ

So, come with us[saww] to him[as] to assist him[as] upon what he[as] is upon, to carry part of his[as] weight and lighten it from him[as] from his[as] dependants. Each one of us should take one of his[as] sons so it would ease with that upon him[saww] part of what he[as] is in'.

فَقَالَ الْعَبَّاسُ نِعْمَ مَا رَأَيْتَ وَ الصَّوَابُ فِيمَا أَتَيْتَ هَذَا وَ اللَّهِ الْفَضْلُ الْكَرِيمُ وَ الْوَصْلُ الرَّحِيمُ

Al-Abbas said, 'Good is what you[saww] have viewed, and the correct in what you[saww] have come with. By Allah[azwj]! This is the honourable grave and the maintenance of the kinship'.

فَلَقِيَا أَبَا طَالِبٍ فَصَبَّرَاهُ وَ لِفَضْلِ آبَائِهِمَا ذَكَّرَاهُ وَ قَالا لَهُ إِنَّا نُرِيدُ أَنْ نَحْمِلَ عَنْكَ بَعْضَ الْحَالِ فَادْفَعْ إِلَيْنَا مِنْ أَوْلَادِكَ مَنْ تَخِفُّ عَنْكَ بِهِ الْأَثْقَالُ

They met Abu Talib[asws] and advised patience to him[as] and reminded him of merits of their fathers and said to him[as]: 'We want to carry part of the situation on your[as] behalf, so hand over to us from your[as] children one you[as] the burdens would be lightened from you[as]'.

فَقَالَ أَبُو طَالِبٍ إِذَا تَرَكْتُمَا لِي عَقِيلًا وَ طَالِباً فَافْعَلَا مَا شِئْتُمَا فَأَخَذَ الْعَبَّاسُ جَعْفَراً وَ أَخَذَ رَسُولُ اللَّهِ ص عَلِيّاً فَانْتَجَبَهُ لِنَفْسِهِ وَ اصْطَفَاهُ لِمُهِمِّ أَمْرِهِ وَ عَوَّلَ عَلَيْهِ فِي سِرِّهِ وَ جَهْرِهِ وَ هُوَ مُسَارِعٌ لِمَوْصُوفَاتِهِ مُوَفَّقٌ لِلسَّدَادِ فِي جَمِيعِ حَالاتِهِ.

Abu Talib[asws] said: 'When you leave Aqeel and Talib for me[as], you can do whatever you so desire to'. So, Al-Abbas took Ja'far[as] and Rasool-Allah[saww] took Ali[asws]. He[saww] selected him[asws] for himself[saww] and chose him[asws] for his[saww] important matters, and placed him[asws] in charge regarding his[saww] secretive matters and his[as] open ones, and he[asws] laid himself[asws] down for

his[saww] to his[saww] instruction in accordance to the rightness in the entirety of his[saww] situations''.[183]

وَ قَدْ رُوِيَ مِنْ طَرِيقٍ آخَرَ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ أَخَذَ جَعْفَراً وَ أَخَذَ حَمْزَةُ طَالِباً وَ أَخَذَ رَسُولُ اللَّهِ ص عَلِيّاً.

And it has been reported from another way, 'Al-Abbas son of Abdul Muttalib[asws] took Ja'far[as] and Hamza[as]) took Talib, and Rasool-Allah[saww] took Ali[asws]''.[184]

وَ رُوِيَ مِنْ طَرِيقٍ آخَرَ أَنَّ أَبَا طَالِبٍ قَالَ لِلنَّبِيِّ ص وَ الْعَبَّاسِ حِينَ سَأَلَاهُ ذَلِكَ إِذَا خَلَّيْتُمَا لِي عَقِيلًا فَخُذَا مَنْ شِئْتُمَا وَ لَمْ يَذْكُرْ طَالِباً.

And it is reported from another way, 'Abu Talib[asws] said to the Prophet[saww] and Al-Abbas when they asked him[as] what, 'When you leave Aqeel to be for me[as], then take whoever you so desire to', and he[as] did not mention Talib[as]''.[185]

61- وَ أَخْبَرَنِي الشَّيْخُ الْفَقِيهُ شَاذَانُ بِإِسْنَادِهِ إِلَى الْكَرَاجُكِيِّ يَرْفَعُهُ إِنَّ أَبَا جَهْلِ بْنَ هِشَامٍ جَاءَ إِلَى النَّبِيِّ ص وَ مَعَهُ حَجَرٌ يُرِيدُ أَنْ يَرْمِيَهُ بِهِ إِذَا سَجَدَ فَلَمَّا سَجَدَ رَسُولُ اللَّهِ ص رَفَعَ أَبُو جَهْلٍ يَدَهُ فَيَبِسَتْ عَلَى الْحَجَرِ فَرَجَعَ وَ قَدِ الْتَصَقَ الْحَجَرُ بِيَدِهِ

And it is informed to me by the sheykh, the jurist Shazan, by his chain to Al Karajaky, raising it,

'Abu Jahl[la] son of Hashim[as] came to the Prophet[saww] and with him[la] was a stone, intending to hit him[saww] with it when he[saww] would be performing Sajdah. When Rasool-Allah[saww] performed Sajdah, Abu Jahl[la] raised his[la] hand, but it dried upon the stone, so he[la] returned, and the stone had been stuck with his[la] hand.

فَقَالَ لَهُ أَشْيَاعُهُ مِنَ الْمُشْرِكِينَ أَ خَشِيتَ قَالَ لَا وَ لَكِنِّي رَأَيْتُ بَيْنِي وَ بَيْنَهُ كَهَيْئَةِ الْفَحْلِ يَخْطِرُ بِذَنَبِهِ فَقَالَ فِي ذَلِكَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَ أَرْضَاهُ هَذِهِ الْأَبْيَاتَ-

His[la] loyalists from the Polytheists said to him[la], 'Are you[la] scared?' He[la] said, 'No, but I[la] saw between me[la] and him[saww] as like the shape of the stallion whisking its tail. During that, Abu Talib[asws], may Allah[azwj] be Pleased from him[as] and Please him[as], said these couplets:

أَفِيقُوا بَنِي عَمِّنَا وَ انْتَهُوا- عَنِ الْغَيِّ فِي بَعْضِ ذَا الْمَنْطِقِ-
وَ إِلَّا فَإِنِّي إِذاً خَائِفٌ- بَوَائِقَ فِي دَارِكُمْ تَلْتَقِي-
تَكُونُ لِغَابِرِكُمْ عِبْرَةً- وَ رَبِّ الْمَغَارِبِ وَ الْمَشْرِقِ-
كَمَا ذَاقَ مَنْ كَانَ مِنْ قَبْلِكُمْ- ثَمُودُ وَ عَادٌ فَمَنْ ذَا بَقِيَ-
غَدَاةً أَتَتْهُمْ بِهَا صَرْصَرٌ- وَ نَاقَةُ ذِي الْعَرْشِ إِذْ تَسْتَقِي-
فَحَلَّ عَلَيْهِمْ بِهَا سَخْطَةٌ- مِنَ اللَّهِ فِي ضَرْبَةِ الْأَزْرَقِ-

'*The sons of our uncles woke up and desisted from the error in some of the talk, and except I[as] am with fear from facing the evil in your houses to become a lesson for your future ones, by Lord[azwj] of the wests and the easts, as was tasted by the ones who were from before you –*

[183] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 60 a
[184] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 60 b
[185] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 60 c

Samoon, and Aad. So, who is that who remains? By tomorrow, Sarsar would be accused by it, and a she-camel with the throne when you quench (it), so the Wrath from Allah[azwj] was released upon them due to it, in the strike of the blue-eyed one.

غَدَاةً يَعَضُّ بِعُرْقُوبِهَا- حُسَامٌ مِنَ الْهِنْدِ ذُو رَوْنَقِ-
وَ أَعْجَبُ مِنْ ذَاكَ فِي أَمْرِكُمْ- عَجَائِبُ فِي الْحَجَرِ الْمُلْصَقِ-
بِكَفِّ الَّذِي قَامَ مِنْ حِينِهِ- إِلَى الصَّابِرِ الصَّادِقِ الْمُتَّقِي-
فَأَثْبَتَهُ اللَّهُ فِي كَفِّهِ- عَلَى رَغْمِ ذَا الْخَائِنِ الْأَحْمَقِ

By tomorrow, their veins would be hurt by a sword from India with splendour, and even more strange than that regarding their matters are the wonders regarding the stuck stone with the palm of the one (Abu Jahl[la]) who stood by his[saww] side, to the patient, the truthful, the pious, so Allah[azwj] Made it stick to his[la] palm upon the rubbing of the nose of the betrayer, the idiot''.[186]

62- ثُمَّ قَالَ السَّيِّدُ وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بِإِسْنَادِهِ إِلَى الشَّرِيفِ الْمُوضِحِ يَرْفَعُهُ قَالَ: كَانَ أَبُو طَالِبٍ يَحُثُّ ابْنَهُ عَلِيّاً وَ يَحُضُّهُ عَلَى نَصْرِ النَّبِيِّ ص وَ قَالَ عَلِيٌّ ع قَالَ لِي يَا بُنَيَّ الْزَمِ ابْنَ عَمِّكَ فَإِنَّكَ تَسْلَمُ بِهِ مِنْ كُلِّ بَأْسٍ عَاجِلٍ وَ آجِلٍ

Then the Seyyid said, 'It is informed to me by Abdul Hameed, by his chain to the nobleman Al Mowzih, raising it, said,

'Abu Talib[asws] used to used his[as] son[asws] Ali[asws] and exhorting him[asws] upon helping the Prophet[saww]. And Ali[asws] said: 'He[as] said to me[asws]: 'O my[as] son[asws]! Stick with the son[saww] of your[asws] uncle[as], for you[asws] can keep him[saww] safe from every evil, current and future'.

ثُمَّ قَالَ لِي-

إِنَّ الْوَثِيقَةَ فِي لُزُومِ مُحَمَّدٍ- فَاشْدُدْ بِصُحْبَتِهِ عَلَى يَدَيْكَا

The he[as] said (a couplet) to me[asws]: 'There is firmness in (your[asws]) being with Muhammad[saww], so intensify with accompanying him[as] upon your[asws] hands''.[187]

63- وَ أَخْبَرَنِي شَاذَانُ بْنُ جَبْرَئِيلَ عَنِ الْكَرَاجُكِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ صَخْرٍ عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ صِنْوِ بْنِ صَلْصَالٍ قَالَ: قَالَ كُنْتُ أَنْصُرُ النَّبِيَّ ص مَعَ أَبِي طَالِبٍ قَبْلَ إِسْلَامِي فَإِنِّي يَوْماً لَجَالِسٌ بِالْقُرْبِ مِنْ مَنْزِلِ أَبِي طَالِبٍ فِي شِدَّةِ الْقَيْظِ إِذْ خَرَجَ أَبُو طَالِبٍ إِلَيَّ شَبِيهاً بِالْمَلْهُوفِ فَقَالَ لِي يَا أَبَا الْغَضَنْفَرِ هَلْ رَأَيْتَ هَذَيْنِ الْغُلَامَيْنِ يَعْنِي النَّبِيَّ وَ عَلِيّاً صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقُلْتُ مَا رَأَيْتُهُمَا مُذْ جَلَسْتُ فَقَالَ قُمْ بِنَا فِي الطَّلَبِ لَهُمَا فَلَسْتُ آمَنُ قُرَيْشاً أَنْ تَكُونَ اغْتَالَتْهُمَا

And it is informed to me by Shazan Bin Jibreel, from Al Karajaky, from Muhammad Bin Ali Bin Sakhr, from Umar Bin Muhammad Bin Sayf, from Muhammad Bin Muhammad Bin Suleyman, from Muhammad Bin Sinou Bin Salsaal who said,

'I used to help the Prophet[saww] along with Abu Talib[asws] before my becoming a Muslim. One day I was seated near from the house of Abu Talib[asws] during severe heat when Abu Talib[asws]

[186] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 61
[187] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 62

came out to me, resembling the worried one. He[as] said to me: 'O Abu Al-Gazanfar! Have you seen these two boys?' – meaning the Prophet[saww] and Ali[asws]'. I said, 'I have not seen them[asws] since I sat down'. He[as] said: 'Arise with us[as] in searching for them[asws], for there isn't any safety that Quraysh might assassinate them[asws]'.

قَالَ فَمَضَيْنَا حَتَّى خَرَجْنَا مِنْ أَبْيَاتِ مَكَّةَ ثُمَّ صِرْنَا إِلَى جَبَلٍ مِنْ جِبَالِهَا فَاسْتَرْقَيْنَا إِلَى ذُلَّتِهِ فَإِذَا النَّبِيُّ وَ عَلِيٌّ عَنْ يَمِينِهِ وَ هُمَا قَائِمَانِ بِإِزَاءِ عَيْنِ الشَّمْسِ يَرْكَعَانِ وَ يَسْجُدَانِ

He (the narrator) said, 'We went until we were outside from the houses of Makkah. Then we came to a mountain from its mountains and we ascended to its peak, and there was the Prophet[saww], and Ali[asws] was on his[saww] right, and they[asws] were both standing facing the eye of the sun, performing Ruk'u and Sajdah.

قَالَ فَقَالَ أَبُو طَالِبٍ لِجَعْفَرٍ ابْنِهِ صِلْ جَنَاحَ ابْنِ عَمِّكَ فَقَامَ إِلَى جَنْبِ عَلِيٍّ فَأَحَسَّ بِهِمَا النَّبِيُّ ص فَتَقَدَّمَهُمَا وَ أَقْبَلُوا عَلَى أَمْرِهِمْ حَتَّى فَرَغُوا مِمَّا كَانُوا فِيهِ ثُمَّ أَقْبَلُوا نَحْوَنا فَرَأَيْتُ السُّرُورَ يَتَرَدَّدُ فِي وَجْهِ أَبِي طَالِبٍ

He (the narrator) said, 'Abu Talib[asws] said to his[as] son[as] Ja'far[as]: 'Connect a wing of the son[saww] of your[as] uncle[as]'. So, he[as] stood to the side of Ali[asws]. The Prophet[saww] sensed them both, so he[saww] went ahead of them, and they came upon their matter until they were free from what they had been in. Then they came towards us, and I saw the joy play upon the face of Abu Talib[asws].

ثُمَّ انْبَعَثَ يَقُولُ-

إِنَّ عَلِيّاً وَ جَعْفَراً ثِقَتِي- عِنْدَ مُلِمِّ الزَّمَانِ وَ النُّوَبِ-
لَا تَخْذُلَا وَ انْصُرَا ابْنَ عَمِّكُمَا- أَخِي لِأُمِّي مِنْ بَيْنِهِمْ وَ أَبِي-
وَ اللَّهِ لَا أَخْذُلُ النَّبِيَّ وَ لَا- يَخْذُلُهُ مِنْ بَنِيَّ ذُو حَسَبٍ

Then he[as] prosed saying: 'Surely Ali[asws] and Ja'far[as] are my[as] trusted ones during the afflictions of the times and the calamities. Do not abandon, and help the son[as] of your uncle[as], my[as] brother[as] of my[as] mother[as] from between them, and my[as] father[as]. By Allah[azwj]! I[as] will neither abandon the Prophet[saww] nor will he abandon him[saww], from my[as] sons, the one with affiliation''.[188]

64- وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ وَ اللَّهِ إِسْلَامُ جَعْفَرٍ بِأَمْرِ أَبِيهِ وَ ذَلِكَ أَنَّهُ مَرَّ أَبُو طَالِبٍ وَ مَعَهُ ابْنُهُ جَعْفَرٌ بِرَسُولِ اللَّهِ ص وَ عَلِيٌّ عَنْ يَمِينِهِ فَقَالَ أَبُو طَالِبٍ لِجَعْفَرٍ صِلْ جَنَاحَ ابْنِ عَمِّكَ

And it is informed to me by Abdul Hameed by his chain, raising it to Imran Bin Huseyn who said,

'By Allah[azwj]! The Islam of Ja'far[as] was by the instructions of his[as] father[as], and that is Abu Talib[asws] passed by Rasool-Allah[saww], and his[as] son[as] Ja'far[as] was with him[as], and Ali[asws] was on his[saww] right. Abu Talib[asws] said to Ja'far[as]: 'Connect a wing of the son[saww] of your[as] uncle[as]'.

[188] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 63

فَجَاءَ جَعْفَرٌ فَصَلَّى مَعَ النَّبِيِّ ص فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ النَّبِيُّ ص يَا جَعْفَرُ وَصَلْتَ جَنَاحَ ابْنِ عَمِّكَ إِنَّ اللَّهَ يُعَوِّضُكَ مِنْ ذَلِكَ جَنَاحَيْنِ تَطِيرُ بِهِمَا فِي الْجَنَّةِ

Ja'far[as] came and prayed Salat with the Prophet[saww]. When he[saww] had finished his[saww] Salat, the Prophet[saww] said to him[as]: 'O Ja'far[as]! You[as] connected a wing of the son[saww] of your[as] uncle[as], Allah[azwj] will Give you two wings instead of that, you[as] will fly with these in (the Paradise)'.

فَأَنْشَأَ أَبُو طَالِبٍ يَقُولُ-

إِنَّ عَلِيّاً وَ جَعْفَراً ثِقَتِي

إِلَى قَوْلِهِ ذُو حَسَبٍ-

Abu Talib[asws] prosed: 'Ali[asws] and Ja'far[asws] are my[as] trusted ones[as]' – up to his[as] words: 'With affiliation''.

حَتَّى تَرَوْنَ الرُّءُوسَ طَائِحَةً- مِنَّا وَ مِنْكُمْ هُنَاكَ بِالْقُضُبِ-

نَحْنُ وَ هَذَا النَّبِيُّ أَنْصُرُهُ- نَضْرِبُ عَنْهُ الْأَعْدَاءَ كَالشُّهُبِ-

إِنْ نِلْتُمُوهُ بِكُلِّ جَمْعِكُمْ- فَنَحْنُ فِي النَّاسِ أَلْأَمُ الْعَرَبِ

'Until you will be seeing heads from us and you lying down over there with the stick, and this Prophet[saww], we shall help him[saww]. We shall strike the enemies on his[saww] behalf like the meteors. If all of you were to receive him[saww], then we would be among the people (like) the mother of the Arabs''.[189]

65- و روى الواقدي بإسناد له أن رسول الله لما كثر أصحابه فظهر أمره اشتد ذلك على قريش و أنكر بعضهم على بعض و قالوا قد أفسد محمد بسحره سفلتنا و أخرجهم عن ديننا فلتأخذ كل قبيلة من فيها من المسلمين فيأخذ الأخ أخاه و ابن العم ابن عمه فيشده و يوثقه كتافا و يضربه و يخوفه و هم لا يرجعون

And it is reported by Al-Waqidi (Wahabi imam), by a chain of his – 'Rasool-Allah[saww], when his[saww] companions were many, he[saww] revealed his[saww] matter. That was grievous upon Quraysh and they disliked each other and said, 'Muhammad[saww] has spoilt our foolish ones and has taken them out from our religion. So, let each tribe seize the ones from the Muslims who are in it, and the brother should seize the brother, and the cousin (should seize) his cousin, and be harsh to him and tie him down with straps, and hit him, and frighten him', and they were not retracting.

فأنزل الله أَ لَمْ تَكُنْ أَرْضُ اللَّهِ واسِعَةً فَتُهاجِرُوا فِيها فخرج جماعة من المسلمين إلى الحبشة يقدمهم جعفر بن أبي طالب فنزلوا على النجاشي ملك الحبشة فأقاموا عنده في كرامة و رفيع منزلة و حسن جوار و عرفت قريش ذلك فأرسلوا إلى النجاشي عمرو بن العاص و عمارة بن الوليد بن المغيرة المخزومي

[189] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 64

Allah[azwj] Revealed: ***'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' [4:97]***. A group from the Muslims went out to Ethiopia, Ja'far[asws] Bin Abu Talib[asws] being in front of them. They descended to Al-Najashi, king of Ethiopia. They stayed with him in an honourable manner, and high status, and good neighbourliness, and Quraysh came to know that, so they sent Amro Bin Al-Aas and Amarah Bin Al-Waleed Bin Al-Mugheira Al-Makhzumi to Al-Najashi.

فخرج فلما قدم عمرو بن العاص و عمارة بن الوليد في رهط من أصحابهما على النجاشي تقدم عمرو بن العاص فقال أيها الملك إن هؤلاء قوم من سفهائنا صباة قد سحرهم محمد بن عبد الله بن عبد المطلب فادفعهم عنك فإن صاحبهم يزعم أنه نبي قد جاء بنسخ دينك و محو ما أنت عليه

They went out. When Amro Bin Al-Aas and Amarah Bin Al-Waleed and a group of their companions arrived to Al-Najashi, Amro Bin Al-Aas came forward and said, 'O you king! They are a people of our foolish ones. Muhammad[saww] Bin Abdullah Bin Abdul Muttalib[asws] has enchanted them. So, push them away from you. Their master[saww] is claiming that a Prophet[saww] has come to abrogate your religion and obliterate what you are upon'.

فلم يلتفت النجاشي إلى قوله و لم يحفل بما أرسلت به قريش و جرى على إكرام جعفر و أصحابه و زاد في الإحسان إليهم

But Al-Najashi did not turn to his words and did not give any importance to what Quraysh had sent him with, and he flowed the honours upon Ja'far[as] and his[as] companion and increased in the favours to them.

و بلغ أبا طالب ذلك فقال يمدح النجاشي-

ألا ليت شعري كيف في الناس جعفر- و عمرو و أعداء النبي الأقارب-

و هل نال أفعال النجاشي جعفرا- و أصحابه أم عاق ذلك شاهب-

تعلم خيار الناس أنك ماجد- كريم فلا يشقى لديك المجانب-

و تعلم بأن الله زادك بسطة- و أسباب خير كلها لك لازب-

And that reached Abu Talib[asws], so he said (prosed) in praise of Al-Najashi: '*If only I[as] was aware how Ja'far[as] is among the people, and Amro and enemies of the Prophet[saww] the scorpions. And did the deeds of Al-Najashi harm Ja'far[as] and his[as] companion or was that flame put out? Let the good people know, you (Al-Najashi) are glorious, benevolent. So the sides would not be wretched in front of you. And know that Allah[azwj] has Provided you with ample, and the reasons of good, all of them are fresh for you*'.

فلما بلغت الأبيات النجاشي سر بها سرورا عظيما و لم يكن يطمع أن يمدحه أبو طالب بشعر فزاد في إكرامهم و أكثر من إعظامهم فلما علم أبو طالب سرور النجاشي قال يدعوه إلى الإسلام و يحثه على اتباع النبي عليه أفضل الصلاة و السلام

When the couplets reached Al-Najashi, he was cheered by that with great cheerfulness, and he had not coveted that Abu Talib[asws] should praise him with a poem. So, he increased in honouring them and was more in revering them. When Abu Talib[asws] came to know the joy of Al-Najashi, he[as] said, 'Call him to Al-Islam and urge him upon following the Prophet[saww], upon him[saww] be the best of the Salawaat and the greetings.

تعلم خيار الناس أن محمدا- وزير لموسى و المسيح ابن مريم

أتى بالهدى مثل الذي أتيا به- فكل بأمر الله يهدي و يعصم-

و إنكم تتلونه في كتابكم- بصدق حديث لا حديث الترجم-

فلا تجعلوا لله ندا و أسلموا- فإن طريق الحق ليس بمظلم-

و إنك ما يأتيك منا عصابة- لقصدك إلا أرجعوا بالتكرم

Know, O best of the people that Muhammad[saww] is a vizier for Musa[as] and the Messiah[as] son[as] of Maryam[as]. He[saww] has come with the guidance similar to that which they (they) had come with. Each one guided by the Command of Allah[azwj] and was sinless, and you are reciting it in your Books he[saww] is with the truthful narration, not a narration of the translator. So do not make a call to be for Allah[azwj] and become Muslims, for the path of the truth isn't with darkness, and you (Al-Najashi), a group from us did not come aiming to you except they returned with the honours''.[190]

66- وَ أَخْبَرَنِي الشَّيْخُ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْجَوْزِيُّ وَ كَانَ مِمَّنْ يَرَى كُفْرَ أَبِي طَالِبٍ وَ يَعْتَقِدُهُ بِإِسْنَادِهِ إِلَى الْوَاقِدِيِّ قَالَ: كَانَ أَبُو طَالِبِ بْنُ عَبْدِ الْمُطَّلِبِ- لَا يَغِيبُ صَبَاحَ النَّبِيِّ ص وَ مَسَاءَهُ وَ يَحْرُسُهُ مِنْ أَعْدَائِهِ وَ يَخَافُ أَنْ يَغْتَالُوهُ

And it is informed to me by the sheykh Abdul Rahman Bin Muhammad Al Jowzy, and he was from the ones who viewed the Kufr to be for Abu Talib[asws], and he led by his chain to Al Waqidi (wahabi imam) who said,

'Abu Talib[asws] Bin Abdul Muttalib[asws] was neither absent in any morning of the Prophet[saww] nor his[saww] evening, and he[as] guarded him[saww] from his[saww] enemies, and he feared that they might assassinate him[saww].

فَلَمَّا كَانَ ذَاتَ يَوْمٍ فَقَدَهُ وَ لَمْ يَرَهُ وَ جَاءَ الْمَسَاءَ فَلَمْ يَرَهُ وَ أَصْبَحَ فَطَلَبَهُ فِي مَظَانِّهِ فَلَمْ يَجِدْهُ فَجَمَعَ وِلْدَانَهُ وَ عَبِيدَهُ وَ مَنْ يَلْزَمُهُ فِي نَفْسِهِ فَقَالَ لَهُمْ إِنَّ مُحَمَّداً قَدْ فَقَدْتُهُ فِي أَمْسِنَا وَ يَوْمِنَا هَذَا وَ لَا أَظُنُّ إِلَّا أَنَّ قُرَيْشاً قَدِ اغْتَالَتْهُ وَ كَادَتْهُ وَ قَدْ بَقِيَ هَذَا الْوَجْهُ مَا جِئْتُهُ وَ بَعِيدٌ أَنْ يَكُونَ فِيهِ

When one day he[as] missed him[saww] and did not see him[saww], and the evening came and he[as] did not see him[saww], and it was morning, he[as] searched for him[saww] in his[saww] location, but could not find him[saww]. So, he[as] gathered his[as] boys and his[as] slaves and the ones he[as] had necessitated regarding himself[as]. He[as] said to them: 'Muhammad[saww] has gone missing in our evening and this day of ours, and I[as] do suspect that Quraysh have assassinated him[saww] and plotted against him[saww], and there has remained this direction what I[as] have come to it, and it is a remote (possibility) that he[saww] would happen to be in it'.

وَ اخْتَارَ مِنْ عَبِيدِهِ عِشْرِينَ رَجُلًا فَقَالَ امْضُوا وَ أَعِدُّوا سَكَاكِينَ وَ لْيَمْضِ كُلُّ رَجُلٍ مِنْكُمْ وَ لْيَجْلِسْ إِلَى جَنْبِ سَيِّدٍ مِنْ سَادَاتِ قُرَيْشٍ فَإِنْ أَتَيْتُ وَ مُحَمَّدٌ مَعِي فَلَا تُحْدِثُنَّ أَمْراً وَ كُونُوا عَلَى رِسْلِكُمْ حَتَّى أَقِفَ عَلَيْكُمْ وَ إِنْ جِئْتُ وَ مَا مُحَمَّدٌ مَعِي فَلْيَضْرِبْ كُلُّ رَجُلٍ مِنْكُمُ الرَّجُلَ الَّذِي إِلَى جَانِبِهِ مِنْ سَادَاتِ قُرَيْشٍ

And he[as] chose twenty men from his[as] slaves and said: 'Go and prepare the knives, and let each man from you go and sit to the side of a chief from the chiefs of Quraysh. If I[as] come and Muhammad[saww] is with me[saww], do not create a new matter and be upon your

[190] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 65

gentleness until I[as] pause at you, and if I[as] come and Muhammad[saww] is not with me[as], then let each man from you strike the man who is to his side, from the chiefs of Quraysh'.

فَمَضَوْا وَ شَحَذُوا سَكَاكِينَهُمْ وَ مَضَى أَبُو طَالِبٍ فِي الْوَجْهِ الَّذِي أَرَادَهُ وَ مَعَهُ رَهْطٌ مِنْ قَوْمِهِ فَوَجَدَهُ فِي أَسْفَلِ مَكَّةَ قَائِماً يُصَلِّي إِلَى جَانِبِ صَخْرَةٍ فَوَقَعَ عَلَيْهِ وَ قَبَّلَهُ وَ أَخَذَ بِيَدِهِ وَ قَالَ يَا ابْنَ أَخِ قَدْ كِدْتَ أَنْ تَأْتِيَ عَلَى قَوْمِكَ سِرْ مَعِي

They went and sharpened their knives, and Abu Talib[asws] went in the direction which he[as] wanted, and with him[as] was a group of his[as] people. He[as] found him[saww] in the lower part of Makkah, standing, praying salat to the side of a rock. He[as] fell upon him[as] and kissed him[as] and held his[saww] hand, and said: 'O son[as] of my[as] brother[as]! If you[saww] could come to your[saww] people, they would be cheered with me[as]'.

فَأَخَذَ بِيَدِهِ وَ جَاءَ إِلَى الْمَسْجِدِ وَ قُرَيْشٌ فِي نَادِيهِمْ جُلُوسٌ عِنْدَ الْكَعْبَةِ فَلَمَّا رَأَوْهُ قَدْ جَاءَ وَ يَدُهُ فِي يَدِ النَّبِيِّ ص قَالُوا هَذَا أَبُو طَالِبٍ قَدْ جَاءَكُمْ بِمُحَمَّدٍ إِنَّ لَهُ لَشَأْناً فَلَمَّا وَقَفَ عَلَيْهِمْ وَ الْغَضَبُ يُعْرَفُ فِي وَجْهِهِ قَالَ لِعَبِيدِهِ أَبْرِزُوا مَا فِي أَيْدِيكُمْ فَأَبْرَزَ كُلُّ وَاحِدٍ مِنْهُمْ مَا فِي يَدِهِ

He[as] grabbed his[saww] hand and came to the Masjid, and Quraysh were in their assembly, seated by the Kabah. When they saw him[as] to have come and in his[as] hand was the hand of the Prophet[saww], they said, 'This Abu Talib[asws] has come to you with Muhammad[saww]. There is a concern for him[as]'. When he[as] paused at them, and the anger was recognises in his[as] face, he[as] said to his[as] slaves, 'Bring out what is in your hands!' Each man from them brought out what was in his hand.

فَلَمَّا رَأَوُا السَّكَاكِينَ قَالُوا مَا هَذَا يَا أَبَا طَالِبٍ قَالَ مَا تَرَوْنَ أَنِّي طَلَبْتُ مُحَمَّداً فَمَا أَرَاهُ مُنْذُ يَوْمَيْنِ فَخِفْتُ أَنْ تَكُونُوا كِدْتُمُوهُ بِبَعْضِ شَأْنِكُمْ فَأَمَرْتُ هَؤُلَاءِ أَنْ يَجْلِسُوا إِلَى حَيْثُ تَرَوْنَ وَ قُلْتُ لَهُمْ إِنْ جِئْتُ وَ مَا مُحَمَّدٌ مَعِي فَلْيَضْرِبْ كُلُّ مِنْكُمْ صَاحِبَهُ الَّذِي إِلَى جَنْبِهِ وَ لَا يَسْتَأْذِنِّي فِيهِ وَ لَوْ كَانَ هَاشِمِيّاً

When they saw the knives, they said, 'What is this, O Abu Talib[asws]?' Are you not seeing that I[as] had not seen him[saww] since two days, so I[as] feared that you might have plotted against him[asws] with some of your matters, so I[as] had instructed them to be seated to where you see, and I[as] said to them: 'If I[as] come and Muhammad[saww] is not with me[as], then let each one of you strike his companion who is to his side, and not to seek my[as] permission regarding it, and even if he was a Hashimite''.

فَقَالُوا وَ هَلْ كُنْتَ فَاعِلًا فَقَالَ إِي وَ رَبِّ هَذِهِ وَ أَوْمَأَ إِلَى الْكَعْبَةِ

They said, 'And would they have done it?' He[as] said: 'Yes, by the Lord[azwj] of this' – and he[as] gestured towards the Kabah.

فَقَالَ لَهُ مُطْعِمُ بْنُ عَدِيِّ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ وَ كَانَ مِنْ أَحْلَافِهِ لَقَدْ كِدْتَ تَأْتِي عَلَى قَوْمِكَ قَالَ هُوَ ذَاكَ

Mut'im Bin Nowfal son of Abd Manaf[as] said to him[as], and he was from his[as] opponents, 'You[as] had almost come upon (annihilation) of your[as] people'. He[as] said: 'It (may be) that'.

وَ مَضَى بِهِ وَ هُوَ يَرْتَجِزُ-

اذْهَبْ بُنَيَّ فَمَا عَلَيْكَ غَضَاضَةٌ- اذْهَبْ وَ قِرَّ بِذَاكَ مِنْكَ عُيُوناً-

وَ اللَّهِ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ- حَتَّى أُوَسَّدَ فِي التُّرَابِ دَفِيناً-
وَ دَعَوْتَنِي وَ عَلِمْتُ أَنَّكَ نَاصِحِي- وَ لَقَدْ صَدَقْتَ وَ كُنْتَ قَبْلُ أَمِيناً-
وَ ذَكَرْتَ دِيناً لَا مَحَالَةَ إِنَّهُ- مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِيناً-

And he[as] went with him[saww], and he[as] was eulogising: ‘Go my[as] son[saww] for there will be no disadvantage upon you[saww]. Go, and let the eyes be delighted by that from you[saww]. By Allah[azwj]! They will never reach to you[saww], (even) with all of them until I[as] lied down in the soil, buried. And you[saww] called me[as], and I[as] knew you[saww] are an adviser, and you[saww] have spoken the truth, and before, you[as] were trustworthy, and you[as] have mentioned a religion, it is inevitable that it is from the best of religion, the righteous religion’.

قَالَ فَرَجَعَتْ قُرَيْشٌ عَلَى أَبِي طَالِبٍ بِالْعَتْبِ وَ الِاسْتِعْطَافِ وَ هُوَ لَا يَخْفِلُ بِهِمْ وَ لَا يَلْتَفِتُ إِلَيْهِمْ.

He (the narrator) said, ‘Quraysh returned to Abu Talib[asws] with the disapproval and the sympathy, and he[saww] was neither cared with them nor turned to them’’.[191]

67- وَ أَخْبَرَنِي مَشَايِخِي مُحَمَّدُ بْنُ إِدْرِيسَ وَ أَبُو الْفَضْلِ شَاذَانُ بْنُ جَبْرَئِيلَ وَ أَبُو الْعِزِّ مُحَمَّدُ بْنُ عَلِيٍّ بِأَسَانِيدِهِمْ إِلَى الشَّيْخِ الْمُفِيدِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُهُ قَالَ: لَمَّا مَاتَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَتَى أَمِيرُ الْمُؤْمِنِينَ ع النَّبِيَّ ص فَآذَنَهُ بِمَوْتِهِ فَتَوَجَّعَ تَوَجُّعاً عَظِيماً وَ حَزِنَ حُزْناً شَدِيداً ثُمَّ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع امْضِ يَا عَلِيُّ فَتَوَلَّ أَمْرَهُ وَ تَوَلَّ غُسْلَهُ وَ تَحْنِيطَهُ وَ تَكْفِينَهُ فَإِذَا رَفَعْتَهُ عَلَى سَرِيرَتِهِ فَأَعْلِمْنِي

And it is informed to me by Muhammad Bin Idrees and Abu Al Fazl Bin Shazaan Bin Jibreel, and Abu Al Izzi Muhammad Bin Ali, by their chains to the sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan, raising it, said,

‘When Abu Talib[asws], may Allah[azwj] be Pleased from him[as], passed away, Amir Al-Momineen[asws] came to the Prophet[saww] and let him[saww] know of his[as] expiry. He[saww] was pained with a mighty pain and grieved with intense grief, then said to Amir Al-Momineen[asws]: ‘Go, O Ali[asws], and be in charge of his[as] matter, and be in charge of his[as] washing and his[as] embalming and his[as] enshrouding. When he[as] is raised to his[as] bier, let me[saww] know’.

فَفَعَلَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع فَلَمَّا رَفَعَهُ عَلَى السَّرِيرِ اعْتَرَضَهُ النَّبِيُّ ص فَرَقَّ وَ تَحَزَّنَ وَ قَالَ وَصَلْتَ رَحِماً وَ جُزِيْتَ خَيْراً يَا عَمِّ فَلَقَدْ رَبَّيْتَ وَ كَفَلْتَ صَغِيراً وَ نَصَرْتَ وَ آزَرْتَ كَبِيراً

Amir Al-Momineen[asws] did that. When he[as] raised him upon the bier, the Prophet[saww] carried it upon his[saww] shoulder, separated and grieved, and said: ‘May you[saww] arrive to Mercy and be Recompense goodly, O uncle[as], for you[as] had brought me[saww] up and took responsibility when I[saww] was young, and you[as] helped and supported when I[saww] was older’.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَ قَالَ أَمَا وَ اللَّهِ لَأَشْفَعَنَّ لِعَمِّي شَفَاعَةً يَعْجَبُ بِهَا أَهْلُ الثَّقَلَيْنِ.

Then he[saww] faced towards the people and said: ‘But, by Allah[azwj]! I[saww] shall intercede for my[saww] uncle with an intercession, the people of the two worlds (Jinn and human beings) would be astounded from it’’.[192]

[191] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 66

68- وَ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ بِإِسْنَادِهِ إِلَى أَبِي الْفَرَجِ عَنْ أَبِي بِشْرٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي حَفْصٍ عَنْ عَمِّهِ قَالَ قَالَ السَّبِيعِيُّ لَمَّا فَقَدَتْ قُرَيْشٌ رَسُولَ اللَّهِ ص فِي الْقَبَائِلِ بِالْمَوْسِمِ وَ زَعَمُوا أَنَّهُ سَاحِرٌ قَالَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ-

زَعَمَتْ قُرَيْشٌ أَنَّ أَحْمَدَ سَاحِرٌ- كَذَبُوا وَ رَبِّ الرَّاقِصَاتِ إِلَى الْحَرَمِ-
مَا زِلْتُ أَعْرِفُهُ بِصِدْقِ حَدِيثِهِ- وَ هُوَ الْأَمِينُ عَلَى الْحَرَائِبِ وَ الْحَرَمِ

And it is informed to be my Abu Abdullah By his chain to Abu Al Faraj, from Abu Bishr, from Muhammad Bin Haroun, from Abu Hafas, from his uncle who said, 'Al Sabie said,

'When Quraysh arrived to Rasool-Allah[saww] among tribes at the season (Hajj) and they had claimed that he[saww] was a sorcerer, Abu Talib[asws] said (couplet) about him[saww]: 'Quraysh claimed that Ahmad[saww] is a sorcerer. They are lying, by the Lord[azwj] of the runners to the Sanctuary! I[as] have not ceased to know him[saww] being with the truthful narrations, and he[saww] is the trustworthy upon the wealth and the sanctities''.[193]

69- وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ التَّقِيِّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيّاً ع يَقُولُ مَرَّ رَسُولُ اللَّهِ ص بِنَفَرٍ مِنْ قُرَيْشٍ وَ قَدْ نَحَرُوا جَزُوراً وَ كَانُوا يُسَمُّونَهَا الْفَهِيرَةَ وَ يَجْعَلُونَهَا عَلَى النُّصُبِ فَلَمْ يُسَلِّمْ عَلَيْهِمْ فَلَمَّا انْتَهَى إِلَى دَارِ النَّدْوَةِ قَالُوا يَمُرُّ بِنَا يَتِيمُ أَبِي طَالِبٍ وَ لَمْ يُسَلِّمْ فَأَيُّكُمْ يَأْتِيهِ فَيُفْسِدُ عَلَيْهِ مُصَلَّاهُ

And it is informed to me by Abdul Hameed Bin Al Taqy, by his chain to Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen Ali[asws] saying: 'Rasool-Allah[saww] passed by a number of Quraysh and they had slaughtered a camel, and they were naming it Al-Faheera and making it to be upon the altar, so he[saww] did not greet unto them. When he[saww] ended up to the assembly house, they said, 'The orphan of Abu Talib[asws] passed by us and did not (even) greet, so which one of you would go to him[saww] and spoil his[saww] Salat upon him[saww]?'

فَقَالَ عَبْدُ اللَّهِ بْنُ الزِّبَعْرَى السَّهْمِيُّ أَنَا أَفْعَلُ فَأَخَذَ الْفَرْثَ وَ الدَّمَ فَانْتَهَى بِهِ إِلَى النَّبِيِّ ص وَ هُوَ سَاجِدٌ فَمَلَأَ بِهِ ثِيَابَهُ فَانْصَرَفَ النَّبِيُّ ص حَتَّى أَتَى عَمَّهُ أَبَا طَالِبٍ فَقَالَ يَا عَمِّ مَنْ أَنَا فَقَالَ وَ لِمَ يَا ابْنَ أَخٍ فَقَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ وَ أَيْنَ تَرَكْتَهُمْ فَقَالَ بِالْأَبْطَحِ

Abdullah Bin Al-Zibaie Al-Sahmy said, 'I will do it'. He took the intestines and blood and ended up with it to the Prophet[saww], and he[saww] was performing Sajdah. He filled his[saww] clothes with it. The Prophet[saww] left until he[saww] came to his[saww] uncle[as] Abu Talib[asws]. He[saww] said: 'O uncle[as]! Who am I[saww]?' He[as] said, 'And why (are you[saww] asking), O son[saww] of my[as] brother[as]?' He[saww] narrated the story to him[as]. He[as] said: 'And where did you leave them?' He[saww] said: 'At Al-Abtah'.

فَنَادَى فِي قَوْمِهِ يَا آلَ عَبْدِ الْمُطَّلِبِ يَا آلَ هَاشِمٍ يَا آلَ عَبْدِ مَنَافٍ فَأَقْبَلُوا إِلَيْهِ مِنْ كُلِّ مَكَانٍ مُلَبِّينَ فَقَالَ كَمْ أَنْتُمْ فَقَالُوا نَحْنُ أَرْبَعُونَ قَالَ خُذُوا سِلَاحَكُمْ فَأَخَذُوا سِلَاحَهُمْ وَ انْطَلَقَ بِهِمْ حَتَّى انْتَهَى إِلَيْهِمْ

He[as] called out among his[as] people: 'O progeny of Abdul Muttalib[asws]! O progeny of Abd Manaf!' They came to him[as] from every place, exclaiming (here we are at your[as] service!'). He[as] said: 'How many are you?' They said, 'We are forty'. He[as] said:' Take your weapons!'

[192] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 67
[193] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 68

They took their weapons, and he[as] went with them until he[as] ended up to them (group of Quraysh).

فَلَمَّا رَأَتْ قُرَيْشٌ أَبَا طَالِبٍ أَرَادَتْ أَنْ تَتَفَرَّقَ فَقَالَ لَهُمْ وَ رَبِّ الْبَنِيَّةِ لَا يَقُومُ مِنْكُمْ أَحَدٌ إِلَّا جَلَّلْتُهُ بِالسَّيْفِ ثُمَّ أَتَى إِلَى صَفَاةٍ كَانَتْ بِالْأَبْطَحِ فَضَرَبَهَا ثَلَاثَ ضَرَبَاتٍ فَقَطَعَ مِنْهَا ثَلَاثَةَ أَنْهَارٍ

When Quraysh saw Abu Talib[asws], they intended to disperse. He[as] said to them: 'By the Lord[azwj] of the Building (Kabah)! Not one of you will stand except I[as] will strike him with the sword!' Then he[as] went to the stones which were at Al-Abtah and hit them three hits, and he[as] cut three thin stones.

ثُمَّ قَالَ يَا مُحَمَّدُ سَأَلْتَ مَنْ أَنْتَ ثُمَّ أَنْشَأَ يَقُولُ وَ يُومِئُ بِيَدِهِ إِلَى النَّبِيِّ ص-

أَنْتَ النَّبِيُّ مُحَمَّدٌ- قَرْمٌ أَغَرُّ مُسَوَّد

حَتَّى أَتَى عَلَى آخِرِ الْأَبْيَاتِ

Then he[as] said: 'O Muhammad[saww]! You[saww] asked who you[saww] are'. Then he[as] prosed and said, and gestured by his[as] hand towards the Prophet[saww]: 'You[saww] are the Prophet[saww], Muhammad[saww], a mighty chief, of noble origin, fortunate' – until he[as] came to the end of the couplets.

ثُمَّ قَالَ يَا مُحَمَّدُ أَيُّهُمُ الْفَاعِلُ بِكَ فَأَشَارَ النَّبِيُّ ص إِلَى عَبْدِ اللَّهِ بْنِ الزِّبَعْرَى السَّهْمِيِّ الشَّاعِرِ فَدَعَاهُ أَبُو طَالِبٍ فَوَجَأَ أَنْفَهُ حَتَّى أَدْمَاهَا ثُمَّ أَمَرَ بِالْفَرْثِ وَ الدَّمِ فَأَمَرَّ عَلَى رُءُوسِ الْمَلَإِ كُلِّهِمْ ثُمَّ قَالَ يَا ابْنَ أَخِ أَ رَضِيتَ

Then he[as] said: 'O Muhammad[saww]! Which of them did with you[saww]?' The Prophet[saww] indicated to Abdullah Bin Al-Zabaie Al-Sahmy, the poet. Abu Talib[asws] called him and pained his nose until it bled. Then he[as] instructed with the intestines and the blood and had it placed upon the heads of the assembled, all of them. Then he[as] said: 'O son[saww] of my[as] brother! Are you[saww] pleased?'

ثُمَّ قَالَسَأَلْتَ مَنْ أَنْتَ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ثُمَّ نَسَبَهُ إِلَى آدَمَ ع ثُمَّ قَالَ أَنْتَ وَ اللَّهِ أَشْرَفُهُمْ حَيّاً وَ أَرْفَعُهُمْ مَنْصِباً يَا مَعْشَرَ قُرَيْشٍ مَنْ شَاءَ مِنْكُمْ يَتَحَرَّكُ فَلْيَفْعَلْ أَنَا الَّذِي تَعْرِفُونِي فَأَنْزَلَ تَعَالَى صَدْراً مِنْ سُورَةِ الْأَنْعَامِ- وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَ جَعَلْنا عَلى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذانِهِمْ وَقْراً.

Then he[as] said: 'You[saww] asked who you[saww] are. You[saww] are Muhammad[saww] Bin Abdullah[as]'. Then he[as] attributed him[saww] to Adam[as], then said: 'By Allah[azwj]! You[saww] are nobles of them of tribe, and highest of them in lineage. O community of Quraysh! One from you who so desires to move, let him do so. I[as] am the one you know me[as]'. Allah[azwj] the Exalted Revealed the middle of Surah Al-Anaam: ***And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, [6:25]***''.[194]

وَ رُوِيَ مِنْ طَرِيقٍ آخَرَ أَنَّهُ ص لَمَا رُمِيَ بِالسَّلَى جَاءَتِ ابْنَتُهُ ع فَأَمَاطَتْ عَنْهُ بِيَدِهَا ثُمَّ جَاءَتْ إِلَى أَبِي طَالِبٍ فَقَالَتْ يَا عَمِّ مَا حَسَبُ أَبِي فِيكُمْ

[194] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 69 a

And it is reported from another way –

‘When he[saww] had been hit by the intestines and the blood, his[saww] daughter[asws] came and removed it away from him[saww] by her[asws] hand. Then she[asws] came to Abu Talib[asws] and said: ‘O uncle[as]! What is the affiliation of my[asws] father[saww] among you all?’

فَقَالَ يَا بُنَيَّةِ أَبُوكِ فِينَا السَّيِّدُ الْمُطَاعُ الْعَزِيزُ الْكَرِيمُ فَمَا شَأْنُكِ فَأَخْبَرَتْهُ بِصُنْعِ الْقَوْمِ فَفَعَلَ مَا فَعَلَ بِالسَّادَاتِ مِنْ قُرَيْشٍ ثُمَّ جَاءَ إِلَى النَّبِيِّ ص قَالَ هَلْ رَضِيتَ يَا ابْنَ أَخٍ ثُمَّ أَتَى فَاطِمَةَ ع فَقَالَ يَا بُنَيَّةِ هَذَا حَسَبُ أَبِيكِ فِينَا.

He[as] said: ‘O daughter[asws]! Among us, your[asws] father[saww] is the chief, the obeyed, the honourable, the benevolent. So, what is your[asws] concern?’ She[asws] informed him[as] with the deed of the group, and he[as] did what he[as] did with the chiefs of Quraysh, then he[as] came to the Prophet[saww]. He[as] said: ‘Have I[as] pleased you[saww], O son[saww] of my[as] brother[as]?’ Then he[as] went to (Syeda) Fatima[asws] and said: ‘O daughter[asws]! This is the affiliation of your[asws] father[saww] among us’’.[195]

70- وَ أَخْبَرَنِي الشَّيْخَانِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِدْرِيسَ وَ أَبُو الْفَضْلِ شَاذَانُ بْنُ جَبْرَئِيلَ بِإِسْنَادِهِمَا إِلَى أَبِي الْفَرَجِ الْأَصْفَهَانِيِّ قَالَ حَدَّثَنَا أَبُو بِشْرٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ قَالَ: سُئِلَ أَبُو الْجَهْمِ بْنُ حُذَيْفَةَ أَ صَلَّى النَّبِيُّ ص عَلَى أَبِي طَالِبٍ فَقَالَ وَ أَيْنَ الصَّلَاةُ يَوْمَئِذٍ إِنَّمَا فُرِضَتِ الصَّلَاةُ بَعْدَ مَوْتِهِ وَ لَقَدْ حَزِنَ عَلَيْهِ رَسُولُ اللَّهِ ص وَ أَمَرَ عَلِيّاً بِالْقِيَامِ بِأَمْرِهِ وَ حَضَرَ جَنَازَتَهُ وَ شَهِدَ لَهُ الْعَبَّاسُ وَ أَبُو بَكْرٍ بِالْإِيمَانِ وَ أَشْهَدُ عَلَى صِدْقِهِمَا لِأَنَّهُ كَانَ يَكْتُمُ الْإِيمَانَ وَ لَوْ عَاشَ إِلَى ظُهُورِ الْإِسْلَامِ لَأَظْهَرَ إِيمَانَهُ.

And it is informed me by the two sheykhs Abu Abdullah Muhammad Bin Idrees and Abu Al Fazl Shazaan Bin Jibreel, by their chains to Abu Al Faraj Al Isfahany who said, ‘It is narrated to us by Abu Bishr, from Muhammad Bin Al Hassan Bin Hammad, from Mohammad Bin Humeyd Bin Humeyd, from his father who said,

‘Abu Al-Jahm Bin Huzeyfa was asked, ‘Did the Prophet[saww] pray (funeral) Salat upon Abu Talib[asws]?’ He said, ‘And where was the Salat on that day? But rather, the Salat was Obligated after his[as] expiry, and Rasool-Allah[saww] had grieved upon him and instructed Ali[asws] with standing with his[as] affairs, and he[saww] attended his[as] funeral, and Al-Abbas and Al-Abbas had testified for him[as] with the Eman, and I testify to their truthfulness because he[as] had concealed the Eman, and had he[as] lived to the prevailing of Al-Islam, he[as] would have manifested his[as] Eman’’.[196]

71- وَ ذَكَرَ الشَّرِيفُ النَّسَّابَةُ الْعَلَوِيُّ الْمَعْرُوفُ بِالْمُوضِحِ بِإِسْنَادِهِ أَنَّ أَبَا طَالِبٍ لَمَّا مَاتَ مَا كَانَتْ نَزَلَتِ الصَّلَاةُ عَلَى الْمَوْتَى فَمَا صَلَّى النَّبِيُّ ص عَلَيْهِ وَ لَا عَلَى خَدِيجَةَ وَ إِنَّمَا اجْتَازَتْ جَنَازَةُ أَبِي طَالِبٍ وَ النَّبِيُّ ص وَ عَلِيٌّ وَ جَعْفَرٌ وَ حَمْزَةُ جُلُوسٌ فَقَامُوا فَشَيَّعُوا جَنَازَتَهُ وَ اسْتَغْفَرُوا لَهُ

And it is mentioned by the nobleman of the well known loftiness, the well-known as Al Mowzih, by his chain,

‘When Abu Talib[asws] passed away, the Salat upon the deceased had not been Revealed yet, so the Prophet[saww] did not pray Salat upon him[as], nor upon Khadeeja[asws], and rather the funeral of Abu Talib[asws] was prepared, and the Prophet[saww] and Ali[asws] and Ja’far[as] and Hamza[as] were present. So, they stood up and escorted his[as] funeral and sought Forgiveness for him[as].

[195] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 69 b
[196] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 70

فَقَالَ قَوْمٌ نَحْنُ نَسْتَغْفِرُ لِمَوْتَانَا وَ أَقَارِبِنَا الْمُشْرِكِينَ ظَنّاً مِنْهُمْ أَنَّ أَبَا طَالِبٍ مَاتَ مُشْرِكاً لِأَنَّهُ كَانَ يَكْتُمُ إِيمَانَهُ فَنَفَى اللَّهُ عَنْ أَبِي طَالِبٍ الشِّرْكَ وَ نَزَّهَ نَبِيَّهُ وَ الثَّلَاثَةَ الْمَذْكُورِينَ عَنِ الْخَطَإِ فِي قَوْلِهِ- ما كانَ لِلنَّبِيِّ وَ الَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَ لَوْ كانُوا أُولِي قُرْبى.

He[saww] said: 'We are a people seeking Forgiveness for our deceased, and our Polytheist relatives think he[as] is from them, that Abu Talib[asws] died as a Polytheist, because he[as] had concealed his[as] Eman. But, Allah[azwj] kept the Shirk away from Abu Talib[asws], and Consoled His[azwj] Prophet, and the three mentioned (Ali[asws], Ja'far[as] and Hamza[as] being away from the mistakes in His[azwj] Words: ***It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, [9:113]***''.[197]

72- وَ أَخْبَرَنِي شَيْخُنَا أَبُو عَبْدِ اللَّهِ بِإِسْنَادِهِ إِلَى أَبِي الْفَرَجِ الْأَصْفَهَانِيِّ عَنْ أَبِي بِشْرٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الزَّعْفَرَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنِ الْحَسَنِ بْنِ الْمُبَارَكِ عَنْ أُسَيْدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ قَالَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ-

And it is informed to me by the two sheykhs Abu Abdullah, by his chain to Abu Al Faraj Al Isfahani, from Abu Bishr, from Muhammad Bin Haroun, from Al Hasssan Bin Ali Al Zafrani, from Ibrahim Bin Muhammad Al Saqafi, from Al hassan Bin Al Munarak, from Aseyd Bin Al Qasim, from Muhammad Bin Is'haq who said,

قُلْ لِمَنْ كَانَ مِنْ كِنَانَةَ فِي الْعِزِّ- وَ أَهْلِ النَّدَى وَ أَهْلِ الْفِعَالِ-
قَدْ أَتَاكُمْ مِنَ الْمَلِيكِ رَسُولٌ- فَاقْبَلُوهُ بِصَالِحِ الْأَعْمَالِ-
وَ انْصُرُوا أَحْمَدَ فَإِنَّ مِنَ اللَّهِ- رِدَاءً عَلَيْهِ غَيْرَ مُدَالِ.

'Abu Talib[asws], may Allah[azwj] Be Pleased from him[as], said (prosed): 'Say to the ones who were from Kinana in the honour, and the people of Al-Nada, and people of Al-Fi'al, 'The Rasool[saww] has come to you all from the King, so accept him[saww] with the righteous deeds, and help Ahmad[saww], for there is a robe upon him[saww] from Allah[azwj] not to be overcome upon''.[198]

73- وَ أَخْبَرَنِي السَّيِّدُ النَّقِيبُ يَحْيَى بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ وَالِدِهِ مُحَمَّدِ بْنِ أَبِي زَيْدٍ عَنْ تَاجِ الشَّرَفِ الْعَلَوِيِّ الْبَصْرِيِّ قَالَ أَخْبَرَنِي السَّيِّدُ النَّسَّابَةُ الثِّقَةُ عَلِيُّ بْنُ مُحَمَّدٍ الْعَلَوِيُّ قَالَ أَنْشَدَنِي أَبُو عَبْدِ اللَّهِ بْنُ صَفِيَّةَ الْهَاشِمِيَّةِ مُعَلِّمِي بِالْبَصْرَةِ لِأَبِي طَالِبٍ رَحِمَهُ اللَّهُ-

لَقَدْ كَرَّمَ اللَّهُ النَّبِيَّ مُحَمَّداً- فَأَكْرَمُ خَلْقِ اللَّهِ فِي النَّاسِ أَحْمَدُ-
وَ شَقَّ لَهُ مِنِ اسْمِهِ لِيُجِلَّهُ- فَذُو الْعَرْشِ مَحْمُودٌ وَ هَذَا مُحَمَّدٌ.

And it is informed to me by the chief, the captain, Yahya Bin Muhammad Al Alawy, from his father Muhammad Bin Abu Zayd, from the noble crown of the Alawites Al Basry who said, 'It was informed to me by the chief of noble lineage, the trusted Ali Bin Muhammad Bin Al Alawy who said, 'Abdu Abdullah Bin Safiya Al Hashimite my teacher prosed to me a poem of Abu Talib[asws] at al Basra:

'Allah[azwj] has Honoured the Prophet[saww] Muhammad[saww], so the most honourable creature of Allah[azwj] among the people is Ahmad[saww], and Derived for him[asws] from His[azwj] Own Name

[197] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 71
[198] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 72

for his[saww] majesty. Thus, the One with the Throne is Mahmoud (the most Praised), and this is Muhammad[saww] (the praised)''.[199]

74- وَ أَخْبَرَنِي الْمَشِيخَةُ مُحَمَّدُ بْنُ إِدْرِيسَ وَ شَاذَانُ بْنُ جَبْرَئِيلَ وَ مُحَمَّدُ بْنُ عَلِيٍّ الْفُوَيْقِيِّ بِأَسَانِيدِهِمْ عَنِ الشَّيْخِ الْمُفِيدِ رَحِمَهُمُ اللَّهُ يَرْفَعُهُ إِنَّ أَبَا طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا أَرَادَ الْخُرُوجَ إِلَى بُصْرَى الشَّامِ تَرَكَ رَسُولَ اللَّهِ إِشْفَاقاً عَلَيْهِ وَ لَمْ يَعْمِدْ عَلَى اسْتِصْحَابِهِ فَلَمَّا رَكِبَ تَعَلَّقَ رَسُولُ اللَّهِ ص بِزِمَامِ نَاقَتِهِ وَ بَكَى وَ نَاشَدَهُ فِي إِخْرَاجِهِ

And it is informed to me by the sheykhs Muhammad Bin Idrees, and Shazan Bin Jibreel, and Muhammad Bin Ali Al Fuweyqi, by their chains from the sheykh Al Mufeed, raising it,

'Abu Talib[asws], may Allah[azwj] be Pleased from him[saww], when he[as] wanted to go out to Busra (a town of) Syria, left behind Rasool-Allah[saww] out of compassion upon him[saww], and he[saww] deliberately did not get him[saww] to accompany him[as]. But when he[as] rode, he[as] found Rasool-Allah[saww] holding on to a rein of his[as] camel, and he[saww] wept and adjured him[as] regarding his[as] going out.

فَظَلَّمَتْهُ الْغَمَامُ وَ لَقِيَهُ بَحِيرَاءُ الرَّاهِبُ فَأَخْبَرَهُ بِنُبُوَّتِهِ وَ ذَكَرَ لَهُ الْبِشَارَةَ فِي الْكُتُبِ الْأُولَى بِهِ وَ حَمَلَ لَهُ وَ لِأَصْحَابِهِ الطَّعَامَ وَ النُّزُلَ وَ حَثَّ أَبَا طَالِبٍ عَلَى الرُّجُوعِ بِهِ إِلَى أَهْلِهِ وَ قَالَ لَهُ إِنِّي أَخَافُ عَلَيْهِ مِنَ الْيَهُودِ فَإِنَّهُمْ أَعْدَاؤُهُ

The cloud shaded them and Baheera the monk met them. He informed them of his[saww] Prophet-hood and mentioned the glad tidings being for him[saww] in the former Books, and carried food for him[saww] and his[saww] companions, and the lodgement, and he urged Abu Talib[asws] upon returning with him[saww] to his[as] family and said to him[as], 'I fear upon him[saww] from the Jews, for they are his[saww] enemies'.

فَقَالَ أَبُو طَالِبٍ فِي ذَلِكَ-

إِنَّ ابْنَ آمِنَةَ النَّبِيَّ مُحَمَّداً- عِنْدِي بِمِثْلِ مَنَازِلِ الْأَوْلَادِ-
لَمَّا تَعَلَّقَ بِالزِّمَامِ رَحِمْتُهُ- وَ الْعِيسُ قَدْ قَلَّصْنَ بِالْأَزْوَادِ-
فَارْفَضَّ مِنْ عَيْنَيَّ دَمْعٌ ذَارِفٌ- مِثْلَ الْجُمَانِ مُفَرَّقِ الْأَفْرَادِ-
رَاعَيْتُ فِيهِ قَرَابَةً مَوْصُولَةً- وَ حَفِظْتُ فِيهِ وَصِيَّةَ الْأَجْدَادِ-

Abu Talib[asws] said regarding that (a poem): '*Surely the son[saww] of Aamina[asws], the Prophet[saww] Muhammad[saww], in my[as] presence is with similar status as my[as] children, due to what he[saww] is attached with the rein of His[azwj] Mercy, and the honour. The provisions have decreased, so turn away the tears being shed from my[as] eyes, like the pears being separated individually. I[saww] took care of him[saww] being a maintenance of kinship, and protected him[saww] being a bequest of the ancestors*.

وَ أَمَرْتُهُ بِالسَّيْرِ بَيْنَ عُمُومَةٍ- بِيضِ الْوُجُوهِ مَصَالِتَ أَنْجَادِ-
سَارُوا لِأَبْعَدِ طِيَّةٍ مَعْلُومَةٍ- وَ لَقَدْ تَبَاعَدَ طِيَّةُ الْمُرْتَادِ-
حَتَّى إِذَا مَا الْقَوْمُ بُصْرَى عَايَنُوا- لَاقُوا عَلَى شِرْكٍ مِنَ الْمِرْصَادِ

[199] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 73

حَبْراً فَأَخْبَرَهُمْ حَدِيثاً صَادِقاً- عَنْهُ وَ رَدَّ مَعَاشِرُ الْحُسَّادِ:

And I[as] instructed him[saww] with the travelling between the general people, bright faced, shining glories. They travelled with the good servant, well known fold, and the fold of apostasy had been distanced, until when the people of Al-Busra witnessed, they faced the ambush upon Shirk by good, so he[saww] informed them a truthful narration about him[saww], and repelled the envy of the community''.[200]

أبي معد بن فخار بن أحمد العلوي الموسوي قال أخبرني النقيب محمد بن علي بن حمزة العلوي بإسناد له إلى الواقدي قال لما توفي عبد الله بن عبد المطلب أبو النبي ص و هو طفل يرضع و روي أن عبد الله توفي و النبي ص حمل و هذه الرواية أثبت فلما وضعته أمه كفله جده عبد المطلب ثماني سنين

My father Ma'ad Bin Fakhar Bin Al Alawi Al Mowsy said, 'It is informed to me by the captain Muhammad Bin Ali Bin Hamza Al Alawy, by a chain of his to Al Waqidy (wahabi imam),

'When Abdullah[asws] Bin Abdul Muttalib[asws], father[as] of the Prophet[saww] passed away, and he[saww] was a child being breast-fed', and it is reported that Abdullah[asws] passed away and the Prophet[saww] was being carried (by her[as] mother[as],) and this report is correct. When his[saww] mother placed him[saww], his[saww] grandfather[as] Abdul Muttalib[asws] took his[saww] responsibility for eight years.

ثم احتضر للموت فدعا ابنه أبا طالب فقال له يا بني تكفل ابن أخيك مني فأنت شيخ قومك و عاقلهم و من أجد فيه الحجى دونهم

Then the death presented, so he[as] called his[as] son[as] Abu Talib[asws]. He[as] said to him[as]: 'O my[as] son[as]! Take the responsibility of the son[saww] of your[as] brother[as] from me[as], for you[as] are an elder of your[as] people and their most sensible, and one in whom the argument is found in him[as] besides them.

و هذا الغلام ما تحدثت به الكهان و قد روينا في الأخبار أنه سيظهر من تهامة نبي كريم و روي فيه علامات قد وجدتها فيه فأكرم مثواه و احفظه من اليهود فإنهم أعداؤه

And this boy[saww] is what the sooth-sayers have narrated about him[saww], and we are reporting in the news that a Prophet[saww] would be appearing from Tihama, and signs have been reported regarding him[saww] which are found in him[saww]. So, be benevolent in his[saww] lodging and protect him[saww] from the Jews, for they are his[saww] enemies'.

فلم يزل أبو طالب لقول عبد المطلب حافظا و لوصيته راعيا.

Abu Talib[asws] did not cease to preserve the words of Abdul Muttalib[asws] and his[as] bequest, and taking care of it''.[201]

75- وَ أَخْبَرَنِي شَيْخُنَا ابْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَى أَبِي الْفَرَجِ الْأَصْفَهَانِيِّ يَرْفَعُهُ قَالَ: لَمَّا رَأَى أَبُو طَالِبٍ مِنْ قَوْمِهِ مَا يَسُرُّهُ مِنْ جَلَدِهِمْ مَعَهُ وَ حَدَبِهِمْ عَلَيْهِ مَدَحَهُمْ وَ ذَكَرَ قَدِيمَهُمْ وَ ذَكَرَ النَّبِيَّ ص

[200] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 74 a
[201] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 74 b

And it is informed to me by our sheykh Ibn Idrees, by his chain to Abu Al Faraj Al Isfahani, raising it, said,

‘When Abu Talib[asws] saw from his[as] people what cheered him[as], from their striking along with him[as] and their compassionate upon him[saww], he praised them and mentioned their ancientness, and mentioned the Prophet[saww].

فَقَالَ-

إِذَا اجْتَمَعَتْ يَوْماً قُرَيْشٌ لِمَفْخَرٍ- فَعَبْدُ مَنَافٍ سِرُّهَا وَ صَمِيمُهَا-
وَ إِنْ حَضَرَتْ أَشْرَافُ عَبْدِ مَنَافِهَا- فَفِي هَاشِمٍ أَشْرَافُهَا وَ قَدِيمُهَا-
فَفِيهِمْ نَبِيُّ اللَّهِ أَعْنِي مُحَمَّداً- هُوَ الْمُصْطَفَى مِنْ سِرِّهَا وَ كَرِيمِهَا-
تَدَاعَتْ قُرَيْشٌ غَثُّهَا وَ سَمِينُهَا- عَلَيْنَا فَلَمْ تَظْفَرْ وَ طَاشَتْ حُلُومُهَا.

He[as] said (a poem): ‘One day when Quraysh gathered for priding, so Abd Manaf[as] was their joy and their leader. And if the nobles are present their Abd Manaf[as], then in Hashim[as] is their nobility and their ancientness. Among them is a Prophet[saww] of Allah[azwj], meaning Muhammad[saww]. He[saww] is the one[saww] Chosen from His[azwj] Secrets and Honour. Quraysh called its thin ones and its fat ones against us, but they could not prevail, and their dreams were shattered’’.[202]

76- وَ أَخْبَرَنِي شَيْخِي مُحَمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَى الشَّيْخِ الْمُفِيدِ يَرْفَعُهُ إِلَى أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ص وَ ذَكَرَ حَدِيثاً طَوِيلًا فِي قِصَّةِ بَدْرٍ إِلَى أَنْ قَالَ: فَاحْتُمِلَ عُبَيْدَةُ مِنَ الْمَعْرَكَةِ إِلَى مَوْضِعِ رَحْلِ رَسُولِ اللَّهِ ص وَ أَصْحَابِهِ فَقَالَ عُبَيْدَةُ رَحِمَ اللَّهُ أَبَا طَالِبٍ لَوْ كَانَ حَيّاً لَرَأَى أَنَّهُ صَدَقَ فِي قَوْلِهِ-

وَ نُسْلِمُهُ حَتَّى نُصَرَّعَ حَوْلَهُ- وَ نَذْهَلَ عَنْ أَبْنَائِنَا وَ الْحَلَائِلِ

And it is informed to by my sheykh Muhammad Bin Idrees, by his chain to the sheykh Al Mufeed,

Raising it to Abu Rafie, a slave of the Prophet[saww], and he mentioned a lengthy Hadeeth regarding the story of Badr until he said, ‘Ubeyda was carried off from the battle to the place of the luggage of Rasool-Allah[saww] and his[saww] companions. Ubeydah said, ‘May Allah[azwj] have Mercy on Abu Talib[asws]! If he[as] had been alive, he[as] would have seen the truthfulness of his[as] own words: ‘And we shall keep him[saww] safe until we are knocked down around him[saww], and we shall be away from our sons and our families’’.[203]

77- وَ أَخْبَرَنِي الشَّيْخُ مُحَمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادٍ مُتَّصِلٍ إِلَى الْحَسَنِ بْنِ جُمْهُورٍ الْعَمِّيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ قُتَيْبَةَ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عَبْدِ اللَّهِ بْنِ رُومَانَ عَنْ يَزِيدَ بْنِ الصَّعِقِ عَنْ عُمَرَ بْنِ خَارِجَةَ عَنْ عُرْفُطَةَ قَالَ: بَيْنَا أَنَا بِأَصْفَاقِ مَكَّةَ إِذْ أَقْبَلَتْ عِيرٌ مِنْ أَعْلَى نَجْدٍ حَتَّى حَاذَتِ الْكَعْبَةَ وَ إِذَا غُلَامٌ قَدْ رَمَى بِنَفْسِهِ عَنْ عَجُزِ بَعِيرٍ حَتَّى أَتَى الْكَعْبَةَ وَ تَعَلَّقَ بِأَسْتَارِهَا

And it is informed to me by the sheykh Muhammad Bin Idrees, by a connected chain to Al Hassan Bin Jamhour Al Ammy, from his father, from Al Ahmad Bin Quteybah, from Salih Bin Kisan, from Abdul Abdullah Bin Rowman, from Yazeed Bin Al Saiq, from Umar Bin Kharjah, from Urfutah who said,

[202] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 75
[203] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 76

‘While I was in an area of Makkah when a caravan came from the top of Najd until it came near the Kabah, and there was a boy who threw himself away from an old camel until he came to the Kabah and attached with its curtains.

ثُمَّ نَادَى يَا رَبَّ الْبَنِيَّةِ أَجِرْنِي فَقَامَ إِلَيْهِ شَيْخٌ جَسِيمٌ وَسِيمٌ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ وَقَارُ الْحُكَمَاءِ فَقَالَ خَطْبُكَ يَا غُلَامُ فَقَالَ إِنَّ أَبِي مَاتَ وَ أَنَا صَغِيرٌ وَ إِنَّ هَذَا الشَّيْخَ النَّجْدِيَّ اسْتَعْبَدَنِي وَ قَدْ كُنْتُ أَسْمَعُ أَنَّ لِلَّهِ بَيْتاً يَمْنَعُ مِنَ الظُّلْمِ

Then he called out: ‘O Lord[azwj] of the Building (Kabah), Shelter me!’ An old man of handsome physique stood up to him, upon him was glory of the kings, and dignity of the wise ones. He said, ‘What is your concern, O boy?’ He said: ‘My father has died and I am young, and this sheykh of Al-Najd has enslaved me, and I had heard that there is a House for Allah[azwj], preventing from the injustice’.

فَأَتَى النَّجْدِيُّ وَ جَعَلَ يَسْحَبُهُ وَ يُخَلِّصُ أَسْتَارَ الْكَعْبَةِ مِنْ يَدِهِ وَ أَجَارَهُ الْقُرَشِيُ وَ مَضَى النَّجْدِيُّ وَ قَدْ تَكَنَّعَتْ يَدَاهُ

The man from Najd came and went on to drag him and freeing the curtain of the Kabah away from his hand, and Quraysh sheltered him and the man from Najd went away, and had cupped his hands.

قَالَ عُمَرُ بْنُ خَارِجَةَ فَلَمَّا سَمِعْتُ الْخَبَرَ قُلْتُ إِنَّ لِهَذَا الشَّيْخِ لَشَأْناً فَصَوَّبْتُ رَحْلِي نَحْوَ تِهَامَةَ حَتَّى وَرَدْتُ الْأَبْطَحَ وَ قَدْ أَجْدَبَتِ الْأَنْوَاءُ وَ أَخْلَفَتِ الْعُوَاءُ وَ إِذَا قُرَيْشٌ حِلَقٌ قَدِ ارْتَفَعَتْ لَهُمْ ضَوْضَاءٌ فَقَائِلٌ يَقُولُ اسْتَجِيرُوا بِاللَّاتِ وَ الْعُزَّى وَ قَائِلٌ يَقُولُ بَلِ اسْتَجِيرُوا بِمَنَاةَ الثَّالِثَةِ الْأُخْرَى

Umar Bin Kharjah said, ‘When I heard the report, I said, ‘There is a glorious occupation for this old man. So I sorted out my ride to around Tihama until I arrived at Al-Bat’ha, and the vegetation had dried up and the dogs were barking, and over there Quraysh had formed a circle and voices of theirs had been raised. A speaker was saying, ‘Seek shelter with Al-Laat and Al-Uzza! (two idols)’. And a speaker was saying, ‘But seek shelter with Manaat (and Idol), the other third!’

A man from their gathering called Waraqah Bin Nowfal, and uncle of Khadeeja[asws] daughter of Khuwaylid stood up and he said, ‘Among you all is a remnant of Ibrahim[as] and a descent of Ismail[as]’. They said, ‘It is as if you mean Abu Talib[asws]’. He said, ‘He[as] is that!’ They stood in their entirety to go to him[as] and I stood up along with them.

فَقَالُوا يَا أَبَا طَالِبٍ قَدْ أَقْحَطَ الْوَادِ وَ أَجْدَبَ الْعِبَادُ فَهَلُمَّ فَاسْتَسْقِ لَنَا فَقَالَ رُوَيْدَكُمْ دُلُوكَ الشَّمْسِ وَ هُبُوبَ الرِّيحِ فَلَمَّا زَاغَتِ الشَّمْسُ أَوْ كَادَتْ وَافَى أَبُو طَالِبٍ قَدْ خَرَجَ وَ حَوْلَهُ أُغَيْلِمَةٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ وَ فِي وَسَطِهِمْ غُلَامٌ أَيْفَعُ مِنْهُمْ كَأَنَّهُ شَمْسُ دُجًى تَجَلَّتْ عَنْهُ غَمَامَةٌ قَتْمَاءُ

They said, ‘O Abu Talib[asws]! There is the drought in the valley and the servants are dried up, so come and pray for us for the rain’. He[as] said: ‘Wait for the setting of the sun and blowing of the wind’. When the sun sent or almost, Abu Talib[asws] went out, and around him[as] were boys from the Clan of Abdul Muttalib[asws], and in their midst was a boy, an adolescent of theirs, as if he was a bright sun emerging from a dark cloud.

فَجَاءَ حَتَّى أَسْنَدَ ظَهْرَهُ إِلَى الْكَعْبَةِ فِي مُسْتَجَارِهَا وَ لَاذَ بِإِصْبَعِهِ وَ بَصْبَصَتِ الْأُغَيْلِمَةُ حَوْلَهُ وَ مَا فِي السَّمَاءِ قَزَعَةٌ فَأَقْبَلَ السَّحَابُ مِنْ هَاهُنَا وَ مِنْ هَاهُنَا حَتَّى كَثَ وَ لَفَّ وَ أَسْحَمَ وَ أَقْتَمَ وَ أَرْعَدَ وَ أَبْرَقَ وَ انْفَجَرَ لَهُ الْوَادِي

He came until he placed his back to the Kabah in their shelter, and he gestured with his fingers and beseeched. The boys were around him and there was no cloud in the sky. The clouds started coming from over there and from over there until they thickened, and formed layers, and darkened, and there was thunder and lightning, and the valley burst forth by it.

فَلِذَلِكَ قَالَ أَبُو طَالِبٍ يَمْدَحُ النَّبِيَّ ص- وَ أَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ إِلَى آخِرِ الْأَبْيَاتِ.

So, due to that, Abu Talib[asws] said in praise of the Prophet[saww]: 'And the white cloud quenched by his[saww] direction' – up to the end of the couplets''.[204]

78- و أخبرني الشيخ محمد بن إدريس يرفعه قال قيل لتأبط شرا الشاعر و اسمه ثابت بن جابر من سيد العرب فقال أخبركم سيد العرب أبو طالب بن عبد المطلب

And it is informed to me by the sheykh Muhammad Bin Idrees, raising it, said,

'It is said, the holder of the poems of the poets, and his name is Sabit Bin Jabir, is from chief of the Arabs. He said, 'I shall inform you of the chief of the Arabs, Abu Talib[asws] Bin Abdul Muttalib[asws]'.

و قيل للأحنف بن قيس التميمي من أين اقتبست هذه الحكم و تعلمت هذا الحلم قال من حكيم عصره و حليم دهره- قيس بن عاصم المنقري و لقد قيل لقيس حلم من رأيت فتحلمت و علم من رأيت فتعلمت فقال من الحكيم الذي لم ينفد قط حكمته- أكثم بن صيفي التميمي و لقد قيل لأكثم ممن تعلمت الحكمة و الرئاسة و الحلم و السيادة فقال من حليف الحلم و الأدب سيد العجم و العرب أبي طالب بن عبد المطلب.

And it was said to Al-Ahnaf Bin Qays, 'From where did you attain this ruling, and learnt this wisdom?' He said, 'From the wisest one of his time and wisest his time, Qays Bin Aasim Al-Minqary'. And it was said to Qays, 'Who did you see as wise, so you were wisened, and who did you see as learned, so you learnt?' He said, 'From the wise one whose wisdom does not deplete at all, Aksam Bin Sayfi Al-Tameemi. And it had been said to Al-Aksam, 'From who did you learn the wisdom, and the governance, and the forbearance, and the chieftainship?' He said, 'From the ally of the wisdom and the discipline, chief of the non-Arabs and the Arabs, Abu Talib[asws] Bin Abdul Muttalib[asws]''.[205]

79- و حدثني النقيب محمد بن الحسن بن معية العلوي عن سلار بن حبيش البغدادي عن الأمير أبي الفوارس الشاعر قال حضرت مجلس الوزير يحيى بن هبيرة و معي يومئذ جماعة من الأماثل و أهل العلم و كان في جملتهم الشيخ أبو محمد بن الخشاب اللغوي و الشيخ أبو الفرج بن الجوزي و غيرهم

And it is narrated to me by Muhammad Bin Al Hassan Bin Maie Al Alawy, from Salar Bin Habeysh Al Baghdadi, from Al Ameer, father of Al Fawaris the poet who said,

'I attended a gathering of the minister Yahya Bin Hubeyra, and with me, on that day was a group from the artists, and people of knowledge, and in their gathering was the sheykh Abu Muhammad Al-Khashab Al-Laghwy, and the sheikh Abu Al-faraj Bin Al-Jowzi and others.

[204] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 77
[205] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 78

فجرى حديث شعر أبي طالب بن عبد المطلب فقال الوزير ما أحسن شعره لو كان صدر عن إيمان فقلت و الله لأجيبن الجواب قربة إلى الله فقلت يا مولانا و من أين لك أنه لم يصدر عن إيمان

A discussion flowed about the poetry of Abu Talib[asws] Bin Abdul Muttalib[asws]. The minister said, 'How excellent were his[as] poems, if only he[as] these had been issued from the Eman'. I said (to myself), 'By Allah[azwj]! I shall answer the answer to draw closer to Allah[azwj]'. I said, 'O our master! And from where is it for you that these were not issued from the Eman?'

فقال لو كان صادرا عن إيمان لكان أظهره و لم يخفه فقلت لو كان أظهره لم يكن للنبي ص ناصر

He said, 'If he[as] had issued (these poems) from the Eman, he[as] would have revealed it, and not concealed it'. I said, 'If he[as] had revealed it, there would have been no helper left for the Prophet[saww]'.

قال فسكت و لم يحر جوابا و كانت لي عليه رسوم فقطعها و كانت لي فيه مدائح في مسودات فغسلتها جميعا.

He (the narrator) said, 'He was silent and did not respond with an answer, and there were taxes for me to give him, so I cut these off, and there were praises (written) for me, regarding him, in ink, so I washed these off, all of them''.[206]

80- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ أَخِيهِ مُحَمَّدٍ عَنْ دُرُسْتَ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا وُلِدَ النَّبِيُّ ص مَكَثَ أَيَّاماً لَيْسَ لَهُ لَبَنٌ فَأَلْقَاهُ أَبُو طَالِبٍ عَلَى ثَدْيِ نَفْسِهِ فَأَنْزَلَ اللَّهُ فِيهِ لَبَناً فَرَضَعَ مِنْهُ أَيَّاماً حَتَّى وَقَعَ أَبُو طَالِبٍ عَلَى حَلِيمَةَ السَّعْدِيَّةِ فَدَفَعَهُ إِلَيْهَا.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Ali Bin Al Moalla, from his brother Muhammad, from Dorost, from Al Batainy, from Abu Baseer,

'From Abdullah[asws] having said: 'When the Prophet[saww] was blessed (to his[saww] mother[asws]), he[saww] remained for days, there being no milk for him[saww]. So, Abu Talib[asws] cast him[saww] upon his[as] own breast, and Allah[azwj] Sent down milk in it. So, he[saww] was fed for days from him[as] until Abu Talib[asws] came to Haleema Al-Sa'diya and handed him[saww] over to her''.[207]

81- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: قِيلَ لَهُ إِنَّهُمْ يَزْعُمُونَ أَنَّ أَبَا طَالِبٍ كَانَ كَافِراً

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azdy,

'From Is'haq son of Ja'far[asws], from his father[asws], he said, 'It was said to him[asws], 'They are claiming that Abu Talib[asws] was a Kafir'.

فَقَالَ كَذَبُوا كَيْفَ يَكُونُ كَافِراً وَ هُوَ يَقُولُ-

[206] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 79
[207] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 80

أَ لَمْ تَعْلَمُوا أَنَّا وَجَدْنَا مُحَمَّداً- نَبِيّاً كَمُوسَى خُطَّ فِي أَوَّلِ الْكُتُبِ

He[asws] said: 'They are lying! How can he[as] happen to be a Kafir and he[as] is saying (in his[as] couplet): 'Are you not knowing what we have found Muhammad[saww] as being a Prophet[saww] like Musa[as], written in the former Books?'

وَ فِي حَدِيثٍ آخَرَ كَيْفَ يَكُونُ أَبُو طَالِبٍ كَافِراً وَ هُوَ يَقُولُ-

لَقَدْ عَلِمُوا أَنَّ ابْنَنَا لَا مُكَذَّبٌ- لَدَيْنَا وَ لَا يَعْبَأُ بِقَوْلِ الْأَبَاطِلِ-

وَ أَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ- ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

And in another Hadeeth: 'How can Abu Talib[asws] happen to be a Kafir and he[as] is saying (in his[as] couplet): 'They have known that our son[saww] does not lie in front of us, nor can he[saww] be faulted as being with false words, and the white cloud quenched by his[saww] direction, a protector of the orphans and chastity of the widows''.[208]

82- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا النَّبِيُّ ص فِي الْمَسْجِدِ الْحَرَامِ وَ عَلَيْهِ ثِيَابٌ جُدُدٌ فَأَلْقَى الْمُشْرِكُونَ عَلَيْهِ سَلَى نَاقَةٍ فَمَلَئُوا ثِيَابَهُ بِهَا فَدَخَلَهُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah[asws] having said: 'While the Prophet[saww] was in the Sacred Masjid, and upon him[saww] were new clothes. The Polytheists threw the intestines and blood of a camel upon him[saww], and his[saww] clothes were filled by it. So, there entered into him[saww] from that, what Allah[azwj] Desired.

فَذَهَبَ إِلَى أَبِي طَالِبٍ فَقَالَ لَهُ يَا عَمِّ كَيْفَ تَرَى حَسَبِي فِيكُمْ فَقَالَ مَا ذَاكَ يَا ابْنَ أَخِي فَأَخْبَرَهُ الْخَبَرَ

He[saww] went to Abu Talib[asws] and said to him[as]: 'O uncle[as]! How do you[as] view my[saww] affiliation among you all?' He[as] said: 'What is that (you[saww] mean), O son[saww] of my[as] brother[as]?' He[saww] informed him[as] the news.

فَدَعَا أَبُو طَالِبٍ حَمْزَةَ وَ أَخَذَ السَّيْفَ وَ قَالَ لِحَمْزَةَ خُذِ السَّلَى ثُمَّ تَوَجَّهْ إِلَى الْقَوْمِ وَ النَّبِيُّ ص مَعَهُ فَأَتَى قُرَيْشاً وَ هُمْ حَوْلَ الْكَعْبَةِ فَلَمَّا رَأَوْهُ عَرَفُوا الشَّرَّ فِي وَجْهِهِ

Abu Talib[asws] called Hamza[as] and grabbed the sword and said to Hamza[as]: 'Take the intestines and the blood, then go to the group!' And the Prophet[as] (went) with him[as], and he[as] came to Quraysh, and they were around the Kabah. When they saw him[as], they recognised the evil (rage) in his[as] face.

فَقَالَ لِحَمْزَةَ أَمِرَّ السَّلَى عَلَى أَسْبِلَتِهِمْ فَفَعَلَ ذَلِكَ حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ الْتَفَتَ أَبُو طَالِبٍ إِلَى النَّبِيِّ ص فَقَالَ يَا ابْنَ أَخِي هَذَا حَسَبُكَ فِينَا.

[208] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 81

He[as] said to Hamza[as]: 'Place the intestines and the blood upon their faces!' He[as] did that until he[as] came to their last one. Then Abu Talib[asws] turned towards the Prophet[saww] and said: 'O son[saww] of my[as] brother[as]! This is your[saww] affiliation among us''.[209]

83- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا تُوُفِّيَ أَبُو طَالِبٍ نَزَلَ جَبْرَئِيلُ ع عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ اخْرُجْ مِنْ مَكَّةَ فَلَيْسَ لَكَ فِيهَا نَاصِرٌ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al Ash'ari, from Ubeyd Bin Zurara,

'From Abu Abdullah[asws] having said: 'When Abu Talib[asws] passed away, Jibraeel[as] descended unto Rasool-Allah[saww] and said: 'O Muhammad[saww]! Exit from Makkah, for there isn't any helper for you[saww] in it'.

وَ ثَارَتْ قُرَيْشٌ بِالنَّبِيِّ ص فَخَرَجَ هَارِباً حَتَّى جَاءَ إِلَى جَبَلٍ بِمَكَّةَ يُقَالُ لَهُ الْحَجُونُ فَصَارَ إِلَيْهِ.

And Quraysh were in frenzy with the Prophet[saww]. He[saww] went out fleeing until he[saww] came to a mountain of Makkah called Al-Hajoul, and he[saww] went to be in it''.[210]

84- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ حَيْثُ طُلِقَتْ آمِنَةُ بِنْتُ وَهْبٍ وَ أَخَذَهَا الْمَخَاضُ بِالنَّبِيِّ ص حَضَرَتْهَا فَاطِمَةُ بِنْتُ أَسَدٍ امْرَأَةُ أَبِي طَالِبٍ فَلَمْ تَزَلْ مَعَهَا حَتَّى وَضَعَتْ

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Muhammad Bin Ayoub, from Muhammad Bin Ziyad, from Asbaat Bin Salim,

'From Abu Abdullah[asws] having said: 'When (Syeda) Aamina Bint Wahab[as] was going to be blessed with the Prophet[saww], Fatima[asws] Bint Asad[as], wife[as] of Abu Talib[asws] attended her[as]. She[as] did not cease to be with her[as] until she[as] placed (him[saww]).

فَقَالَتْ إِحْدَاهُمَا لِلْأُخْرَى هَلْ تَرَيْنَ مَا أَرَى فَقَالَتْ وَ مَا تَرَيْنَ قَالَتْ هَذَا النُّورَ الَّذِي قَدْ سَطَعَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَبَيْنَمَا هُمَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِمَا أَبُو طَالِبٍ فَقَالَ لَهُمَا مَا لَكُمَا مِنْ أَيِّ شَيْءٍ تَعْجَبَانِ

One of them[as] said to the other[as]: 'Do you[as] see what I[as] see?' She[as] said: 'And what do you[as] see?' She[as] said:' This Noor which has spread in what is between the east and the west'. While they[as] were like that when Abu Talib[asws] entered. He[saww] said to them[as]: 'What is the matter with you[as] two? Which thing are you[as] being astonished from?'

فَأَخْبَرَتْهُ فَاطِمَةُ بِالنُّورِ الَّذِي قَدْ رَأَتْ فَقَالَ لَهَا أَبُو طَالِبٍ أَ لَا أُبَشِّرُكِ فَقَالَتْ بَلَى فَقَالَ أَمَا إِنَّكِ سَتَلِدِينَ غُلَاماً يَكُونُ وَصِيَّ هَذَا الْمَوْلُودِ.

(Syeda) Fatima[asws] informed him[as] of the Noor which she[as] had seen. Abu Talib[asws] said to her[as]: 'Shall I[as] give you[as] glad tidings?' She[as] said: 'Yes'. He[as] said: 'As for you[as], you[as] shall be blessed with a boy[asws], who will happen to be the successor[asws] of this new-comer''.[211]

[209] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 82
[210] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 83
[211] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 84 a

وَ مِنْهَا أَنَّهُ أَرْسَلَ إِلَيْهِ عَقِيلًا وَ جَاءَ بِهِ فِي شِدَّةِ الْحَرِّ لِمَا شَكَوْا مِنْهُ وَ قَالَ لَهُ إِنَّ بَنِي عَمِّكَ هَؤُلَاءِ قَدْ زَعَمُوا أَنَّكَ تُؤْذِيهِمْ فِي نَادِيهِمْ وَ مَسْجِدِهِمْ فَانْتَهِ عَنْهُمْ

And from these is that Aqeel was sent to him[asws] and he came to him[saww] during the severity of the heat, when they had complained from it, and he said to him[saww], 'The sons of your[as] uncle[as], they have claimed that you[saww] are hurting them during your[saww] calling them (to Al-Islam), and their Masjid (gatherings), so desist from them'.

فَقَالَ ص لَهُمْ أَ تَرَوْنَ هَذِهِ الشَّمْسَ فَقَالُوا نَعَمْ فَقَالَ فَمَا أَنَا بِأَقْدَرَ عَلَى أَنْ أَدَعَ ذَلِكَ مِنْكُمْ عَلَى أَنْ تُشْعِلُوا مِنْهَا شُعْلَةً فَقَالَ لَهُمْ أَبُو طَالِبٍ وَ اللَّهِ مَا كَذَبَ ابْنُ أَخِي قَطُّ فَارْجِعُوا عَنْهُ.

He[saww] said to them: 'Are you seeing this sun?' They said, 'Yes'. He[saww] said: 'I[saww] am not more able upon calling that than you are, upon that you could kindle a flame from it'. Abu Talib[asws] said: 'By Allah[azwj]! The son[saww] of my[as] brother[as] does not lie at all!' So they returned from him[saww]''.[212]

ثُمَّ ذَكَرَ قِصَّةَ الصَّحِيفَةِ إِلَى أَنْ قَالَ: فَقَالَ لَهُ أَبُو طَالِبٍ يَا ابْنَ أَخِي مَنْ حَدَّثَكَ بِهَذَا فَقَالَ رَسُولُ اللَّهِ ص أَخْبَرَنِي رَبِّي بِهَذَا فَقَالَ لَهُ عَمُّهُ إِنَّ رَبَّكَ الْحَقُّ وَ أَنَا أَشْهَدُ أَنَّكَ صَادِقٌ.

Then he mentioned the story of the agreement (in the Kabah), until he said,

'Abu Talib[asws] said to him[saww]: 'O son[saww] of my[as] brother[as]! Who narrated to you[saww] with this?' Rasool-Allah[saww] said to him: 'My[saww] Lord[azwj] Informed me[saww] with this'. His[saww] uncle[as] said to him[saww]: 'Surely your[saww] Lord[azwj] is the Truth, and I[as] testify that you[saww] are truthful''.[213]

85- مد، العمدة من مسند عبد الله بن أحمد بن حنبل عن أبيه قال علي بن أبي طالب و اسم أبي طالب عبد مناف بن عبد المطلب و اسم عبد المطلب شيبة الحمد بن هاشم و اسم هاشم عمرو بن عبد مناف و اسم عبد مناف المغيرة بن قصي و اسم قصي زيد بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان بن أد بن أدد بن الهميسع بن يشجب و قيل أشجب بن نبت بن قيدار بن إسماعيل

(The book) 'Al Amdah', from (the book) 'Musnad' of Abdullah Bin Ahmad Bin Hanbal, from his father,

'Ali[asws] Bin Abu Talib[asws] said: 'And the name of Abu Talib[asws] is Abd Manaf Bin Abdul Muttalib[asws], and the name of Al-Muttalib is Shaybt Al-Hamd Bin Hashim, and the name of Hashim is Amro Bin Abd Manaf, and the name of Abd Manaf is Al-Mugheira Bin Qusay, and the name of Qusay is Zayd Bin Kalad Bin Marrah Bin Ka'ab Bin Luwy Bin Ghalib Bin Fahr Bin Malik Bin Al-Nazar Bin Kananah Bin Khuzeyman Bin Marakah Bin Ilyah Bin Mzar Bin Nazar Bin Ma'd Bin Adnan Bin Aas Bin Adad Bin Al-Huneysa Bin Yashjab, and it is said Ashjab Bin Nabt Bin Qaydar Bin Ismail[as].

و إسماعيل أول من فتق لسانه بالعربية المبينة التي نزل بها القرآن و أول من ركب الخيل و كانت وحوشا و هو ابن عرق الثرى خليل الله إبراهيم بن تارخ بن ناخور و قيل الناخر بن ساروع بن أرغو بن قالع و هو قاسم الأرض بين أهلها ابن عامر و هو هود النبي ع ابن شالخ بن أرفخشد

[212] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 84 b
[213] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 84 c

And Ismail[as] was the first one to split his[as] tongue with the Arabic which the Quran was Revealed with, and the first one to ride the horse, and it was wild, and he[as] is a son of the wealthy race, the friend of Allah[azwj] Ibrahim[as] Bin Tarikh Bin Nakhour, and it is said Al-Nakhar Bin Sarou Bin Argou Bin Qalie, and he is distributor of the land between its inhabitants Ibn Aamir, and he[as] is Hud[as], the Prophet[as], son of Shalikh Bin Arfakhshad.

و هو الرافد بن سام بن نوح بن مالك و هو في لغة العرب ملكان بن المتوشلخ و هو المثوب بن أخنخ و هو إدريس النبي ع ابن يرد و هو اليارد بن مهلائيل بن قينان بن أنوش و هو الطاهر بن شيث و هو هبة الله و يقال أيضا شاث بن آدم أبي البشر ع.

And he is Al-Rafid Bin Saam[as] Bin Noah[as] Bin Malik, and in the Arabic language he is Malkan Bin Al-Mashoushalkh, and he is Al-Masoub Bin Alhnakh, and he[as] is Idrees[as] the Prophet[as], Ibn Tard, and he is Barid Bin Mahlail Bin Qitnan Bin Anoush, and he is Al-Tahir Bin Shees[as], and he[as] is Hibtullah[as], and it is said as well, Shaas Bin Adam[as], father of the human beings''.[214]

أَقُولُ فِي الدِّيوَانِ الْمَنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ فِي مَرْثِيَةِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ-

أَرِقْتُ لِنَوْحٍ آخِرَ اللَّيْلِ غَرَّدَا- لِشَيْخِيَ يَنْعَى وَ الرَّئِيسَ الْمُسَوَّدَا-
أَبَا طَالِبٍ مَأْوَى الصَّعَالِيكِ ذَا النَّدَى- وَ ذَا الْحِلْمِ لَا خَلْفاً وَ لَمْ يَكُ قُعْدَداً-
أَخَا الْمُلْكِ خَلَّى ثُلْمَةً سَيَسُدُّهَا- بَنُو هَاشِمٍ أَوْ يُسْتَبَاحُ فَيُمْهَدَا-

I (Majlisi) am saying, 'In the register attributed to Amir Al-Momineen[asws], he[asws] said regarding the rank of Abu Talib[asws], may Allah[azwj] be Pleased from him[as]: *'I[asws] held a vigil lamenting at the end of the night, humming for my[asws] elder's obituary, and chief of the multitude Abu Talib[asws], shelter of the tramps, with the generosity, and with the wisdom there is no replacement, and there is no one closer to the forefathers, a brother of the kingdom, leaving a hole for the Clan of Hashim[as] to fill, or to be invoked, so it would be guided*.

فَأَمْسَتْ قُرَيْشٌ يَفْرَحُونَ بِفَقْدِهِ- وَ لَسْتُ أَرَى حَيّاً لِشَيْءٍ مُخَلَّداً-
أَرَادَتْ أُمُوراً زَيَّنَتْهَا حُلُومُهُمْ- سَتُورِدُهُمْ يَوْماً مِنَ الْغَيِّ مَوْرِداً-
يُرَجُونَ تَكْذِيبَ النَّبِيِّ وَ قَتْلَهُ- وَ أَنْ يَفْتَرُوا بَهْتاً عَلَيْهِ وَ مَحْجَداً-
كَذَبْتُمْ وَ بَيْتِ اللَّهِ حَتَّى نُذِيقَكُمْ- صُدُورَ الْعَوَالِي وَ الصَّفِيحَ الْمُهَنَّدَا-

In the evening, Quraysh rejoiced with his[as] loss, and I[asws] don't see life for anything to be eternal, I[asws] wanted affair, their dreams to adorn them, you will be returning from the error one day with a returning, hoping for the belying of the Prophet[saww] and killing him[saww], and that they fabricated a slander upon him[as] and blasphemy. You lied, by the House of Allah[azwj], until we made the chests taste the high ground, and the foolish ones, the sword.

وَ يَبْدُوَ مِنَّا مَنْظَرٌ ذُو كَرِيهَةٍ- إِذَا مَا تَسَرْبَلْنَا الْحَدِيدَ الْمُسَرَّدَا-
فَإِمَّا تُبِيدُونَا وَ إِمَّا نُبِيدُكُمْ- وَ إِمَّا تَرَوْا سِلْمَ الْعَشِيرَةِ أَرْشَدَا-

[214] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 85 a

وَ إِلَّا فَإِنَّ الْحَيَّ دُونَ مُحَمَّدٍ- بَنُو هَاشِمٍ خَيْرُ الْبَرِيَّةِ مُحْتَداً-
وَ إِنَّ لَهُ فِيكُمْ مِنَ اللَّهِ نَاصِراً- وَ لَسْتُ بِلَاقٍ صَاحِبَ اللَّهِ أَوْحَدَا-

And it appears from us a scenery with abhorrence, when the gloss of the iron lies in wait. Either you annihilate us or we annihilate you, or you see the community becoming Muslims as being guidance, or else the tribe without Muhammad[saww], the Clan of Hashim[as] is the best of the creation in guidance, and for it, among you all is a helper from Allah[azwj], the companion of Allah[azwj] would not face the loneliness.

نَبِيٌّ أَتَى مِنْ كُلِّ وَحْيٍ بِخُطَّةٍ- فَسَمَّاهُ رَبِّي فِي الْكِتَابِ مُحَمَّداً-
أَغَرَّ كَضَوْءِ الْبَدْرِ صُورَةُ وَجْهِهِ- جَلَا الْغَيْمَ عَنْهُ ضَوْؤُهُ فَتَوَقَّدَا-
أَمِينٌ عَلَى مَا اسْتَوْدَعَ اللَّهُ قَبْلَهُ- وَ إِنْ كَانَ قَوْلًا كَانَ فِيهِ مُسَدَّداً.

A Prophet[saww] came from every Revelation and my[asws] Lord[azwj] Named him[saww] as 'Muhammad' in the Book, a nobility like the illumination of the moon in image of his[saww] face. The stars took their light from him[saww], and were ignited, trustworthy upon whatever Allah[azwj] had Deposited in his[saww] heart, and even thought it was a word, there being an aim in it''.[215]

وَ مِنْهُ فِي مَرْثِيَةِ خَدِيجَةَ وَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا-

أَ عَيْنَيَّ جُودَا بَارَكَ اللَّهُ فِيكُمَا- عَلَى هَالِكَيْنِ لَا تَرَى لَهُمَا مِثْلًا-
عَلَى سَيِّدِ الْبَطْحَاءِ وَ ابْنِ رَئِيسِهَا- وَ سَيِّدَةِ النِّسْوَانِ أَوَّلِ مَنْ صَلَّى-
مُهَذَّبَةٍ قَدْ طَيَّبَ اللَّهُ خِيمَهَا- مُبَارَكَةٍ وَ اللَّهِ سَاقَ لَهَا الْفَضْلَا-

And from him[asws] in an eulogy of Khadeeja[asws] and Abu Talib[asws], may Allah[azwj] be Pleased from them[as]: 'My[asws] eyes are dry, may Allah[azwj] Bless you[as] both, upon the two expiries you cannot see any example for them, upon chief of Al-Bat'ha and son of their chiefs, and a chieftess of the women, the first one to have prayed Salat, refined. Allah[azwj] has Made her[as] tent to me good, Blessed, and Allah[azwj] Ushered the merit for her[as].

مُصَابُهُمَا أَدْجَى إِلَى الْجَوِّ وَ الْهَوَاءِ- فَبِتُّ أُقَاسِي مِنْهُمُ الْهَمَّ وَ الثُّكْلَا-
لَقَدْ نَصَرَا فِي اللَّهِ دِينَ مُحَمَّدٍ- عَلَى مَنْ يُعَافِي الدِّينَ قَدْ رَعَيَا إِلَّا.

Their[as] morning is darker to the atmosphere and the air, so I[asws] spent the night my[asws] distress from them, and the worries, and complaint. They[as] had helped the religion of Muhammad[saww] for the Sake of Allah[azwj], upon the ones who were loyal to the religion, having taken care only''.[216]

خبر ابن عباس قَالَ: لَمَّا نَزَلَتْ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ قَالَ عَلِيٌّ ع وَ قَالَ ابْنُ عَبَّاسٍ وَ كَانَ النَّبِيُّ ص يُرَبِّيهِ وَ عَبِقَ مِنْ سَمْتِهِ وَ كَرَمِهِ وَ خَلَائِقِهِ مَا أَطَاقَ فَقَالَ لِي ص يَا عَلِيُّ قَدْ أُمِرْتُ أَنْ أُنْذِرَ عَشِيرَتِيَ الْأَقْرَبِينَ فَاصْنَعْ لِي طَعَاماً وَ اطْبُخْ لِي لَحْماً

[215] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 85 b
[216] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 a

In a Hadeeth of Ibn Abbas who said,

'When it was Revealed: ***And warn your kindred, the near ones! [26:214]***, Ali[asws] said, and Ibn Abbas said, and the Prophet[saww] used to nourish him[asws] and Blessed his[asws] character, and his[asws] generosity, and his[asws] manners whatever he[saww] could. He[saww] said to me[asws]: 'O Ali[asws]! I[saww] have been Commanded to warn my[saww] kindred, the near ones, so prepare a meal for me[as] and cook meat for me[saww]'.

قَالَ عَلِيٌّ ع فَعَدَدْتُهُمْ «بَنِي هَاشِمٍ بَحْتاً» فَكَانُوا أَرْبَعِينَ قَالَ فَصَنَعْتُ الطَّعَامَ طَعَاماً يَكْفِي لِاثْنَيْنِ أَوْ ثَلَاثَةٍ قَالَ فَقَالَ لِي الْمُصْطَفَى ص هَاتِهِ قَالَ فَأَخَذَ شَظِيَّةً مِنَ اللَّحْمِ فَشَظَاهَا بِأَسْنَانِهِ وَ جَعَلَهَا فِي الْجُفْنَةِ قَالَ وَ أَعْدَدْتُ لَهُمْ عُسّاً مِنْ لَبَنٍ قَالَ وَ مَضَيْتُ إِلَى الْقَوْمِ فَأَعْلَمْتُهُمْ أَنَّهُ قَدْ دَعَاهُمْ لِطَعَامٍ وَ شَرَابٍ

Ali[asws] said: 'I[asws] counted them, the Clan of Hashim[as] exclusively, and they were forty. So, I[asws] prepared the food, a meal that would suffice for two or three. The Chosen one[saww] said to me[asws]: 'Give!' So, I[asws] took a bone part from the meal and he[saww] slashed it with his[saww] teeth and made it to be in the pot, and I[asws] prepared for them a jar of milk, and I[asws] went to the people and let them know that he[saww] had invited them to food and drink.

قَالَ فَدَخَلُوا وَ أَكَلُوا وَ لَمْ يَسْتَتِمُّوا نِصْفَ الطَّعَامِ حَتَّى تَضَلَّعُوا قَالَ وَ لَعَهْدِي بِالْوَاحِدِ مِنْهُمْ يَأْكُلُ مِثْلَ ذَلِكَ الطَّعَامِ وَحْدَهُ قَالَ ثُمَّ أَتَيْتُ بِاللَّبَنِ قَالَ فَشَرِبُوا حَتَّى تَضَلَّعُوا قَالَ وَ لَعَهْدِي بِالْوَاحِدِ مِنْهُمْ وَحْدَهُ يَشْرَبُ مِثْلَ ذَلِكَ اللَّبَنِ قَالَ وَ مَا بَلَغُوا نِصْفَ الْعُسِّ

He[asws] said: 'They entered and ate, and they did not even complete half the food until they were satiated. By my[asws] life! One of them could have eaten similar to that food, alone. Then I[asws] came with the milk. They drank until they were saturated. By my[asws] life! One of them along could have drunk similar to that milk. And not even half the jar had been drunk.

قَالَ ثُمَّ قَامَ فَلَمَّا أَرَادَ أَنْ يَتَكَلَّمَ اعْتَرَضَ عَلَيْهِ أَبُو لَهَبٍ لَعَنَهُ اللَّهُ فَقَالَ أَ لِهَذَا دَعَوْتَنَا ثُمَّ أَتْبَعَ كَلَامَهُ بِكَلِمَةٍ ثُمَّ قَالَ قُومُوا فَقَامُوا وَ انْصَرَفُوا كُلُّهُمْ

He[asws] said: 'Then he[asws] stood up. When he[saww] intended to speak, Abu Lahab[la], may Allah[azwj] Curse him[la], objected to him[saww]. He[la] said: 'Did you[saww] call us for this?' Then he[la] followed up his[la] talk with some talk, then said, 'Stand up!' They all stood up and left, all of them.

قَالَ فَلَمَّا كَانَ مِنَ الْغَدِ قَالَ لِي يَا عَلِيُّ أَصْلِحْ لِي مِثْلَ ذَلِكَ الطَّعَامِ وَ الشَّرَابِ قَالَ فَأَصْلَحْتُهُ وَ مَضَيْتُ إِلَيْهِمْ بِرِسَالَتِهِ قَالَ فَأَقْبَلُوا إِلَيْهِ فَلَمَّا أَكَلُوا وَ شَرِبُوا قَامَ رَسُولُ اللَّهِ ص لِيَتَكَلَّمَ فَاعْتَرَضَهُ أَبُو لَهَبٍ لَعَنَهُ اللَّهُ

He[asws] said: 'When it was the next morning, he[saww] said to me[asws]: 'O Ali[asws]! Prepare for me[saww] similar to that food and drink'. I[asws] prepared it and went to them with his[saww] message. They came to it. When they had eaten and drunk, Rasool-Allah[azwj] stood up to speak, but Abu Lahab[la], may Allah[azwj] Curse him[la] objected to him[saww].

قَالَ فَقَالَ لَهُ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ اسْكُتْ يَا أَعْوَرُ مَا أَنْتَ وَ هَذَا قَالَ ثُمَّ قَالَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لَا يَقُومَنَّ أَحَدٌ قَالَ فَجَلَسُوا ثُمَّ قَالَ لِلنَّبِيِّ ص قُمْ يَا سَيِّدِي فَتَكَلَّمْ بِمَا تُحِبُّ وَ بَلِّغْ رِسَالَةَ رَبِّكَ فَإِنَّكَ الصَّادِقُ الْمُصَدَّقُ

He[asws] said: 'Abu Talib[asws], may Allah[azwj] be Pleased from him[as] said to him[la]: 'Be quiet, O one-eyed! What are you[la] and this?' Then Abu Talib[asws], may Allah[azwj] be Pleased from him[as], said: 'No one will stand up!' So, they sat down. Then he[as] said to the Prophet[saww]: 'Stand, O my[as]

master[saww], and speak with whatever you[saww] like to and deliver the Message of your[saww] Lord[azwj], for you[saww] are the truthful, the ratified'.

قَالَ فَقَالَ ص لَهُمْ أَ رَأَيْتُمْ لَوْ قُلْتُ لَكُمْ إِنَّ وَرَاءَ هَذَا الْجَبَلِ جَيْشاً يُرِيدُ أَنْ يُغِيرَ عَلَيْكُمْ أَ كُنْتُمْ تُصَدِّقُونِّي قَالَ فَقَالُوا كُلُّهُمْ نَعَمْ إِنَّكَ لَأَنْتَ الْأَمِينُ الصَّادِقُ قَالَ فَقَالَ لَهُمْ فَوَحِّدُوا اللَّهَ الْجَبَّارَ وَ اعْبُدُوهُ وَحْدَهُ بِالْإِخْلَاصِ وَ اخْلَعُوا هَذَا الْأَنْدَادَ الْأَنْجَاسَ وَ أَقِرُّوا وَ اشْهَدُوا بِأَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِلَى الْخَلْقِ فَإِنِّي قَدْ جِئْتُكُمْ بِعِزِّ الدُّنْيَا وَ الْآخِرَةِ

He[asws] said: 'He[saww] said to them: 'What is your view if I[saww] were to say to you that behind this mountain there is an army wanting to raid upon you all, will you ratify me[saww]?' All of them said, 'Yes, you[saww] are the trustworthy, the truthful!' He[saww] said to them: 'Then profess the Oneness of Allah[azwj], the Subduer, and worship Him[azwj] with the sincerity and put away these filthy idols, and acknowledge and testify that I[saww] am Rasool[saww] of Allah[azwj] to you all, and to the creatures, for I[as] have come to you with honour of the world and the Hereafter!'

قَالَ فَقَامُوا وَ انْصَرَفُوا كُلُّهُمْ وَ كَأَنَّ الْمَوْعِظَةَ قَدْ عَمِلَتْ فِيهِمْ.

He[asws] said: 'They arose and left, all of them, and it was as if the preached had worked among them''.[217]

فمن ذلك أيضا ما ذكره الحميدي في كتاب الجمع بين الصحيحين في مسند عبد الله بن عمر في الحديث الحادي عشر من إفراد البخاري تعليقا قال و قال عمر بن حمزة عن سالم عن أبيه قال

So, for that as well is what Al Himeydi mentioned in Kitab 'Al Jam'a Bayn Al Sahiheyn', in (the book) 'Musnad' of Abdullah Bin Umar, in the eleventh Hadeeth from the numbering of Al Bukhari, sad, 'And Umar Bin Hamza said, from Salim, from his father who said,

ربما ذكرت قول الشاعر و أنا أنظر إلى وجه النبي ص و هو يستسقى و ما ينزل حتى يجيش كل ميزاب فمن ذلك-

و أبيض يستسقى الغمام بوجهه- ربيع اليتامى عصمة للأرامل-

و هو قول أبي طالب رضي الله عنه.

'Some the words of the poets would be mentioned and I was looking at the face of the Prophet[saww], and he[saww] was praying for rain, and did not descend until every spout crackled. So, from that is, 'And the white cloud quenched by his[saww] direction, nourishing the orphans (and) chastity of the widows'. And it is the word of Abu Talib[asws], may Allah[azwj] be Pleased from him[as]''.[218]

وَ قَدْ أَخْرَجَهُ بِالْإِسْنَادِ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَتَمَثَّلُ بِشِعْرِ أَبِي طَالِبٍ حَيْثُ قَالَ وَ ذَكَرَ الْبَيْتَ وَ هِيَ قَصِيدَةٌ مَشْهُورَةٌ بَيْنَ الرُّوَاةِ لِأَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَ هِيَ هَذِهِ-

لَعَمْرِي لَقَدْ كُلِّفْتُ وَجْداً بِأَحْمَدَ- وَ أَحْبَبْتُهُ حُبَّ الْحَبِيبِ الْمُوَاصِلِ-

[217] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 b
[218] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 c

إِلَى آخِرِ الْأَبْيَاتِ.

And it has been brought out by the chain from the Hadeeth of Abdul Rahman Bin Abdullah Bin Dinar, from his father who said,

'I heard Ibn Umar assimilate with the poem of Abu Talib[asws] where he said, and mentioned the couplet, and it is a famous poem between the reporters of Abu Talib[asws], may Allah[azwj] be Pleased from him[as], and it is this: 'By my[as] life! I[as] had encumbered along with Ahmad[saww] and love him[saww] with the love of the beloved, continuous' – up to the end of the couplets''.[219]

و من ذلك ما رواه الثعلبي في تفسيره قال في تفسير قوله تعالى وَ هُمْ يَنْهَوْنَ عَنْهُ وَ يَنْأَوْنَ عَنْهُ وَ إِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَ ما يَشْعُرُونَ عن عبد الله بن عباس قال اجتمعت قريش إلى أبي طالب رضي الله عنه و قالوا له يا أبا طالب سلم إلينا محمدا فإنه قد أفسد أديانا و سب آلهتنا و هذه أبناؤنا بين يديك تبن بأيهم شئت

And from that is what is reported by Al Sa'alby in his Tafseer who said,

'Regarding the interpretation of Words of the Exalted: ***And they are forbidding from it and are distancing from it, and they are only destroying themselves, and they are not realising [6:26]*** – From Abdullah Bin Abbas who said, 'Quraysh gathered to Abu Talib[asws], may Allah[azwj] be Pleased from him[as], and they said to him[as], 'O Abu Talib[asws]! Submit Muhammad[saww] to us, for he[saww] has spoilt our religion upon us, and he[saww] reviles our gods (idols), and these here are our sons in front of you[as], take as a son with whichever of them you[as] so like (instead)'.

ثم دعوا بعمارة بن الوليد و كان مستحسنا فقال لهم هل رأيتم ناقة حنت إلى غير فصيلها- لا كان ذلك أبدا ثم نهض عنهم فدخل على النبي ص فرآه كئيبا و قد علم مقالة قريش فقال رضي الله عنه يا محمد لا تحزن

Then they call Amarah Bin Al-Waleed, and he was handsome. He[as] said them, 'Have you ever seen a she-camel lean towards other than her own children. That cannot happen, ever!' Then he[as] got up from them and entered to see the Prophet[saww]. He[as] saw him[saww] bleak, and he[as] had known of the talk of Quraysh. He[as], may Allah[azwj] be Pleased from him[as], said: 'O Muhammad[saww]! Do not grieve!'

ثم قال-

و الله لن يصلوا إليك بجمعهم- حتى أوسد في التراب دفينا-
فاصدع بأمرك ما عليك غضاضة- و ابشر و قر بذاك منك عيونا-
و دعوتني و ذكرت أنك ناصحي- و لقد نصحت و كنت قبل أمينا-
و ذكرت دينا قد علمت بأنه- من خير أديان البرية دينا

Then he[as] said (prosed): '*By Allah[azwj]! They will never arrive to you[saww], all of them, until I[as] lied down in the soil, buried, so proclaim with your[saww] matter what is upon you[as], regardless,*

[219] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 d

and give the glad tidings and let the eyes be delighted from you[saww], and you[as] called me[as] and mentioned that you[saww] are an adviser, and you[as] have advised, and I[as] was a believer from before; and you[saww] mentioned a religion, and I[as] have known that it is from the best of religions, the righteous religion''.[220]

و روى الثعلبي أنه قد اتفق على صحة نقل هذه الأبيات عن أبي طالب رضي الله عنه مقاتل و عبد الله بن عباس و القاسم بن محصرة و عطاء بن دينار.

And it is reported by Al-Sa'aby, he has agreed upon the correctness of the transmission of these couplets from Abu Talib[asws], may Allah[azwj] be Pleased from him[as], and Abdullah Bin Abbas, and Al-Qasim Bin Mahsarah, and Ata'a Bin Dinar.

وَ مِنْ ذَلِكَ مَا رَوَاهُ بِإِسْنَادِهِ فِي كِتَابٍ اسْمُهُ نِهَايَةُ الطَّلُوبِ وَ غَايَةُ السَّئُولِ فِي مَنَاقِبِ آلِ الرَّسُولِ رَجُلٌ مِنْ عُلَمَائِهِمْ وَ فُقَهَائِهِمْ حَنْبَلِيُّ الْمَذْهَبِ اسْمُهُ إِبْرَاهِيمُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ الدِّينَوَرِيُّ يَرْفَعُهُ إِلَى الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عَبْدِ اللَّهِ الْأَزْدِيِّ الْفَقِيهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ قَالَ حَدَّثَنِي أَبِي عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ

And from that is what is reported by his chain in a book the name of it is 'Nihayat Al Taloub Wa Gayat Al Saoul' regarding virtues of Progeny[asws] of the Rasool[saww] – a man from their scholars and their jurists, a Hanbali of the doctrine, his name is Ibrahim Bin Ali Bin Muhammad Al Dinawari, raising it to Al Hassan Bin Ali Bin Abu Abdullah Al Azdy, the jurits, said, 'It is narrated to us by Muhammad Bin Salih who said, 'It is narrated to me by my father, from Abdul Kareem Al Jarwy.

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ الْمَذْكُورُ وَ حَدَّثَنَا أَيْضاً عَبْدُ اللَّهِ بْنُ عُمَرَ الْبَرْقِيُّ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ وَ الْحَدِيثُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ يَقُولُ فِيهِ إِنَّ النَّبِيَّ ص قَالَ لِلْعَبَّاسِ إِنَّ اللَّهَ قَدْ أَمَرَنِي بِإِظْهَارِ أَمْرِي وَ قَدْ أَنْبَأَنِي وَ اسْتَنْبَأَنِي فَمَا عِنْدَكَ

And Al Hassan Bin Ali the mentioned, said, 'And it is narrated to us as well by Abdullah Bin Umar Al Barqy, from Abdul Kareem Al Jazary, from Tawoos, from Ibn Abbas, and the Hadeeth is long, we have taken from it the needed subject matter, saying in it,

'The Prophet[saww] said to Al-Abbas: 'Allah[azwj] has Commanded me[saww] with revealing my[saww] matter, and He[azwj] Has Informed me[saww] and Clarified to me[saww]. So, what is with you[as]?'

فَقَالَ لَهُ الْعَبَّاسُ يَا ابْنَ أَخِي تَعْلَمُ أَنَّ قُرَيْشاً أَشَدُّ النَّاسِ حَسَداً لِوُلْدِ أَبِيكَ وَ إِنْ كَانَتْ هَذِهِ الْخَصْلَةُ كَانَتِ الطَّامَّةَ الطَّمَّاءَ وَ الدَّاهِيَةَ الْعَظِيمَةَ وَ رُمِينَا عَنْ قَوْسٍ وَاحِدٍ وَ انْتَسَفُونَا نَسْفاً صَلْتاً وَ لَكِنْ قَرِّبْ إِلَى عَمِّكَ أَبِي طَالِبٍ فَإِنَّهُ كَانَ أَكْبَرَ أَعْمَامِكَ إِنْ لَا يَنْصُرْكَ لَا يَخْذُلْكَ وَ لَا يُسْلِمْكَ

Al-Abbas said to him[saww], 'O son[saww] of my brother[as]! You[saww] know that Quraysh are the severest of the people in envy to the children of your[as] father[as], and even those these characteristics were the complete greed and the mighty shrewdness, and they would shoot at us from one bow, and they would consider us as one sword. But, go near to your[saww] uncle[as] Abu Talib[asws], for he[as] is the eldest of your[as] uncles. If he[as] does not help you[saww], he[as] (at least) not abandon you[saww] nor submit you[saww] (to Quraysh)'.

فَأَتَيَاهُ فَلَمَّا رَآهُمَا أَبُو طَالِبٍ قَالَ إِنَّ لَكُمَا لَظِنَّةً وَ خَبَراً مَا جَاءَ بِكُمَا فِي هَذَا الْوَقْتِ فَعَرَّفَهُ الْعَبَّاسُ مَا قَالَ لَهُ النَّبِيُّ ص وَ مَا أَجَابَهُ بِهِ الْعَبَّاسُ فَنَظَرَ إِلَيْهِ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَ قَالَ لَهُ اخْرُجْ ابْنَ أَخِي فَإِنَّكَ الرَّفِيعُ كَعْباً وَ الْمَنِيعُ حِزْباً وَ الْأَعْلَى أَباً

[220] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 e

They both went to him[as]. When Abu Talib[asws] saw them, he[as] said: 'There is a thought and a news what you have come with during this time'. Al-Abbas introduced him[as] to what the Prophet[saww] had said to him, and what Al-Abbas had answered him[saww] with. Abu Talib[asws], may Allah[azwj] be Pleased from him[as], looked at him[saww], and said to him[saww]: 'Go out, O son[saww] of my[saww] brother[as], for you[saww] are of lofty lineage, and the immune party, and the exalted father[asws].

وَ اللَّهِ لَا يَسْلُقُكَ لِسَانٌ إِلَّا سَلَقَتْهُ أَلْسُنٌ حِدَادٌ وَ اجْتَذَبَتْهُ سُيُوفٌ حِدَادٌ وَ اللَّهِ لَتَذِلَّنَّ لَكَ الْعَرَبُ ذُلَّ الْبُهْمِ لِحَاضِنِهَا وَ لَقَدْ كَانَ أَبِي يَقْرَأُ الْكِتَابَ جَمِيعاً وَ لَقَدْ قَالَ إِنَّ مِنْ صُلْبِي لَنَبِيّاً لَوَدِدْتُ أَنِّي أَدْرَكْتُ ذَلِكَ الزَّمَانَ فَآمَنْتُ بِهِ فَمَنْ أَدْرَكَهُ مِنْ وُلْدِي فَلْيُؤْمِنْ بِهِ.

By Allah[azwj]! No tongue will hurt you[saww] except I[as] shall cut the tongues off by blades, and swords of iron would pull them out. By Allah[azwj]! The Arabs will be humbled to you[saww] humiliation of the animals to their water troughs, and my[as] father[as] used to recite all the Books, and he[as] had said to me[as]: 'There is a Prophet[saww] in my[as] Sulb, I[as] would love to come across that time period and believe in him[saww], so the one from my[as] children who comes across him[saww], let him believe in him[saww]''.

ثم ذكر صفة إظهار نبيهم للرسالة عقيب كلام أبي طالب له و صورة شهادته و قد صلى وحده و جاءت خديجة فصلت معه ثم جاء علي فصلى معه.

Then he (the narrator) mentioned the apparent descriptions of their Prophet[saww] for the Message, in the flowing speech of Abu Talib[asws] for him[saww], and image he witnessed, and he[saww] had prayed alone, and Khadeeja[asws] had come and she[as] prayed Salat with him[saww], then Ali[asws] came and prayed with him[saww]''.[221]

وَ مِنْ ذَلِكَ مَا ذَكَرَهُ الْحَنْبَلِيُّ صَاحِبُ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ مُغِيرَةَ بْنِ مُعَقِّبٍ قَالَ: فَقَدَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ص فَظَنَّ أَنَّ بَعْضَ قُرَيْشٍ اغْتَالَهُ فَقَتَلَهُ فَبَعَثَ إِلَى بَنِي هَاشِمٍ فَقَالَ يَا بَنِي هَاشِمٍ أَظُنُّ أَنَّ بَعْضَ قُرَيْشٍ اغْتَالَ مُحَمَّداً فَقَتَلَهُ فَلْيَأْخُذْ كُلُّ وَاحِدٍ مِنْكُمْ حَدِيدَةً صَارِمَةً وَ لْيَجْلِسْ إِلَى جَنْبِ عَظِيمٍ مِنْ عُظَمَاءِ قُرَيْشٍ فَإِذَا قُلْتُ أَبْغِي مُحَمَّداً فَتَلَ كُلُّ رَجُلٍ مِنْكُمُ الرَّجُلَ الَّذِي إِلَى جَانِبِهِ

And from that is what is mentioned by Al Hanbali, author of the mentioned book, by his chain to Muhammad Bin Is'haq, from Abdullah Bin Mugheira Bin Muaqqib who said,

'Abu Talib[asws], may Allah[azwj] be Pleased from him[as], missed Rasool-Allah[saww], so he[as] thought that one of Quraysh may have assassinated him[saww]. He[as] sent a message to the Clan of Hashim[as]. He[as] said: 'O Clan of Hashim[as]! I[as] think that one of the Quraysh may have abducted Muhammad[saww] and killed him[saww], so let each one of you take a large iron knife and sit to the side of a mighty one from the mighty ones of Quraysh. So, when I[as] say, 'Seek Muhammad[saww]!' Each man from you should kill the man who is to his side'.

وَ بَلَغَ رَسُولَ اللَّهِ ص جَمْعُ أَبِي طَالِبٍ وَ هُوَ فِي بَيْتٍ عِنْدَ الصَّفَا فَأَتَى أَبَا طَالِبٍ وَ هُوَ فِي الْمَسْجِدِ فَلَمَّا رَآهُ أَبُو طَالِبٍ أَخَذَ بِيَدِهِ ثُمَّ قَالَ يَا مَعْشَرَ قُرَيْشٍ فَقَدْتُ مُحَمَّداً فَظَنَنْتُ أَنَّ بَعْضَكُمْ اغْتَالَهُ فَأَمَرْتُ كُلَّ فَتًى شَهِدَ مِنْ بَنِي هَاشِمٍ أَنْ يَأْخُذَ حَدِيدَةً وَ يَجْلِسَ كُلُّ وَاحِدٍ مِنْهُمْ إِلَى عَظِيمٍ مِنْكُمْ فَإِذَا قُلْتُ أَبْغِي مُحَمَّداً فَتَلَ كُلُّ وَاحِدٍ مِنْهُمُ الرَّجُلَ الَّذِي إِلَى جَنْبِهِ فَاكْشِفُوا عَمَّا فِي أَيْدِيكُمْ يَا بَنِي هَاشِمٍ

And it reached Rasool-Allah[azwj] the gathering of Abu Talib[asws], and he[saww] in a house by Al-Safa. Abu Talib[asws] came and he[saww] was in the Masjid. When Abu Talib[asws] saw him[as], he[as]

[221] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 f

grabbed his[saww] hand, then said: 'O community of Quraysh! I[as] missed Muhammad[saww], so I[as] thought that one of you may have assassinated him[saww], so I[as] instructed every youth present from the clan of Hashim[as] that he should take an iron (knife) and each one of them should sit to a mighty one of you. So, when I[as] said: 'Seek Muhammad[saww]!', each one of the should kill the man who is to his side. Uncover what is in your hands, O Clan of Hashim[as]!'

فَكَشَفَ بَنُو هَاشِمٍ عَمَّا فِي أَيْدِيهِمْ فَنَظَرَتْ قُرَيْشٌ إِلَى ذَلِكَ فَعِنْدَهَا هَابَتْ قُرَيْشٌ رَسُولَ اللَّهِ ص

The Clan of Hashim[as] uncovered from what was in their hands. Quraysh looked at that, and at that, Quraysh dreaded Rasool-Allah[saww].

ثُمَّ أَنْشَأَ أَبُو طَالِبٍ يَقُولُ-

أَلَا أَبْلِغْ قُرَيْشاً حَيْثُ حَلَّتْ- وَ كُلُّ سَرَائِرٍ مِنْهَا غُرُورٌ-
فَإِنِّي وَ الضَّوَابِحِ غَادِيَاتٍ- وَ مَا تَتْلُو السَّفَافِرَةُ الشُّهُورُ-
لِآلِ مُحَمَّدٍ رَاعٍ حَفِيظٌ- وَ وَدَّ الصَّدْرُ مِنِّي وَ الضَّمِيرُ-

The Abu Talib[asws] prosed saying: 'Shall I[as] preach to Quraysh where they dwell, and all secrets from them are a deception, for I[as] and the blowings of the morning cloud, and the ambassadors do not follow the witnesses, there is a care-taking protector for the Progeny[asws] of Muhammad[saww], and the affection of the chest from me[as] and the conscience.

فَلَسْتُ بِقَاطِعٍ رَحِمِي وَ وُلْدِي- وَ لَوْ جَرَّتْ مَظَالِمَهَا الْجُزُورُ-
أَ يَأْمُرُ جَمْعُهُمْ أَبْنَاءَ فِهْرٍ- بِقَتْلِ مُحَمَّدٍ وَ الْأَمْرُ زُورٌ-
فَلَا وَ أَبِيكَ لَا ظَفِرَتْ قُرَيْشٌ- وَ لَا لَقِيَتْ رَشَاداً إِذْ تُشِيرُ-

So, I[as] wouldn't be cutting off my[as] kinship and my[as] son[saww], and even if their injustices flow the repercussions. Is he instructing all of them, sons of Fihr, with killing Muhammad[saww]? And the matter is false. So no, neither your father nor Quraysh prevailed, nor did you meet rightful guidance when you consulted.

بَنِيَّ أَخِي وَ نُوطَ الْقَلْبِ مِنِّي- وَ أَبْيَضُ مَاؤُهُ غَدَقٌ كَثِيرٌ-
وَ يَشْرَبُ بَعْدَهُ الْوِلْدَانُ رِيّاً- وَ أَحْمَدُ قَدْ تَضَمَّنَهُ الْقُبُورُ-
أَيَا ابْنَ الْأَنْفِ أَنْفِ بَنِي قُصَيٍّ- كَأَنَّ جَبِينَكَ الْقَمَرُ الْمُنِيرُ

Son[saww] of my[as] brother[as] and the honour of the heart is from me[as], and white is his[saww] water, a huge waterfall, and after him[saww] the children drank to saturation, and Ahmad[saww] had embodied the graves. O son of the pride! Pride of the clan of Qusay! It is as if your[saww] forehead is the radiant moon''.[222]

ثم قال السيد رضي الله عنه وَ مِنْ ذَلِكَ مَا رَوَاهُ الْحَنْبَلِيُّ صَاحِبُ كِتَابِ نِهَايَةِ الطَّلَبِ وَ غَايَةِ السَّئُولِ بِإِسْنَادِهِ قَالَ سَمِعْتُ أَبَا طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ حَدَّثَنِي مُحَمَّدٌ ابْنُ أَخِي وَ كَانَ وَ اللَّهِ صَدُوقاً قَالَ قُلْتُ لَهُ بِمَ بُعِثْتَ يَا مُحَمَّدُ قَالَ بِصِلَةِ الْأَرْحَامِ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ.

[222] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 g

Then the Seyyid said,, ‘And from that is what is reported by Al Hanbali, author of the book ‘Nihayah Al Taloub Wa Gayat Al Saoul’, by his chain, said,

‘I heard Abu Talib[asws], may Allah[azwj] be Pleased from him[as], saying: ‘Muhammad[saww], son[saww] of my[as] brother[as] narrated to me[as], and by Allah[azwj] he[saww] was truthful. I[as] said to him[saww]: ‘What have you[saww] been Sent with, O Muhammad[saww]?’ He[saww] said: ‘With maintaining the kinships, and establishing the Salat, and giving the Zakat’’.[223]

وَ مِنْ ذَلِكَ مَا رَوَاهُ صَاحِبُ كِتَابِ نِهَايَةِ الطَّلُوبِ وَ غَايَةِ السَّئُولِ بِإِسْنَادِهِ إِلَى عُرْوَةَ بْنِ عُمَرَ الثَّقَفِيِّ قَالَ سَمِعْتُ أَبَا طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ ابْنَ أَخِي الْأَمِينَ يَقُولُ اشْكُرْ تُرْزَقْ وَ لَا تَكْفُرْ فَتُعَذَّبَ.

And from that is what is reported by the author of the book ‘Nihayat Al Taloub Wa Gayat Al Saoul’, by his chain to Urwah Bin Umar Al Saqafy who said,

‘I heard Abu Talib[asws], may Allah[azwj] be Pleased from him[as] say: ‘I[as] heard from the son[saww] of my[as] brother[as], the trustworthy, saying: ‘Be grateful (thank), you will be Graced, and do not disbelieve, you will be Punished’’.[224]

وَ مِنْ ذَلِكَ مَا رَوَاهُ صَاحِبُ الْكِتَابِ الْمَزْبُورِ بِإِسْنَادِهِ إِلَى سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا طَالِبٍ مَرِضَ فَعَادَهُ النَّبِيُّ ص.

And from that is what is reported by the author of the book ‘Al Mazour’, by his chain to Saeed Bin Jubeyr, from Ibn Abbas having said,

‘Abu Talib[asws] was sick, and the Prophet[saww] consoled him[as]’’.[225]

وَ مِنْ ذَلِكَ مَا رَوَاهُ أَيْضاً الْحَنْبَلِيُّ فِي الْكِتَابِ الْمُشَارِ إِلَيْهِ بِإِسْنَادِهِ إِلَى عَطَاءِ بْنِ أَبِي رِبَاحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: عَارَضَ النَّبِيُّ ص جَنَازَةَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ وَصَلَتْكَ رَحِمٌ وَ جَزَاكَ اللَّهُ يَا عَمِّ خَيْراً.

And from that is what is reported as well by Al Hanbali in the book ‘Al Mushar Ilayhi’, by his chain to Ataam Bin Abu Riyah, from Ibn Abbas who said,

‘The Prophet[saww] presented at the funeral of Abu Talib[asws], may Allah[azwj] be Pleased from him[as]. He[saww] said: ‘You[saww] maintained the kinship, and may Allah[azwj] Recompense you[as] goodly, O uncle[as]!’’[226]

وَ مِنْ ذَلِكَ مَا رَوَاهُ بِإِسْنَادِهِ إِلَى ثَابِتٍ الْبُنَانِيِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مَا تَرْجُو لِأَبِي طَالِبٍ قَالَ كُلَّ خَيْرٍ أَرْجُوهُ مِنْ رَبِّي.

And from that is what is reported by his chain to Sabit Al Bunany, from is’haq Bin Abdullah Bin Al Haris,

‘From Al-Abbas son of Abdul Muttalib[asws] who said, ‘I said, ‘O Rasool-Allah[saww]! What are your[saww] wishes for Abu Talib[asws]?’ He[saww] said: ‘All good I[saww] wish from my[saww] Lord[azwj]’’.[227]

[223] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 h
[224] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 i
[225] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 j
[226] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 k
[227] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 l

و من عجيب ما بلغت إليه العصبية على أبي طالب من أعداء أهل البيت ع أنهم زعموا أن المراد بقوله تعالى لنبيه ص إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ أنها في أبي طالب رضي الله عنه

And from the strange is what the group from the enemies of People[asws] of the Household have reached to against Abu Talib[asws]. They are claiming that the intended by the Words of the Exalted to His[azwj] Prophet[saww] ***Surely you cannot guide the one you love [28:56]***, is Abu Talib[asws].

و قد ذكر أبو المجد بن رشادة الواعظ الواسطي في مصنفه كتاب أسباب نزول القرآن ما هذا لفظه قال قال الحسن بن مفضل في قوله عز و جل إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ كيف يقال إنها نزلت في أبي طالب رضي الله عنه و هذه السورة من آخر ما نزل من القرآن بالمدينة و أبو طالب مات في عنفوان الإسلام و النبي ص بمكة

And it has been mentioned by Abu Al-Majd Bin Rashadat Al-Wa'iz Al-Wasity in his work (*Kitaab Asbaab Nuzool Al-Quran*), these are not its words. He said, 'Al-Hassan Bin Mufazzal said regarding the Words of the Exalted, '***Surely you cannot guide the one you love [28:56]*** – how can they say that it was Revealed regarding Abu Talib[asws], and this Chapter is from the end of what was Revealed from the Quran in Al-Medina, while Abu Talib[asws] passed away during the initial-period of Al-Islam and the Prophet[saww] was in Makkah?

و إنما هذه الآية نزلت في الحارث بن نعمان بن عبد مناف و كان النبي ص يحب إسلامه فقال يوما للنبي ص إنا نعلم أنك على الحق و أن الذي جئت به حق و لكن يمنعنا من اتباعك أن العرب تتخطفنا من أرضنا لكثرتهم و قلتنا و لا طاقة لنا بهم فنزلت الآية و كان النبي ص يؤثر إسلامه لميله إليه.

But rather, this Verse was Revealed regarding Al-Haris Bin Al-No'man Bin Abd Manaf, and the Prophet[saww] liked him, and liked his Islam. So one day he said to the Prophet[saww], 'I know that you[as] are upon the Truth, and that which you[saww] have come with is True, but what is prevent us from following you[saww] is that the Arabs would seize us from our lands due to their majority and our minority, and there is no strength with us against them. So the Verse was Revealed, and the Prophet[saww] preferred his Islam an inclined towards him''.[228]

وَ يَرْوُونَ فِي ذَلِكَ حَدِيثاً مَشْهُوراً أَنَّ رَسُولَ اللَّهِ قَالَ لَهُ عِنْدَ مَوْتِهِ قُلْ يَا عَمِّ كَلِمَةً أَشْهَدْ لَكَ بِهَا غَداً عِنْدَ اللَّهِ تَعَالَى فَقَالَ لَوْ لَا أَنْ تَقُولَ الْعَرَبُ إِنَّ أَبَا طَالِبٍ جَزِعَ عِنْدَ الْمَوْتِ لَأَقْرَرْتُ بِهَا عَيْنَكَ.

And they are reporting regarding that a famous Hadeeth: 'Rasool-Allah[saww] said to him (Abu Talib[asws]) at his[as] expiry: 'Say, O uncle[saww], the phrase (Kalima), I[saww] shall testify for you[saww] tomorrow due to it in the Presence of Allah[azwj] the Exalted'. He[as] said: 'If the Arabs would not say, 'Abu Talib[asws] panicked during the death', I[saww] would have delighted your[saww] eyes by it''.[229]

وَ احْتَجُّوا فِي إِسْلَامِ الْآبَاءِ بِمَا رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَبْعَثُ اللَّهُ عَبْدَ الْمُطَّلِبِ يَوْمَ الْقِيَامَةِ وَ عَلَيْهِ سِيمَاءُ الْأَنْبِيَاءِ وَ بَهَاءُ الْمُلُوكِ.

[228] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 m
[229] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 n

And they are arguing in Al-Islam, the forefathers, due to what is reported from Ja'far[asws] Bin Muhammad[asws] having said: 'Allah[azwj] will Resurrect Abdul Muttalib on the Day of Qiyamah, and upon him[as] would be a marking of the Prophets[as] and glory of the kings''.[230]

وَ رُوِيَ أَنَّ رَجُلًا مِنْ رِجَالِ الشِّيعَةِ وَ هُوَ أَبَانُ بْنُ أَبِي مَحْمُودٍ كَتَبَ إِلَى عَلِيِّ بْنِ مُوسَى الرِّضَا ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ شَكَكْتُ فِي إِسْلَامِ أَبِي طَالِبٍ

It is reported that a man from the Shia men, and he is Aban Bin Abu Mahmoud, wrote to Ali[asws] Bin Musa Al-Reza[asws], 'May I be sacrificed for you[asws]! I have doubted regarding the Islam of Abu Talib[asws]'.

فَكَتَبَ إِلَيْهِ وَ مَنْ يُشاقِقِ الرَّسُولَ مِنْ بَعْدِ ما تَبَيَّنَ لَهُ الْهُدى وَ يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ الْآيَةَ وَ بَعْدَهَا إِنَّكَ إِنْ لَمْ تُقِرَّ بِإِيمَانِ أَبِي طَالِبٍ كَانَ مَصِيرُكَ إِلَى النَّارِ.

He[asws] wrote to him: '***And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, [4:115]*** – the Verse. And after it, if you do not acknowledge the Eman of Abu Talib[asws], your destination would be to the Fire''.[231]

وَ قَدْ رُوِيَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع أَنَّهُ سُئِلَ عَمَّا يَقُولُهُ النَّاسُ أَنَّ أَبَا طَالِبٍ فِي ضَحْضَاحٍ مِنْ نَارٍ فَقَالَ لَوْ وُضِعَ إِيمَانُ أَبِي طَالِبٍ فِي كِفَّةِ مِيزَانٍ وَ إِيمَانُ هَذَا الْخَلْقِ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَ إِيمَانُهُ

And it has been reported from Muhammad[asws] Bin Ali Al-Baqir[asws], he[asws] had been asked about what the people are saying that Abu Talib[asws] is in the shallowness of the Fire. He[asws] said: 'If the Eman of Abu Talib[asws] were to be placed in a hand of a scale and the Eman of these people in the other hand, his[as] Eman would outweigh'.

ثُمَّ قَالَ أَ لَمْ تَعْلَمُوا أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيّاً ع كَانَ يَأْمُرُ أَنْ يُحَجَّ عَنْ عَبْدِ اللَّهِ وَ آمِنَةَ وَ أَبِي طَالِبٍ فِي حَيَاتِهِ ثُمَّ أَوْصَى فِي وَصِيَّتِهِ بِالْحَجِّ عَنْهُمْ.

Then he[asws] said: 'Don't you know that Amir Al-Momineen Ali[asws] used to instruct that Hajj be performed on behalf of Abdullah[as], and Aamina[asws], and Abu Talib[asws] during his[asws] lifetime, then bequeathed in his[as] will with the Hajj to be performed on their[as] behalf?''[232]

وَ قَدْ رُوِيَ أَنَّ أَبَا بَكْرٍ جَاءَ بِأَبِي قُحَافَةَ إِلَى النَّبِيِّ ص عَامَ الْفَتْحِ يَقُودُهُ وَ هُوَ شَيْخٌ كَبِيرٌ أَعْمَى فَقَالَ رَسُولُ اللَّهِ ص أَلَا تَرَكْتَ الشَّيْخَ حَتَّى نَأْتِيَهُ

And it has been reported that Abu Bakr came with Abu Quhafa (his father) to the Prophet[saww] in the year of the conquest (of Makkah), leading him, and he was an aged old man, blind. Rasool-Allah[saww] said: 'Why don't you leave the old man until we go to him?'

فَقَالَ أَرَدْتُ يَا رَسُولَ اللَّهِ أَنْ يَأْجُرَهُ اللَّهُ أَمَا وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَأَنَا كُنْتُ أَشَدَّ فَرَحاً بِإِسْلَامِ عَمِّكَ أَبِي طَالِبٍ مِنِّي بِإِسْلَامِ أَبِي أَلْتَمِسُ بِذَلِكَ قُرَّةَ عَيْنِكَ فَقَالَ صَدَقْتَ.

[230] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 o
[231] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 p
[232] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 q

He said, ‘O Rasool-Allah[saww]! I wanted Allah[azwj] to Recompense him. But, by the One[azwj] Who Sent you[saww] with the truth, I was more intensely happier with the Islam of your[saww] uncle[as] Abu Talib[asws] than I am with the Islam of my father, seeking by that the delight of your[saww] eyes’. He[saww] said: ‘You speak the truth’’.[233]

وَ رُوِيَ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع سُئِلَ عَنْ هَذَا فَقَالَ وَا عَجَبَا إِنَّ اللَّهَ تَعَالَى نَهَى رَسُولَهُ أَنْ يُقِرَّ مُسْلِمَةً عَلَى نِكَاحِ كَافِرٍ وَ قَدْ كَانَتْ فَاطِمَةُ بِنْتُ أَسَدٍ مِنَ السَّابِقَاتِ إِلَى الْإِسْلَامِ وَ لَمْ تَزَلْ تَحْتَ أَبِي طَالِبٍ حَتَّى مَاتَ.

And it is reported that Ali[asws] Bin Al-Husayn[asws] was asked about this (Eman of Abu Talib[asws]). He[asws] said: ‘Oh how strange! Surely Allah[azwj] the Exalted had Prohibited His[azwj] Rasool[saww] to accept a Muslim woman to be upon the marriage of a Kafir, and (Syeda) Fatima[asws] Bint Asad[as] was from the foremost ones to Al-Islam and did not cease to be under (being married to) Abu Talib[asws] until he[as] passed away’’.[234]

وَ يُرْوَى عَنْ قَوْمٍ مِنَ الزَّيْدِيَّةِ أَنَّ أَبَا طَالِبٍ أَسْنَدَ الْمُحَدِّثُونَ عَنْهُ حَدِيثاً يَنْتَهِي إِلَى أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص قَالَ سَمِعْتُ أَبَا طَالِبٍ يَقُولُ بِمَكَّةَ حَدَّثَنِي مُحَمَّدٌ ابْنُ أَخِي أَنَّ رَبَّهُ بَعَثَهُ بِصِلَةِ الرَّحِمِ وَ أَنْ يَعْبُدَهُ وَحْدَهُ لَا يَعْبُدُ مَعَهُ غَيْرُهُ وَ مُحَمَّدٌ عِنْدِيَ الصَّادِقُ الْأَمِينُ.

And it is reported from a group of Zaydiites that Abu Talib[as], the narrators of Ahadeeth are attributing a Hadeeth from him[as] ending to Abu Rafie a slave of Rasool-Allah[saww] has said, ‘I heard Abu Talib[asws] saying at Makkah: ‘Muhammad[saww], son[saww] of my[as] brother narrated to me[as] that his[saww] Lord[azwj] had Sent him[saww] with maintaining the kinship, and that he[saww] should worship Him[azwj] alone, not worship someone else with Him[azwj], and in my[as] view Muhammad[saww] is the truthful, the trustworthy’’.[235]

وَ قَالَ قَوْمٌ إِنَّ قَوْلَ النَّبِيِّ ص أَنَا وَ كَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ. إِنَّمَا عَنَى بِهِ أَبَا طَالِبٍ.

And a group said, ‘The words of the Prophet[saww]: ‘I[saww] and the guarantor of the orphan would be like these two (fingers) in the Paradise’, he[saww] rather meant Abu Talib[asws] by it’’.[236]

وَ قَدِ اشْتَهَرَ وَ اسْتَفَاضَ الْحَدِيثُ وَ هُوَ قَوْلُهُ ص- لِعَقِيلٍ أَنَا أُحِبُّكَ حُبَّيْنِ حُبّاً لَكَ وَ حُبّاً لِحُبِّ أَبِي طَالِبٍ لَكَ فَإِنَّهُ كَانَ يُحِبُّكَ.

And it is famous and widespread, and it is his[saww] words to Aqeel: ‘I[saww] love you with two loves – love for you and love for the love of Abu Talib[asws] for you, for he[as] used to love you’’.[237]

و خطبة النكاح مشهورة خطبها أبو طالب عند نكاح محمد ص خديجة و هي قوله الحمد لله الذي جعلنا من ذرية إبراهيم و زرع إسماعيل و جعل لنا بلدا حراما و بيتا محجوجا و روي محجوبا و جعلنا الحكام على الناس

And the sermon of the marriage is famous. Abu Talib[asws] had addressed during the marriage of Muhammad[saww] and (Syeda) Khadeeja[asws], and these are his[as] words: ‘The Praise is for Allah[azwj] Who Made us to be from the offspring of Ibrahim[as], and plantation of Ismail[as], and

[233] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 r
[234] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 s
[235] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 t
[236] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 u
[237] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 v

Made a Sanctimonious city to be for us, and a House of Pilgrimage (Kabah), (and it is reported, veiled), and Made us the rulers upon the people.

ثم إن محمد بن عبد الله أخي من لا يوازن به فتى من قريش إلا رجح عليه برا و فضلا و حزما و عقلا و رأيا و نبلا و إن كان في المال قل فإنما المال ظل زائل و عارية مسترجعة و له في خديجة بنت خويلد رغبة و لها فيه مثل ذلك و ما أحببتم من الصداق فعلي و له و الله بعد نبأ شائع و خطب جليل.

Then Muhammad Bin Abdullah is (son[saww] of) my[as] brother[as], one who no youth from Quraysh can be weighed with him[saww] except he[saww] would outweigh upon him in righteousness, and merit, and wisdom, and intellect, and view, and favours, and even though he[saww] has been of little wealth, for rather the wealth is a fleeting shadow and a returning shame, and for him[saww] regarding (Syeda) Khadeeja[asws] Bint Khuwaylid is a desired, and for her[as] regarding him[saww] similar to that, and whatever you like from the dower, so it is upon me[as], and by Allah[azwj], for him[saww] afterwards would be prevalent news and a majestic occupation''.[238]

وَ قَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ أَصْحَابَ الْكَهْفِ أَسَرُّوا الْإِيمَانَ وَ أَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ وَ إِنَّ أَبَا طَالِبٍ أَسَرَّ الْإِيمَانَ وَ أَظْهَرَ الشِّرْكَ فَآتَاهُ اللَّهُ أَجْرَهُ مَرَّتَيْنِ.

And it has been reported from Abu Abdullah Ja'far[asws] Bin Muhammad[asws] that Rasool-Allah[saww] said: 'The companions of the cave kept the Eman a secret and manifested the Shirk, so Allah[azwj] Gave them their Reward twice, and that Abu Talib[asws] kept the Eman a secret and manifested the Shirt, so Allah[azwj] will Give him[as] his[as] Reward twice''.[239]

وَ فِي الْحَدِيثِ الصَّحِيحِ الْمَشْهُورِ أَنَّ جَبْرَئِيلَ قَالَ لَهُ لَيْلَةَ مَاتَ أَبُو طَالِبٍ اخْرُجْ مِنْهَا فَقَدْ مَاتَ نَاصِرُكَ.

And in the correct famous Hadeeth – Jibraeel[as] said to him[saww] on the night Abu Talib[asws] passed away: 'Exit from it (Makkah) for your[saww] helper has passed away''.[240]

و أما حديث الضحضاح من النار فإنما يرويه الناس كلهم عن رجل واحد و هو المغيرة بن شعبة و بغضه لبني هاشم و على الخصوص لعلي ع مشهور معلوم و قصته و فسقه غير خاف

And as for the Hadeeth regarding (Abu Talib[asws] being in) the shallowness of the Fire, the people, all of them are reporting from one man, and he is Al-Mugheira Bin Shuba, and his hatred for the Clan of Hashim[as], and in particular for Ali[asws] is well known, and his story and his mischief is not hidden.[241]

قَالُوا وَ قَدْ رُوِيَ بِأَسَانِيدَ كَثِيرَةٍ بَعْضُهَا عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ بَعْضُهَا عَنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ أَنَّ أَبَا طَالِبٍ مَا مَاتَ حَتَّى قَالَ- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

[238] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 w
[239] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 x
[240] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 y
[241] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z

They said, ‘And it has been reported by a lot of chain, some of these from Al-Abbas son of Abdul Muttalib[asws], and come of these from Abu Bakr Bin Quhafa that Abu Talib[asws] did not pass away until he[saww] had said: ‘There is no god except Allah[azwj], Muhammad[saww] is Rasool-Allah[saww]’’.[242]

وَ الْخَبَرُ الْمَشْهُورُ أَنَّ أَبَا طَالِبٍ عِنْدَ الْمَوْتِ قَالَ كَلَاماً خَفِيّاً فَأَصْغَى إِلَيْهِ أَخُوهُ الْعَبَّاسُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا ابْنَ أَخِي وَ اللَّهِ لَقَدْ قَالَهَا عَمُّكَ وَ لَكِنَّهُ ضَعُفَ عَنْ أَنْ يَبْلُغَكَ صَوْتُهُ.

And the well-known Hadeeth – Abu Talib[asws] said during his[as] death the phrase (Kalima) lightly, so his[as] brother Al-Abbas listened to him, then raised his[as] head to Rasool-Allah[saww]. He said, ‘O son[saww] of my brother[as]! By Allah[azwj], your[saww] uncle[as], has said it, but it was too weak from his[as] voice reaching you[saww]’’.[243]

وَ رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَا مَاتَ أَبُو طَالِبٍ حَتَّى أَعْطَى رَسُولَ اللَّهِ ص مِنْ نَفْسِهِ الرِّضَا.

And it is reported from Ali[asws] having said: ‘Abu Talib[asws] did not pass away until he[as] gave Rasool-Allah[saww] the happiness from himself[as]’’.[244]

قَالُوا وَ قَدْ جَاءَتِ الرِّوَايَةُ: أَنَّ أَبَا طَالِبٍ لَمَّا مَاتَ جَاءَ عَلِيٌّ ع إِلَى رَسُولِ اللَّهِ ص فَآذَنَهُ بِمَوْتِهِ فَتَوَجَّعَ عَظِيماً وَ حَزَنَ شَدِيداً ثُمَّ قَالَ امْضِ فَتَوَلَّ غُسْلَهُ فَإِذَا رَفَعْتَهُ عَلَى سَرِيرِهِ فَأَعْلِمْنِي

They said, ‘And it has come in the report that when Abu Talib[asws] passed away, Ali[asws] came to Rasool-Allah[saww] and announced his[saww] expiry. He[saww] was pained grievously and severe grief, then said: ‘Take charge of his[as] washing, so when he[as] is raised upon his[as] bier, let me[saww] know’.

فَفَعَلَ فَاعْتَرَضَهُ رَسُولُ اللَّهِ ص وَ هُوَ مَحْمُولٌ عَلَى رُءُوسِ الرِّجَالِ فَقَالَ لَهُ وَصَلْتَكَ رَحِمٌ يَا عَمِّ وَ جُزِيْتَ خَيْراً فَلَقَدْ رَبَّيْتَ وَ كَفَلْتَ صَغِيراً وَ نَصَرْتَ وَ آزَرْتَ كَبِيراً

He[asws] did so. Rasool-Allah[saww] presented, and he[as] was being carried upon heads of the men. He[saww] said to him[as]: ‘You[as] maintained kinship, O uncle[as], and may you[as] be Recompensed goodly. You[saww] had nourished me[saww] and taken my[saww] responsibility when (I[saww] was) young, and helped and supported when (I[saww] was older)’.

ثُمَّ تَبِعَهُ إِلَى حُفْرَتِهِ فَوَقَفَ عَلَيْهِ فَقَالَ أَمَ وَ اللَّهِ لَأَسْتَغْفِرَنَّ لَكَ وَ لَأَشْفَعَنَّ فِيكَ شَفَاعَةً يَعْجَبُ لَهَا الثَّقَلَانِ.

Then he[saww] followed him[as] to his[as] grave and stood at it. He[saww] said: ‘Or, by Allah[azwj], I[saww] shall seek Forgiveness for you[as] and I[saww] shall intercede regarding you[as] with such an intercession, the two communities (of the Jinn and the humans), would be astounded at it’’.[245]

[242] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z a
[243] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z b
[244] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z c
[245] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z d

مَعَ أَنَّ الْخَبَرَ قَدْ وَرَدَ عَلَى الِاسْتِفَاضَةِ بِأَنَّ جَبْرَئِيلَ ع نَزَلَ عَلَى رَسُولِ اللَّهِ ص- عِنْدَ مَوْتِ أَبِي طَالِبٍ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ اخْرُجْ مِنْ مَكَّةَ فَقَدْ مَاتَ نَاصِرُكَ.

Along with it is the Hadeeth which had been reported upon the circulation that Jibraeel[as] descended unto Rasool-Allah[saww] at the expiry of Abu Talib[asws]. He[as] said to him[saww]: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greetings and Says to you[saww]: 'Exit from Makkah, for your[saww] helper has passed away''.[246]

وَ يَدُلُّ عَلَى ذَلِكَ قَوْلُهُ لِعَلِيٍّ ع حِينَ رَآهُ يُصَلِّي مَعَ رَسُولِ اللَّهِ ص مَا هَذَا يَا بُنَيَّ فَقَالَ دِينٌ دَعَانِي إِلَيْهِ ابْنُ عَمِّي فَقَالَ لَهُ اتَّبِعْهُ فَإِنَّهُ لَا يَدْعُو إِلَّا إِلَى خَيْرٍ.

And it evidences upon that his (Abu Talib[asws]'s) words to Ali[asws] when he[as] saw him[asws] praying Salat with Rasool-Allah[saww]: 'What is this, O my[as] son[asws]?' He[asws] said: 'A religion the son[saww] of my[asws] uncle[as] has called me[asws] to'. He[as] said: 'Follow it for he[saww] will not call to (anything) except good''.[247]

وَ قَوْلُهُ وَ قَدْ مَرَّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع ثَانِيَةً وَ هُوَ يُصَلِّي عَنْ يَمِينِ رَسُولِ اللَّهِ ص وَ مَعَهُ جَعْفَرٌ ابْنُهُ فَقَالَ لَهُ يَا بُنَيَّ صِلْ جَنَاحَ ابْنِ عَمِّكَ فَصَلَّى جَعْفَرٌ مَعَهُ وَ تَأَخَّرَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى صَارَ هُوَ وَ جَعْفَرٌ خَلْفَ رَسُولِ اللَّهِ ص

And his (Abu Talib[asws]'s) words, and he[as] had passed by Amir Al-Momineen[asws] and he[asws] was praying Salat on the right of Rasool-Allah[saww], and with him[as] was his[as] son[as] Ja'far[as]. He[as] said to him[as]: 'O my[as] son[as]! Connect a wing of the son[saww] of your[as] uncle[as]'. So Ja'far[as] prayed Salat with him[saww], and Amir Al-Momineen[asws] delayed until he[asws] and Ja'far[as] came to be behind Rasool-Allah[saww].

فَجَاءَتِ الرِّوَايَةُ بِأَنَّهَا أَوَّلُ صَلَاةٍ جَمَاعَةٍ صُلِّيَتْ فِي الْإِسْلَامِ ثُمَّ أَنْشَأَ أَبُو طَالِبٍ يَقُولُ

إِنَّ عَلِيّاً وَ جَعْفَراً ثِقَتِي

الْأَبْيَاتَ.

The report has come that it was the first congregational Salat prayed in Al-Islam. Then Abu Talib[asws] prosed saying: 'Surely Ali[asws] and Ja'far[as] my[as] two trusted ones' – the couplets''.[248]

إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَ ذَلِكَ أَنَّ النَّبِيَّ ص ضُرِبَ بِحَرْبَةٍ فِي خَدِّهِ يَوْمَ حُنَيْنٍ فَسَقَطَ إِلَى الْأَرْضِ ثُمَّ قَامَ وَ قَدِ انْكَسَرَتْ رَبَاعِيَتُهُ وَ الدَّمُ يَسِيلُ عَلَى حُرِّ وَجْهِهِ فَمَسَحَ وَجْهَهُ ثُمَّ قَالَ اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ فَنَزَلَتِ الْآيَةُ.

(***Surely you cannot guide the one you love [28:56]***) (was Revealed) because the Prophet[saww] was struck with an injury in his[saww] cheek on the day of (battle of) Hunayn, so he[saww] fell to the ground. Then he[saww] stood up and his[saww] front teeth had been broken, and the blood

[246] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z e
[247] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z f
[248] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z g

was flowing upon his[saww] face. He[saww] wiped his[saww] face, then said: 'O Allah[azwj]! Guide my[saww] people, for they do not know'. So the Verse was Revealed''.[249]

وَ قَدْ رُوِيَ لِنُزُولِهَا سَبَبٌ آخَرُ وَ هُوَ أَنَّ قَوْماً مِمَّنْ كَانُوا أَظْهَرُوا الْإِيمَانَ بِالنَّبِيِّ ص تَأَخَّرُوا عَنْهُ عِنْدَ هِجْرَتِهِ وَ أَقَامُوا بِمَكَّةَ وَ أَظْهَرُوا الْكُفْرَ وَ الرُّجُوعَ إِلَى مَا كَانُوا عَلَيْهِ

And it has been reported for another cause of its Revelation, and it is that from the ones who had manifested the Eman with the Prophet[saww], they had delayed from him[saww] during his[saww] emigration, and they stayed at Makkah, and they manifested the Kufr and the returning to what they had been upon.

فَبَلَغَ خَبَرُهُمْ إِلَى النَّبِيِّ ص وَ الْمُسْلِمِينَ فَاخْتَلَفُوا فِي تَسْمِيَتِهِمْ بِالْإِيمَانِ فَقَالَ فَرِيقٌ مِنَ الْمُسْلِمِينَ هُمْ مُؤْمِنُونَ وَ إِنَّمَا أَظْهَرُوا الْكُفْرَ اضْطِرَاراً إِلَيْهِ وَ قَالَ آخَرُونَ بَلْ هُمْ كُفَّارٌ وَ قَدْ كَانُوا قَادِرِينَ عَلَى الْهِجْرَةِ وَ الْإِقَامَةِ عَلَى الْإِيمَانِ

Their news reached to the Prophet[saww] and the Muslims, and they differed regarding their being named with the Eman (Momineen). A group from the Muslims said, 'They are Momineen[asws], and rather they have manifested the Kufr out of desperation to it'. And others said, 'But they are Kafirs, and they were able upon the emigration and the staying upon the Eman'.

فَاجْتَمَعُوا إِلَى رَسُولِ اللَّهِ ص وَ كَانَ أَشْرَافُ الْقَوْمِ يُرِيدُونَ مِنْهُ أَنْ يَحْكُمَ لَهُمْ بِالْإِيمَانِ لِأَرْحَامٍ بَيْنَهُمْ وَ بَيْنَهُمْ فَأَحَبَّ رَسُولُ اللَّهِ أَنْ يَنْزِلَ مَا يُوَافِقُ مَحَبَّةَ الْأَشْرَافِ مِنْ قَوْمِهِ لِتَأَلُّفِهِمْ

They gathered to Rasool-Allah[saww], and the nobles of the people wanted from him[saww] that he[saww] decides for them with the Eman of the kindred between them. Rasool-Allah[saww] loved that there should be a Revelation what would be concordant with love of the nobles from his[saww] for inclining them.

فَلَمَّا سَأَلُوهُ عَنْ حَالِهِمْ قَالَ حَتَّى يَأْتِيَنِيَ الْوَحْيُ فِي ذَلِكَ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ يُرِيدُ أَنَّكَ لَا تَحْكُمُ وَ لَا تُسَمِّي وَ لَا تَشْهَدُ بِالْإِيمَانِ لِمَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَحْكُمُ لَهُ وَ يُسَمِّيهِ إِذَا كَانَ مُسْتَحِقّاً لَهُ وَ هَذَا أَيْضاً كَانَ بَعْدَ مَوْتِ أَبِي طَالِبٍ بِسِنِينَ.

When they asked him[saww] about their state, he[saww] said: '(Wait) until the Revelation comes to me[saww] regarding that. So, Allah[azwj] Revealed: ***Surely you cannot guide the one you love [28:56]***, intending, 'You[saww] cannot decided, nor can you[saww] name, nor testify with the Eman for the one you[saww] love, but Allah[azwj] will Decide for him, and Name him when he was deserving for it. And this as well was after the expiry of Abu Talib[asws] by two years''.[250]

أقول قَالَ فِي الْفُصُولِ الْمُهِمَّةِ أُمُّهُ ع فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ تَجْتَمِعُ هِيَ وَ أَبُو طَالِبٍ فِي هَاشِمٍ ثُمَّ أَسْلَمَتْ وَ هَاجَرَتْ مَعَ النَّبِيِّ ص وَ كَانَتْ مِنَ السَّابِقَاتِ إِلَى الْإِيمَانِ بِمَنْزِلَةِ الْأُمِّ مِنَ النَّبِيِّ ص

I (Majlisi) am saying, 'He said in (the book) 'Al Fusool Al Muhimma' –

[249] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z h
[250] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z i

'His (Amir Al-Momineen[asws]) mother[as] is (Syeda) Fatima Bint Asad Bin Hashim Bin Abd Manaf. She[as] and Abu Talib[asws] gathered among (Clan of) Hashim[as]. Then she[as] (declared to be) a Muslim and emigrated with the Prophet[saww], and she[as] was from the foremost ones to the Eman, being at the status of the mother from the Prophet[saww].

فَلَمَّا مَاتَتْ كَفَّنَهَا النَّبِيُّ ص بِقَمِيصِهِ وَ أَمَرَ أُسَامَةَ بْنَ زَيْدٍ وَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ وَ عُمَرَ وَ غُلَاماً أَسْوَدَ فَحَفَرُوا قَبْرَهَا فَلَمَّا بَلَغُوا لَحْدَهَا حَفَرَهُ النَّبِيُّ ص بِيَدِهِ وَ أَخْرَجَ تُرَابَهُ

When she[as] passed away, the Prophet[saww] enshrouded her[as] with his[saww] own shirt and instructed Usama Bin Zayd and Abu Ayoub Al-Ansari, and Umar, and a black stave, and they dug her[as] grave. When they reached to her[as] resting place, the Prophet[as] dug it with his[saww] own hands, and brought out its soil.

فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ص اضْطَجَعَ فِيهِ وَ قَالَ اللَّهُ الَّذِي يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ اللَّهُمَّ اغْفِرْ لِأُمِّي فَاطِمَةَ بِنْتِ أَسَدٍ وَ لَقِّنْهَا حُجَّتَهَا وَ وَسِّعْ عَلَيْهَا مُدْخَلَهَا بِحَقِّ نَبِيِّكَ مُحَمَّدٍ وَ الْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ

When Rasool-Allah[saww] was free (from digging), he[saww] lied down in it and said: 'Allah[azwj] is the One[azwj] Who Revives and Causes to die, and He[azwj] is Alive and does not die. O Allah[azwj]! Forgive my[saww] mother[as] Fatima Bint Asad[as], and Indoctrinate her[as], her[as] arguments, and Expand her[as] grave for her[as] by the right of Your[azwj] Prophet[saww] Muhammad[saww] and the Prophets[as], those from before me[saww], for You[azwj] are most Merciful of the merciful ones!'

فَقِيلَ يَا رَسُولَ اللَّهِ رَأَيْنَاكَ صَنَعْتَ شَيْئاً لَمْ تَكُنْ تَصْنَعُهُ بِأَحَدٍ قَبْلَهَا

It was said, 'O Rasool-Allah[saww]! We saw you[saww] doing something, you[saww] did not happen to do it for anyone else before her[as]!'

فَقَالَ ص أَلْبَسْتُهَا قَمِيصِي لِتُلْبَسَ مِنْ ثِيَابِ الْجَنَّةِ وَ اضْطَجَعْتُ فِي قَبْرِهَا لِيُخَفَّفَ عَنْهَا مِنْ ضَغْطَةِ الْقَبْرِ إِنَّهَا كَانَتْ مِنْ أَحْسَنِ خَلْقِ اللَّهِ صَنِيعاً إِلَيَّ بَعْدَ أَبِي طَالِبٍ.

He[saww] said: 'I[saww] clothed her[as] with my[saww] shirt to be worn from the clothes of the Paradise, and I[saww] lied down in her[as] grave for the compression of the grave to be lightened from her[as]. She[as] was from the excellent creatures of Allah[azwj] in her[as] deeds to me[saww] after Abu Talib[asws]''.[251]

يل، الفضائل لابن شاذان فض، كتاب الروضة لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَاكِياً فَقَالَ لَهُ النَّبِيُّ ص مَا يُبْكِيكَ لَا أَبْكَى اللَّهُ عَيْنَكَ قَالَ تُوُفِّيَتْ وَالِدَتِي يَا رَسُولَ اللَّهِ فَقَالَ لَهُ النَّبِيُّ ص بَلْ وَ وَالِدَتِي يَا عَلِيُّ فَلَقَدْ كَانَتْ تُجَوِّعُ أَوْلَادَهَا وَ تُشْبِعُنِي وَ تُشَعِّثُ أَوْلَادَهَا وَ تُدَهِّنُنِي

(The books) 'Al Fazaail' of Ibn Shazan (and) 'Kitab Al Rowza' –

'When (Syeda) Fatima Bint Asad[as] passed away, Ali[asws] Bin Abu Talib[asws] came weeping. The Prophet[saww] said to him[asws]: 'What makes you[asws] cry? May Allah[azwj] not Make your[asws] eyes to cry'. He[asws] said: 'My[asws] mother[as] has passed away, O Rasool-Allah[saww]!' The Prophet[saww]

[251] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z j

said to him[as]: 'But, and my[as] mother[as] (as well), O Ali[asws], for she[as] used to keep her[as] children hungry and satiated me[saww], and her[as] children were scruffy and she[as] oiled me[saww].

وَ اللَّهِ لَقَدْ كَانَ فِي دَارِ أَبِي طَالِبٍ نَخْلَةٌ فَكَانَتْ تُسَابِقُ إِلَيْهَا مِنَ الْغَدَاةِ لِتَلْتَقِطَ ثُمَّ تَجْنِيَهُ رَضِيَ اللَّهُ عَنْهَا وَ إِذَا خَرَجُوا بَنُو عَمِّي تُنَاوِلُنِي ذَلِكَ

By Allah[azwj]! There was a date tree in the house of Abu Talib[asws]. She[as] would precede to it from the morning in order to pick, then keep it aside, may Allah[azwj] be Pleased from her[as]; and when the sons of my[saww] uncle would go out, she[as] would give me[saww] that'.

ثُمَّ نَهَضَ ص فَأَخَذَ فِي جَهَازِهَا وَ كَفَّنَهَا بِقَمِيصِهِ وَ كَانَ فِي حَالِ تَشْيِيعِ جَنَازَتِهَا يَرْفَعُ قَدَماً وَ يَتَأَنَّى فِي رَفْعِ الْآخَرِ وَ هُوَ حَافِي الْقَدَمِ فَلَمَّا صَلَّى عَلَيْهَا كَبَّرَ سَبْعِينَ تَكْبِيرَةً ثُمَّ لَحَدَهَا فِي قَبْرِهَا بِيَدِهِ الْكَرِيمَةِ بَعْدَ أَنْ نَامَ فِي قَبْرِهَا وَ لَقَّنَهَا الشَّهَادَةَ

Then he[saww] got up and took to her[as] preparation, and enshrouded her[as] with his[saww] shirt, and during the state of escorting her[as] bier, he[saww] was raising a foot, and be slow in raising the other, and he[saww] was bare-feet. When he[saww] prayed Salat, he[saww] exclaimed seventy Takbeers. Then he[saww] laid her in her[as] grave by his[saww] own honourable hands. Afterwards, he[saww] slept in her[as] grave and indoctrinated her[as] the testimony.

فَلَمَّا أُهِيلَ عَلَيْهَا التُّرَابُ وَ أَرَادَ النَّاسُ الِانْصِرَافَ جَعَلَ رَسُولُ اللَّهِ ص يَقُولُ لَهَا ابْنُكِ ابْنُكِ لَا جَعْفَرٌ وَ لَا عَقِيلٌ ابْنُكِ ابْنُكِ عَلِيُّ بْنُ أَبِي طَالِبٍ

When he[saww] poured the soil upon her[as], and the people intended to leave, Rasool-Allah[saww] went on to say so her[as]: 'Your[as] son[asws]! Your[as] son[asws]! Neither Ja'far[as] nor Aqeel. Your[as] son[asws]! Your[as] son Ali[asws] Bin Abu Talib[asws]'.

قَالُوا يَا رَسُولَ اللَّهِ فَعَلْتَ فِعْلًا مَا رَأَيْنَا مِثْلَهُ قَطُّ مَشْيَكَ حَافِيَ الْقَدَمِ وَ كَبَّرْتَ سَبْعِينَ تَكْبِيرَةً وَ نَوْمَكَ فِي لَحْدِهَا وَ جَعْلَ قَمِيصِكَ كَفَنَهَا وَ قَوْلَكَ لَهَا ابْنُكِ ابْنُكِ لَا جَعْفَرٌ وَ لَا عَقِيلٌ

They said, 'O Rasool-Allah[azwj]! You[saww] have done a deed we have not seen the like of it, at all! Your[saww] walking bare-footed, and exclaiming seventy Takbeers, and your[saww] sleeping in her[as] grave, and making your[saww] own shirt to be her[as] shroud, and your[saww] words to her[as]: 'Your[as] son[asws]! Your[as] son[asws]! Neither Ja'far[as] nor Aqeel'.

فَقَالَ ص أَمَّا التَّأَنِّي فِي وَضْعِ أَقْدَامِي وَ رَفْعِهَا فِي حَالِ التَّشْيِيعِ لِلْجَنَازَةِ فَلِكَثْرَةِ ازْدِحَامِ الْمَلَائِكَةِ وَ أَمَّا تَكْبِيرِي سَبْعِينَ تَكْبِيرَةً فَإِنَّهَا صَلَّى عَلَيْهَا سَبْعُونَ صَفّاً مِنَ الْمَلَائِكَةِ وَ أَمَّا نَوْمِي فِي لَحْدِهَا فَإِنِّي ذَكَرْتُ فِي حَالِ حَيَاتِهَا ضَغْطَةَ الْقَبْرِ فَقَالَتْ وَا ضَعْفَاهْ فَنِمْتُ فِي لَحْدِهَا لِأَجْلِ ذَلِكَ حَتَّى كَفَيْتُهَا ذَلِكَ

He[saww] said: 'As for the slowness in placing my[saww] feet and raising it during the state of escorting the funeral bier, it was due to the large crown of the Angels; and as for my[saww] exclaiming seventy Takbeers, seventy rows of Angels were praying Salat upon her[as]; and as for my[saww] sleeping in her[as] grave, I[saww] had mentioned during the state of her[as] life, the compression of the grave. She[as] had said: 'Waah! Its compression!'. So, I[saww] slept in her[as] grave for that reason, until I[saww] sufficed her[as] of that.

وَ أَمَّا تَكْفِينِي لَهَا بِقَمِيصِي فَإِنِّي ذَكَرْتُ لَهَا فِي حَيَاتِهَا الْقِيَامَةَ وَ حَشْرَ النَّاسِ عُرَاةً فَقَالَتْ وَا سَوْأَتَاهْ فَكَفَّنْتُهَا بِهَا لِتَقُومَ يَوْمَ الْقِيَامَةِ مَسْتُورَةً

And as for my[saww] enshrouding her[as] with my[saww] shirt, I[saww] had mentioned to her[as] during her[as] lifetime the (Day of) Qiyamah and the Resurrection of the people bare. She[as] had said:

'Waah! Its evil'. So, I[saww] enshrouded her[as] with it for it to become a veil during the establishment of the Hour.

وَ أَمَّا قَوْلِي لَهَا ابْنُكِ ابْنُكِ لَا جَعْفَرٌ وَ لَا عَقِيلٌ فَإِنَّهَا لَمَّا نَزَلَ عَلَيْهَا الْمَلَكَانِ وَ سَأَلَاهَا عَنْ رَبِّهَا فَقَالَتْ اللَّهُ رَبِّي وَ قَالا مَنْ نَبِيُّكِ قَالَتْ مُحَمَّدٌ نَبِيِّي فَقَالا مَنْ وَلِيُّكِ وَ إِمَامُكِ فَاسْتَحْيَتْ أَنْ تَقُولَ وَلَدِي فَقُلْتُ لَهَا قُوْلِي ابْنُكِ عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَقَرَّ اللَّهُ بِذَلِكَ عَيْنَهَا.

And as for my[saww] words to her[as]: 'Your[as] son[asws]! Neither Ja'far[as] nor Aqeel', so when the two Angels descended unto her[as] and asked her[as] about her[as] Lord[azwj], she[as] said: 'Allah[azwj] is my[as] Lord[azwj]'. And they said, 'Who is your[as] Prophet[saww]?' She[as] said, 'Muhammad[saww] is my[as] Prophet[saww]. They said, 'Who is your[as] guardian and your[as] Imam[asws]?' She[as] was embarrassed to say: 'My[as] son[asws]'. So, I[saww] said to her[as] my[saww] words: 'Your[as] son Ali[asws] Bin Abu Talib[asws]'. So, Allah[azwj] Delighted her[as] eyes with that''.[252]

أقول قال ابن أبي الحديد أمه فاطمة بنت أسد بن هاشم بن عبد مناف بن قصي أول هاشمية ولدت لهاشمي كان علي أصغر بنيها و جعفر أسن منه بعشر سنين و عقيل أسن من جعفر بعشر سنين و طالب أسن من عقيل بعشر سنين و فاطمة بنت أسد أمهم جميعا

I (Majlisi) am saying, 'Ibn Abi Al hadeed said,

'His (Ali[asws]) mother[as] is Fatima Bint Asad[as] Bin Hashim[as] Bin Abd Manaf[as] Bin Qusay[as]. She[as] is the first Hashimite to be born to two Hashimites (parents). Ali[asws] was the youngest of her[as] sons, and Ja'far[as] was older than him[asws] by ten years, and Aqeel was older than Ja'far[as] by ten years, and Talib[asws] was older than Aqeel by ten years, and Fatima Bint Asad[as] is the mother of them all.

و أم فاطمة بنت أسد فاطمة بنت هرم بن رواحة بن حجر بن عبد بن معيص بن وهب بن ثعلبة بن وائلة بن عمرو بن شهاب بن مهارب بن فهر و أمها عاتكة بنت أبي همهمة و اسمه عبد العزى بن عامر بن عمرو بن وديعة بن الحارث بن فهر

And mother of (Syeda) Fatima[asws] Bint Asad[as] is Fatima Bint Harm Bin Rawaha Bin Hajar Bin Abd Bin Muees Bin Wahab Bin Sa'alba Bin Wasila Bin Amro Bin Shahab Bin Mahrab Bin Fihr, and her[as] mother is Aatikah Bint Abu Humhama, and his name is Abdul Bin Aamir Bin Amro Bin Wadie Bin AL-Haris Bin Fihr.

أسلمت بعد عشرة من المسلمين فكانت الحادي عشر و كان رسول الله يكرمها و يعظمها و يدعوها أمي و أوصت إليه حين حضرتها الوفاة فقبل وصيتها و صلى عليها و نزل في لحدها و اضطجع معها فيه بعد أن ألبسها قميصه

She[asws] announced her[asws] Islam after ten from the Muslims, so she[as] was the eleventh, and Rasool-Allah[saww] used to honour her[as] and revere her[as], and he[saww] called her 'mother', and she[as] bequeathed to him[saww] when the expiry presented to her[as]. He[saww] accepted her[as] bequest and prayed Salat upon her[as], and descended in her[as] grave, and lied down with her[as] in it after having clothed her[as] in his[saww] own shirt.

و فاطمة أول امرأة بايعت رسول الله ص من النساء و أم أبي طالب بن عبد المطلب فاطمة بنت عمرو بن عائذ بن عمران بن مخذوم و هي أم عبد الله والد سيدنا رسول الله ص و أم الزبير بن عبد المطلب و سائر ولد عبد المطلب بعد لأمهات شتى.

[252] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z k

And (Syeda) Fatima[asws] was the first woman to pledge allegiance to Rasool-Allah[saww], from the women. And mother of Abu Talib[asws] Bin Abdul Muttalib[asws] is Fatima Bint Amro Bin Aaiz Bin Imran Bin Makhzum, and she is mother of Abdullah[as], father[as] of our master[saww] Rasool-Allah[saww], and mother of Al-Zubeyr son of Abdul Muttalib[asws], and the rest of the children of Abdul Muttalib[asws] afterwards were from various mothers''.[253]

[253] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 3 H 86 z l

أبواب الآيات النازلة في شأنه ع الدالة على فضله و إمامته

CHAPTERS OF VERSES REVEALED REGARDING HIS[asws] GLORY, EVIDENCING UPON HIS[asws] MERIT AND HIS[asws] IMAMATE

باب 4 في نزول آية إِنَّما وَلِيُّكُمُ اللَّهُ في شأنه ع

CHAPTER 4 – REGARDING THE REVELATION OF THE VERSE: '*But rather, Allah is your Guardian, [5:55]*, IS REGARDING HIS[asws] GLORY

1- لي، الأمالي للصدوق عَلِيُّ بْنُ حَاتِمٍ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الْآيَةَ قَالَ إِنَّ رَهْطاً مِنَ الْيَهُودِ أَسْلَمُوا مِنْهُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ أَسَدٌ وَ ثَعْلَبَةُ وَ ابْنُ يَامِينَ وَ ابْنُ صُورِيَا

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Hatim, from Ahmad Al Hamdani, from Ja'far Bin Abdullah Al Muhammadi, from Kaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Ja'far[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55]*** – the Verse. He[asws] said: 'A group of Jews became Muslims, from them was Abdullah Bin Salam, and Asad, and Sa'alba, and Ibn Yameen, and Ibn Sowriya.

فَأَتَوُا النَّبِيَّ ص فَقَالُوا يَا نَبِيَّ اللَّهِ إِنَّ مُوسَى أَوْصَى إِلَى يُوشَعَ بْنِ نُونٍ فَمَنْ وَصِيُّكَ يَا رَسُولَ اللَّهِ وَ مَنْ وَلِيُّنَا بَعْدَكَ فَنَزَلَتْ هَذِهِ الْآيَةُ- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

They came to the Prophet[saww] and said, 'O Prophet[saww] of Allah[azwj]! Musa[as] bequeathed to Yoshua Bin Noon[as], so who is your[saww] successor[asws], O Rasool-Allah[saww]? And who will be our guardian after you[saww]?' So this Verse was Revealed: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص قُومُوا فَقَامُوا فَأَتَوُا الْمَسْجِدَ فَإِذَا سَائِلٌ خَارِجٌ فَقَالَ يَا سَائِلُ أَ مَا أَعْطَاكَ أَحَدٌ شَيْئاً قَالَ نَعَمْ هَذَا الْخَاتَمَ قَالَ مَنْ أَعْطَاكَهُ قَالَ أَعْطَانِيهِ ذَلِكَ الرَّجُلُ الَّذِي يُصَلِّي قَالَ عَلَى أَيِّ حَالٍ أَعْطَاكَ قَالَ كَانَ رَاكِعاً

Then Rasool-Allah[saww] said: 'Arise!' They stood up and came to the Masjid and there was a beggar outside. He[saww] said: 'Has anyone given you anything?' He said, 'Yes, this ring'. He[saww] said: 'Who gave it to you?' He said, 'That man gave it to me[saww], the one who is praying Salat'. He[saww] said: 'Upon which state did he give it to you?' He said, 'He was performing Ruk'u'.

فَكَبَّرَ النَّبِيُّ ص وَ كَبَّرَ أَهْلُ الْمَسْجِدِ فَقَالَ النَّبِيُّ ص عَلِيُّ بْنُ أَبِي طَالِبٍ وَلِيُّكُمْ بَعْدِي قَالُوا رَضِينَا بِاللَّهِ رَبّاً وَ بِالْإِسْلَامِ دِيناً وَ بِمُحَمَّدٍ نَبِيّاً وَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ وَلِيّاً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ- وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ

The Prophet[saww] exclaimed Takbeer, and the people of the Masjid exclaimed Takbeer. The Prophet[saww] said: 'Ali[asws] Bin Abu Talib[asws] is your guardian after me[saww]'. They said, 'We are pleased with Allah[azwj] as Lord[azwj], and with Al-Islam as religion, and with Muhammad[saww] as Prophet[saww], and with Ali[asws] Bin Abu Talib[asws] as guardian'. So, it was Revealed: ***And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]***.

فَرُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ وَ اللَّهِ لَقَدْ تَصَدَّقْتُ بِأَرْبَعِينَ خَاتَماً وَ أَنَا رَاكِعٌ لِيَنْزِلَ فِيَّ مَا نَزَلَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَمَا نَزَلَ.

It is reported from Umar Bin Al-Khattab having said, 'By Allah[azwj]! I have given forty rings in charity while I was performing Ruk'u for there to be Revealed regarding me what had been Revealed regarding Ali[asws] Bin Abu Talib[asws], but it was not Revealed''.[254]

2- ج، الإحتجاج فِي رِسَالَةِ أَبِي الْحَسَنِ الْعَسْكَرِيِّ إِلَى أَهْلِ الْأَهْوَازِ فِي الْجَبْرِ وَ التَّفْوِيضِ قَالَ: وَ أَصَحُّ خَبَرٍ مَا عُرِفَ تَحْقِيقُهُ مِنَ الْكِتَابِ مِثْلُ الْخَبَرِ الْمُجْمَعِ عَلَيْهِ مِنْ رَسُولِ اللَّهِ ص حَيْثُ قَالَ إِنِّي مُسْتَخْلِفٌ فِيكُمْ خَلِيفَتَيْنِ كِتَابَ اللَّهِ وَ عِتْرَتِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

(The book) 'Al-Ihtijaj' regarding a message of Abu Al-Hassan Al-Askari[asws] to the people of Al-Ahwaz, regarding the compulsion and the delegation, said: 'And the most correct is a Hadeeth what its reality is known from the Book, like the Hadeeth from Rasool-Allah[saww] agreed upon when he[saww] said: 'I[saww] am leaving behind among you the two caliphs (replacements), the Book of Allah[azwj] and my[saww] family, what if you were to adhere with them, you will never stray after me[saww], and these two will never separate until they return to me[saww] at the Fountain'.

وَ اللَّفْظَةُ الْأُخْرَى عَنْهُ فِي هَذَا الْمَعْنَى بِعَيْنِهِ قَوْلُهُ ص إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا

And the other words from him[saww] in tis meaning exactly are his[saww] words: 'I[saww] am leaving among you the two weighty things, book of Allah[azwj] and my[saww] family[asws], People[asws] of my[saww] Household, and these two will never separate until they return to me[saww] at the Fountain, what if you adhere with them, you will never stray'.

فَلَمَّا وَجَدْنَا شَوَاهِدَ هَذَا الْحَدِيثِ نَصّاً فِي كِتَابِ اللَّهِ مِثْلَ قَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

When we find the textual evidence of this Hadeeth in the Book of Allah[azwj], like His[azwj] Words: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***.

ثُمَّ اتَّفَقَتْ رِوَايَاتُ الْعُلَمَاءِ فِي ذَلِكَ لِأَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ تَصَدَّقَ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ فَشَكَرَ اللَّهُ ذَلِكَ لَهُ وَ أَنْزَلَ الْآيَةَ فِيهِ

[254] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 1

Then the reports of the scholars are concordant regarding that being for Amir Al-Momineen[asws] that he[asws] gave in charity with his[asws] ring while he[asws] was performing Ruk'u, so Allah[azwj] Thanked him[asws] for that and Revealed the Verse regarding him[asws].

ثُمَّ وَجَدْنَا رَسُولَ اللَّهِ قَدْ أَبَانَهُ مِنْ أَصْحَابِهِ بِهَذِهِ اللَّفْظَةِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

Then we find that Rasool-Allah[saww] had expressed it to his[saww] companions with these words: 'One whose master I[saww] was, so Ali[asws] is his master. O Allah[azwj]! Befriend the one who befriends him[asws] and be inimical to the one being inimical to him[asws]'.

وَ قَوْلِهِ ص عَلِيٌّ يَقْضِي دَيْنِي وَ يُنْجِزُ مَوْعِدِي وَ هُوَ خَلِيفَتِي عَلَيْكُمْ بَعْدِي

And his[saww] words: 'Ali[asws] would pay off my[saww] debts and fulfil my[saww] promises made, and he[asws] is my[saww] caliph upon you all after me[saww]'.

وَ قَوْلِهِ ص حَيْثُ اسْتَخْلَفَهُ عَلَى الْمَدِينَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَ تُخَلِّفُنِي عَلَى النِّسَاءِ وَ الصِّبْيَانِ فَقَالَ أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And his[saww] words when he[saww] left him[asws] behind (in charge) upon Al-Medina, he[asws] said: 'O Rasool-Allah[saww]! Are you[saww] leaving me[asws] behind among the women and the children?' He[saww] said: 'Are you[asws] not please that you[asws] happen to be from me[saww] at the status of Haroun[as] from Musa[as] except that there would be no Prophet[as] after me[saww]?'

فَعَلِمْنَا أَنَّ الْكِتَابَ شَهِدَ بِتَصْدِيقِ هَذِهِ الْأَخْبَارِ وَ تَحْقِيقِ هَذِهِ الشَّوَاهِدِ فَيَلْزَمُ الْأُمَّةَ الْإِقْرَارُ بِهَا إِذَا كَانَتْ هَذِهِ الْأَخْبَارُ وَافَقَتِ الْقُرْآنَ وَ وَافَقَ الْقُرْآنُ هَذِهِ الْأَخْبَارَ الْخَبَرَ.

So, we know that the Book testified with the verification of these Ahadeeth, and the reality of these evidences, so it necessitates the community to acknowledge with these when these Ahadeeth are concordant with the Quran and the Quran is concordant with these Ahadeeth' – the Hadeeth''.[255]

3- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْكَاتِبِ عَنِ الزَّعْفَرَانِيِّ عَنِ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ الْيَشْكُرِيِّ عَنْ عَوْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص يَوْماً وَ هُوَ نَائِمٌ وَ حَيَّةٌ فِي جَانِبِ الْبَيْتِ فَكَرِهْتُ أَنْ أَقْتُلَهَا فَأُوقِظَ النَّبِيَّ ص فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ فَاضْطَجَعْتُ بَيْنَهُ وَ بَيْنَ الْحَيَّةِ فَقُلْتُ إِنْ كَانَ مِنْهَا سُوءٌ كَانَ إِلَيَّ دُونَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Al Zafrani, from Al Saqafi, from Muhammad Bin Ali, from Al Abbas Bin Abdullah, from Abdul Tahma Bin Al Aswad Al Yashkuri, from Awn Bin Ubeydullah, from his father, from his grandfather Abu Rafie who said,

'One day I entered to see Rasool-Allah[saww] and he[saww] was sleeping and there was a snake in the side of the house, but I disliked to kill it and it would awaken the Prophet[saww], so I thought it would be Revealed to him[saww]. So, I lied down between him[saww] and the snake and said (to myself), 'If there would be any evil from it, it would happen to me[saww] instead of him[saww]'.

[255] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 2

فَمَكَثْتُ هُنَيْئَةً فَاسْتَيْقَظَ النَّبِيُّ ص وَ هُوَ يَقْرَأُ إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا حَتَّى أَتَى عَلَى‌آخِرِ الْآيَةِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَتَمَّ لِعَلِيٍّ نِعْمَتَهُ وَ هَنِيئاً لَهُ بِفَضْلِ اللَّهِ الَّذِي آتَاهُ

I remained for a while, and the Prophet[saww] woke up and he[saww] was reciting: '***But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55]***, until he[saww] came to the end of the Verse. Then he[saww] said: 'The Praise is for Allah[azwj] Who Completed His[azwj] Favours for Ali[asws] and congratulations be to him[asws] for the Grace of Allah[azwj] which He[azwj] has Given him[asws]'.

ثُمَّ قَالَ لِي مَا لَكَ هَاهُنَا فَأَخْبَرْتُهُ بِخَبَرِ الْحَيَّةِ فَقَالَ لِي اقْتُلْهَا فَفَعَلْتُ ثُمَّ قَالَ يَا أَبَا رَافِعٍ كَيْفَ أَنْتَ وَ قَوْمٌ يُقَاتِلُونَ عَلِيّاً وَ هُوَ عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ جِهَادُهُمْ حَقٌّ لِلَّهِ عَزَّ اسْمُهُ فَمَنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَ لَيْسَ مِنْ وَرَائِهِ شَيْ‌ءٌ

Then he[saww] said: 'What is the matter you are over here?' So, I informed him with the news of the snake. He[saww] said to me: 'kill it'. I did so. Then he[saww] said: 'O Abu Rafie, How would you be, and a group would be fighting against Ali[asws] and he[asws] would be upon the truth, and they would be upon the falsehood. Fighting against them would be a right for Allah[azwj], Mighty is His[azwj] Name. So, the one who is not able, then (disavow from them) with his heart, and there is nothing else behind it'.

فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي إِنْ أَدْرَكْتُهُمْ أَنْ يُقَوِّيَنِي عَلَى قِتَالِهِمْ قَالَ فَدَعَا النَّبِيُّ ص وَ قَالَ إِنَّ لِكُلِّ نَبِيٍّ أَمِيناً وَ إِنَّ أَمِينِي أَبُو رَافِعٍ الْخَبَرَ.

I said, 'O Rasool-Allah[saww]! Supplicate to Allah[azwj] for me that I come across them, and He[azwj] Should Strengthen me upon fighting them'. So, the Prophet[saww] supplicated and said: 'For every Prophet[saww] there is a trusted one, and my[saww] trusted one is Abu Rafie' – the Hadeeth''.[256]

أَقُولُ رَوَى ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ إِلَى عَوْنٍ مِثْلَهُ إِلَى قَوْلِهِ وَ لَيْسَ وَرَاءَهُ شَيْ‌ءٌ.

I (Majlisi) am saying, 'It is reported by Ibn Batreek in (the book) 'Al-Mustadrak', from Al-Hafiz Abu Nueym, by his chain to Awn – similar to it, up to his[saww] words: 'And there isn't anything else behind it''.[257]

أَقُولُ وَ رَوَاهُ السُّيُوطِيُّ فِي الدُّرِّ الْمَنْثُورِ عَنِ ابْنِ مَرْدَوَيْهِ وَ الطَّبَرَانِيِّ وَ أَبِي نُعَيْمٍ بِأَسَانِيدِهِمْ عَنْ أَبِي رَافِعٍ إِلَى قَوْلِهِ وَ هَنِيئاً لِعَلِيٍّ بِفَضْلِ اللَّهِ الَّذِي آتَاهُ.

I (Majlisi) am saying: 'And it is reported by Al-Suyuti in (the book) 'Al-Durr Al-Mansour', from Ibn Mardawayh and Al-Tabrani and Abu Nueym, by their chains from Abu Rafie, up to his[saww] words: 'And congratulations be to Ali[asws] for the Grace of Allah[azwj] which He[azwj] Gave him[asws]''.[258]

ثُمَّ قَالَ.- وَ أَخْرَجَ الْخَطِيبُ فِي الْمُتَّفِقِ وَ الْمُفْتَرِقِ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَصَدَّقَ عَلِيٌّ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ فَقَالَ النَّبِيُّ ص لِلسَّائِلِ مَنْ أَعْطَاكَ هَذَا الْخَاتَمَ قَالَ ذَاكَ الرَّاكِعُ فَأَنْزَلَ اللَّهُ فِيهِ- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ.

[256] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 3
[257] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 a
[258] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 b

Then he said, 'And Al-Khateeb extracted it in the concordant and the different, from Ibn Abbas who said, 'Ali[asws] gave charity with his[asws] ring while he[asws] was performing Ruku'u. The Prophet[saww] said to the beggar: 'Who gave you this ring?' He said, 'That Ruk'u performer!' So, Allah[azwj] Revealed regarding him[saww]: '***But rather, Allah is your Guardian, and His Rasool [5:55]***''.[259]

وَ أَخْرَجَ عَبْدُ الرَّزَّاقِ وَ عَبْدُ بْنُ حُمَيْدٍ وَ ابْنُ جَرِيرٍ وَ أَبُو الشَّيْخِ وَ ابْنُ مَرْدَوَيْهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And Abdul Razzaq extracted it, and Abd Bin Humeyd, and Ibn Jareer, and Abu Al-Sheykh, and Ibn Mardawayh, from Ibn Abbas regarding His[azwj] Words: '***But rather, Allah is your Guardian, and His Rasool [5:55]*** – the Verse. He said, 'It was Revealed regarding Ali Bin Abu Talib[asws]''.[260]

وَ أَخْرَجَ الطَّبَرَانِيُّ فِي الْأَوْسَطِ بِسَنَدٍ فِيهِ مَجَاهِيلُ وَ ابْنُ مَرْدَوَيْهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: وَقَفَ لِعَلِيٍّ ع سَائِلٌ وَ هُوَ رَاكِعٌ فِي صَلَاةِ تَطَوُّعٍ فَنَزَعَ خَاتَمَهُ فَأَعْطَاهُ السَّائِلَ فَأَتَى رَسُولُ اللَّهِ ص فَأَعْلَمَهُ ذَلِكَ فَنَزَلَتْ عَلَى النَّبِيِّ ص هَذِهِ الْآيَةُ فَقَرَأَهَا عَلَى أَصْحَابِهِ ثُمَّ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

And Al Tabari has extracted in (the book) 'Al Awsat' by an attribution wherein are unknowns, and Ibn Mardawayh, from Ammar Bin Yasser who said,

'A beggar paused to Ali[asws] while he[asws] was performing Ruk'u during an optional Salat, so he[asws] removed his[asws] ring and gave it to the beggar. He[asws] came to Rasool-Allah[saww] and let him[saww] know that. This Verse was Revealed unto the Prophet[saww], so he[saww] read it out to his[saww] companions. Then he[saww] said: 'One whose master I[saww] was, so Ali[asws] is his master. O Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one being inimical to him[asws]''.[261]

وَ أَخْرَجَ أَبُو الشَّيْخِ وَ ابْنُ مَرْدَوَيْهِ وَ ابْنُ عَسَاكِرَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص فِي بَيْتِهِ فَخَرَجَ وَ دَخَلَ الْمَسْجِدَ وَ جَاءَ النَّاسُ يُصَلُّونَ بَيْنَ رَاكِعٍ وَ سَاجِدٍ وَ قَائِمٍ يُصَلِّي فَإِذَا سَائِلٌ فَقَالَ يَا سَائِلُ هَلْ أَعْطَاكَ أَحَدٌ شَيْئاً قَالَ لَا إِلَّا ذَاكَ الرَّاكِعُ يُشِيرُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَعْطَانِي خَاتَمَهُ.

And Abu Al-Sheykh has extracted, and Ibn Mardawayh, and Ibn Asakir, from Ali[asws] Bin Abu Talib[asws] having said: 'This Verse was Revealed unto Rasool-Allah[azwj] in his[saww] house, so he[saww] came out and entered the Masjid, and the people had come to pray Salat, between performing Ruk'u and Sajdah, and standing praying, and there was a beggar. He[saww] said: 'O beggar! Did anyone give you anything?' He said, 'No, except that Ruk'u performer' - indicating to Ali[asws] Bin Abu Talib[asws] – 'he[asws] gave me his[asws] ring''.[262]

وَ أَخْرَجَ ابْنُ أَبِي حَاتِمٍ وَ أَبُو الشَّيْخِ وَ ابْنُ عَسَاكِرَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: تَصَدَّقَ عَلِيٌّ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ فَنَزَلَتِ الْآيَةُ.

[259] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 c
[260] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 d
[261] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 e
[262] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 f

And it is extracted by Ibn Abu Hatim, and Abu Al-Sheykh, and Ibn Asakir, from Salamah Bin Kuheyl who said, 'Ali[asws] gave in charity with his[asws] ring while he[asws] was performing Ruk'u, so the Verse was Revealed''.[263]

5- فس، تفسير القمي إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ حَدَّثَنِي أَبِي عَنْ صَفْوَانَ عَنْ أَبَانِ بْنِ عُثْمَانَ- عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ بَيْنَمَا رَسُولُ اللَّهِ ص جَالِسٌ وَ عِنْدَهُ قَوْمٌ مِنَ الْيَهُودِ فِيهِمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ إِذْ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ فَخَرَجَ رَسُولُ اللَّهِ ص إِلَى الْمَسْجِدِ فَاسْتَقْبَلَهُ سَائِلٌ فَقَالَ هَلْ أَعْطَاكَ أَحَدٌ شَيْئاً قَالَ نَعَمْ ذَاكَ الْمُصَلِّي فَجَاءَ رَسُولُ اللَّهِ ص فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Qummi - '***But rather, Allah is your Guardian, and His Rasool [5:55]*** – the Verse. It is narrated to me by my father, from Safwan, from Aban Bin Usman, from Al Sumali,

'From Abu Ja'far[asws] having said: 'While Rasool-Allah[saww] was seated and in his[saww] presence was a group of Jews, among them was Abdullah Bin Salam, when this Verse was Revealed. So, Rasool-Allah[saww] went out to the Masjid, and a beggar faced him[saww]. He[saww] said: 'Has anyone given you anything? He said, 'Yes, that one praying Salat'. So, Rasool-Allah[saww] came, and there it was Amir Al-Momineen[asws],,.[264]

6- شف، كشف اليقين مُحَمَّدُ بْنُ جَرِيرٍ الطَّبَرِيُّ عَنِ الْقَاضِي أَبِي الْفَرَجِ الْمُعَافَى عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكَرِيَّا الْمُحَارِبِيِّ عَنِ الْقَاسِمِ بْنِ هِشَامِ بْنِ يُونُسَ النَّهْشَلِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

(The book) 'Kash Al Yaqeen' – Muhammad Bin Jareer al Tabari, from the judge Abu Al Faraj Al Muafi, from Muhammad Bin Al Qasim Bin Zakariya Al Muhariby, from Al Qasim Bin Hisham Bin Yunus Al Nahtaly, from Al hassan Bin Al Husayn, from Muaz Bin Muslim, from Ata'a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas,

'Regarding Words of Allah[azwj] Mighty and Majestic: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***.

قَالَ اجْتَازَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ رَهْطُهُ مَعَهُ بِرَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ بُيُوتُنَا قَاصِيَةٌ وَ لَا نَجِدُ مُتَحَدَّثاً دُونَ الْمَسْجِدِ إِنَّ قَوْمَنَا لَمَّا رَأَوْنَا قَدْ صَدَّقْنَا اللَّهَ وَ رَسُولَهُ وَ تَرَكْنَا دِينَهُمْ أَظْهَرُوا لَنَا الْعَدَاوَةَ وَ الْبَغْضَاءَ وَ أَقْسَمُوا أَنْ لَا يُخَالِطُونَا وَ لَا يُكَلِّمُونَا فَشَقَّ ذَلِكَ عَلَيْنَا

He said, 'Abdullah Bin Salam and a group with him passed by Rasool-Allah[saww]. They said, 'O Rasool-Allah[saww]! Our houses are in the outskirts and we cannot find any narrator besides in the Masjid. When our people saw us to have ratified Allah[azwj] and His[azwj] Rasool[saww], and having left out religion, they manifested the enmity and the hatred towards us, and they have vowed that they will not mingle us (with them) nor speak to us. So, that is grievous upon us'.

فَبَيْنَا هُمْ يَشْكُونَ إِلَى النَّبِيِّ ص إِذْ نَزَلَتْ هَذِهِ الْآيَةُ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

While they were complaining to the Prophet[saww] when this Verse was Revealed: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***.

[263] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 4 g
[264] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 5

فَلَمَّا قَرَأَهَا عَلَيْهِمْ قَالُوا قَدْ رَضِينَا بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ وَ رَضِينَا بِاللَّهِ وَ رَسُولِهِ وَ بِالْمُؤْمِنِينَ وَ أَذَّنَ بِلَالٌ الْعَصْرَ وَ خَرَجَ النَّبِيُّ ص فَدَخَلَ وَ النَّاسُ يُصَلُّونَ مَا بَيْنَ رَاكِعٍ وَ سَاجِدٍ وَ قَائِمٍ وَ قَاعِدٍ وَ إِذَا مِسْكِينٌ يَسْأَلُ

When he[saww] read it out to them, they said, 'We are pleased with whatever Allah[azwj] and His[azwj] Rasool[saww] are pleased with, and we are pleased with Allah[azwj] and His[azwj] Rasool[saww] and with the Momineen'. And Bilal proclaimed the Azaan for Al-Asr Salat, and the Prophet[saww] went out and entered (the Masjid), and the people were praying Salat what is between performing Ruk'u and Sajdah and standing, and there was a poor man begging.

فَقَالَ النَّبِيُّ ص هَلْ أَعْطَاكَ أَحَدٌ شَيْئاً فَقَالَ نَعَمْ قَالَ مَا ذَا قَالَ خَاتَمَ فِضَّةٍ قَالَ مَنْ أَعْطَاكَهُ قَالَ ذَاكَ الرَّجُلُ الْقَائِمُ قَالَ النَّبِيُّ ص عَلَى أَيِّ حَالٍ أَعْطَاكَهُ قَالَ أَعْطَانِيهِ وَ هُوَ رَاكِعٌ فَنَظَرْنَا فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

The Prophet[saww] said: 'Did anyone give you anything?' He said, 'Yes'. He[saww] said: 'What is that?' He said, 'A silver ring'. He[saww] said: 'Who gave it to you?' He said, 'That man, standing (praying Salat)'. The Prophet[saww] said: 'Upon which state did he[asws] give it?' He said, 'He[asws] gave it while he[asws] was performing Ruk'u'. We looked, and there it was Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]".[265]

7- شي، تفسير العياشي عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ مُعَمَّرِ بْنِ الْمَكِّيِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ زَيْدٍ عَنْ أَبِيهِ زَيْدِ بْنِ الْحَسَنِ عَنْ جَدِّهِ ع قَالَ سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ وَقَفَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع سَائِلٌ وَ هُوَ رَاكِعٌ فِي صَلَاةِ تَطَوُّعٍ فَنَزَعَ خَاتَمَهُ فَأَعْطَاهُ السَّائِلَ فَأَتَى رَسُولَ اللَّهِ ص فَأَعْلَمَهُ بِذَلِكَ

Tafseer Al Ayyashi – From Khalid Bin Yazeed, from Muammar Bin Al Makky, from Is'haq Bin Abdullah Bin Muhammad Bin Ali Bin Al Husayn, from Al Hassan Bin Zayd, from his father Zayd Bin Al Hassan, from his grandfather who said,

'I heard Ammar Bin Yasser saying, 'A beggar paused to Ali[asws] Bin Abu Talib[asws] while he[asws] was performing Ruk'u in an optional Salat, so he[asws] removed his[asws] ring and gave it to the beggar. Rasool-Allah[saww] came and he informed him[saww] with that.

فَنَزَلَ عَلَى النَّبِيِّ هَذِهِ الْآيَةُ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ إِلَى آخِرِ الْآيَةِ فَقَرَأَهَا رَسُولُ اللَّهِ ص عَلَيْنَا ثُمَّ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

This Verse was Revealed unto the Prophet[saww]: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]*** – up to the end of the Verse. Rasool-Allah[saww] read it out to us, then said: 'One whose master I[saww] was, so Ali[asws] is his master. O Allah[azwj]! Befriend the one who befriends him[asws] and be Inimical to the one being inimical to him[asws]".[266]

8- شي، تفسير العياشي عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَعْرِضُ عَلَيْكَ دِينِيَ الَّذِي أَدِينُ اللَّهَ بِهِ قَالَ هَاتِهِ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ أُقِرُّ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

[265] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 6
[266] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 7

Tafseer Al Ayyashi – From Ibn Abu Yafour who said,

'I said to Abu Abdullah[asws], 'I shall present my religion unto you[asws] which I make it to be a religion of Allah[azwj] with it'. He[asws] said: 'Give!' I said, 'I testify that there is no god except Allah[azwj]. I testify that Muhammad[saww] is Rasool-Allah[saww], and I acknowledge with whatever he[saww] had come with from the Presence of Allah[azwj]'.

قَالَ ثُمَّ وَصَفْتُ لَهُ الْأَئِمَّةَ حَتَّى انْتَهَيْتُ إِلَى أَبِي جَعْفَرٍ ع قُلْتُ وَ أَقُولُ فِيكَ مَا أَقُولُ فِيهِمْ فَقَالَ أَنْهَاكَ أَنْ تَذْهَبَ بِاسْمِي فِي النَّاسِ

He said, 'The I described to him[asws] the Imams[asws] until I ended up to Abu Ja'far[asws]. I said, 'And I am saying regarding you[asws] what I say regarding them[asws]'. He[asws] said: 'I[asws] forbid you from going with my[asws] name among the people'.

قَالَ أَبَانٌ قَالَ ابْنُ أَبِي يَعْفُورٍ قُلْتُ لَهُ مَعَ الْكَلَامِ الْأَوَّلِ وَ أَزْعُمُ أَنَّهُمُ الَّذِينَ قَالَ اللَّهُ فِي الْقُرْآنِ- أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

Aban said, 'Ibn abu Yafour said, 'I said to him[asws] with the first speech, 'And I claim that they[asws] are those Allah[azwj] Said in the Quran: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]***.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ الْآيَةَ الْأُخْرَى فَاقْرَأْ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَيَّ آيَةٍ قَالَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ.

Abu Abdullah[asws] said: 'And the other Verse, so recite it'. I said, 'May I be sacrificed for you[asws]! Which Verse?' He[asws] said: '***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***''.[267]

9- شي، تفسير العياشي عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص جَالِسٌ فِي بَيْتِهِ وَ عِنْدَهُ نَفَرٌ مِنَ الْيَهُودِ أَوْ قَالَ خَمْسَةٌ مِنَ الْيَهُودِ فِيهِمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَنَزَلَتْ هَذِهِ الْآيَةُ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

Tafseer Al Ayyashi – From Abu Hamza,

'From Abu Ja'far[asws] having said: 'While Rasool-Allah[saww] was seated in his[saww] house and in his[saww] presence were a number of Jews', or he[asws] said: 'Five from the Jews, among them being Abdullah Bin Salam, this Verse was Revealed: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***.

فَتَرَكَهُمْ رَسُولُ اللَّهِ ص فِي مَنْزِلِهِ وَ خَرَجَ إِلَى الْمَسْجِدِ فَإِذَا بِسَائِلٍ قَالَ لَهُ رَسُولُ اللَّهِ ص أَ صَدَّقَ عَلَيْكَ أَحَدٌ بِشَيْءٍ قَالَ نَعَمْ هُوَ ذَاكَ الْمُصَلِّي فَإِذَا هُوَ عَلِيٌّ ع.

[267] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 8

Rasool-Allah[saww] left them in his[saww] house and went out to the Masjid, and there was a beggar. Rasool-Allah[saww] said: 'Did anyone give anything in charity to you?' He said, 'Yes, he[asws] is that one praying Salat'. And there, it was Ali[asws]''.[268]

10- شي، تفسير العياشي عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا شَقَّ ذَلِكَ عَلَى النَّبِيِّ ص وَ خَشِيَ أَنْ يُكَذِّبَهُ قُرَيْشٌ فَأَنْزَلَ اللَّهُ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْآيَةَ فَقَامَ بِذَلِكَ يَوْمَ غَدِيرِ خُمٍ.

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih, from one of his companions,

'From one of the two (5th or 6th Imam[asws]) having said: 'When this Verse was Revealed: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55]***, that was grievous upon the Prophet[saww] and he[saww] feared Quraysh might belie him[saww]. So, Allah[azwj] Revealed: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]*** – the Verse. So, he[saww] stood with that on the day of Ghadeer Khumm''.[269]

11- شي، تفسير العياشي عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا قَالَ هُمُ الْأَئِمَّةُ ع.

Tafseer Al Ayyashi, from Al Fuzeyl,

'From Abu Ja'far[asws] regarding His[azwj] Words: : ***But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55]***, he[asws] said: 'They[asws] are the Imams[asws]''.[270]

12- شي، تفسير العياشي عَنْ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ أُحِبَّ أَرْبَعَةً- عَلِيّاً وَ أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ

Tafseer Al Ayyashi, from Abu Jameela, from one of his companions,

'From one of the two (5th or 6th Imam[asws]) having said: 'Rasool-Allah[saww] said: 'Allah[azwj] Revealed to me[asws] that I[saww] should love four – Ali[asws], and Abu Zarr[ra], and Salman[ra], and Al-Miqdad[ra]''.

فَقُلْتُ أَلَا فَمَا كَانَ مِنْ كَثْرَةِ النَّاسِ أَ مَا كَانَ أَحَدٌ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ بَلَى ثَلَاثَةٌ

I said, 'Indeed! So what happened from most of the people, was there no one who recognised this matter (Wilayah)?' He[asws] said: 'Yes, three'.

قُلْتُ هَذِهِ الْآيَاتُ الَّتِي أُنْزِلَتْ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا وَ قَوْلُهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ أَمَا كَانَ أَحَدٌ يَسْأَلُ فِيمَ نَزَلَتْ فَقَالَ مِنْ ثَمَّ أَتَاهُمْ لَمْ يَكُونُوا يَسْأَلُونَ.

I said, 'These Verses which were Revealed: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55]***, and His[azwj] Words: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]***. Wasn't there

[268] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 9
[269] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 10
[270] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 11

anyone who asked regarding whom it was Revealed?' He[asws] said: 'From then He[azwj] Gave them (the Verses), they were not asking''.[271]

13 قب، المناقب لابن شهرآشوب: قولُهُ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ اجتمعت الأمة أن هذه الآية نزلت في علي ع لما تصدق بخاتمه و هو راكع- لا خلاف بين المفسرين في ذلك.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Words of the Exalted: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***, 'The community is united that this Verse was Revealed regarding Ali[asws] due to him[asws] having given in charity with his[asws] ring while he[asws] was performing Ruk'u. There is no differing between the interpreters (of the Quran) regarding that''.[272]

ذَكَرَهُ الثَّعْلَبِيُّ وَ الْمَاوَرْدِيُّ وَ الْقُشَيْرِيُّ وَ الْقَزْوِينِيُّ وَ الرَّازِيُّ وَ النَّيْسَابُورِيُّ وَ الْفَلَكِيُّ وَ الطُّوسِيُّ وَ الطَّبَرِيُّ فِي تَفَاسِيرِهِمْ عَنِ السُّدِّيِّ وَ الْمُجَاهِدِ وَ الْحَسَنِ وَ الْأَعْمَشِ وَ عُتْبَةَ بْنِ أَبِي حَكِيمٍ وَ غَالِبِ بْنِ عَبْدِ اللَّهِ وَ قَيْسِ بْنِ الرَّبِيعِ وَ عَبَايَةَ الرَّبَعِيِّ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ أَبِي ذَرٍّ الْغِفَارِيِّ

It is mentioned by Al Sa'alby, and Al Mawaridi, and Al Qusheyri, and Al Qazwini, and Al Razi, and Al Neshapuri, and Al Falky, and Al Tusi, and Tabari in their Tafseers, from Al Sudi, and Al Mujahid, and Al Hassan, and Al Amsh, and Utbah Bin Abu Hakeen, and Ghalib Bin Abdullah, and Qays Bin Al Rabie, and Abaya Al Rabie, and Abdullah Bin Abbas, and Abu Zarr Al Ghifari[ra].

وَ ذَكَرَهُ ابْنُ الْبَيِّعِ فِي مَعْرِفَةِ أُصُولِ الْحَدِيثِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْوَاحِدِيُّ فِي أَسْبَابِ نُزُولِ الْقُرْآنِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ السَّمْعَانِيُّ فِي فَضَائِلِ الصَّحَابَةِ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسٍ وَ- سَلْمَانُ بْنُ أَحْمَدَ فِي مُعْجَمِهِ الْأَوْسَطِ عَنْ عَمَّارٍ

And it is mentioned by Ibn Al Baie in (the book) 'Ma'rifat Usool Al Hadeeth', from Abdullah Bin Ubeydullah Bin Umar son of Ali Bin Abu Talib[asws], and Al Wahidi in (the book) 'Asbab Nuzool Al Quran', from Al Kalby, from Abu Salih, from Ibn Abbas, and Al Sam'any in (the book) 'Fazaail Al Sahaba;, from Humeyd Al Taweel, from Anas, and Salman Bin Ahmad in (the book) 'Mo'jam Al Awsat', from Ammar[ra];

وَ- أَبُو بَكْرٍ الْبَيْهَقِيُّ فِي الْمُقْنَفِ وَ مُحَمَّدٌ الْفَتَّالُ فِي التَّنْوِيرِ وَ فِي الرَّوْضَةِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَ أَبِي صَالِحٍ وَ الشَّعْبِيِّ وَ الْمُجَاهِدِ وَ زُرَارَةَ بْنِ أَعْيَنَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ النَّطَنْزِيُّ فِي الْخَصَائِصِ عَنِ ابْنِ عَبَّاسٍ وَ الْإِبَانَةِ عَنِ الْفَلَكِيِّ عَنْ جَابِرٍ الْأَنْصَارِيِّ وَ نَاصِحٍ التَّمِيمِيِّ وَ ابْنِ عَبَّاسٍ وَ الْكَلْبِيِّ فِي رِوَايَاتٍ مُخْتَلِفَةِ الْأَلْفَاظِ مُتَّفِقَةِ الْمَعَانِي وَ فِي أَسْبَابِ النُّزُولِ عَنِ الْوَاحِدِي

And Abu Bakr Al Bayhaqi in (the book) 'Muqnaf', and Muhammad Al Fattal in (the boo) 'Al Tanweer', and in (the book) 'Al Rowzah', from Abdullah Bin Salam, and Abu Salih, and Al Shaby, and Al Mujahid, and Zurarah Bin Ayn, from Muhammad Bin Ali[asws], and Al Bazanty in (the book) Al Khasais, from Ibn Abbas, and Al Abanah from Al Falky, from Jabir Al Ansari, and Nasih Al Tameemi, and Ibn Abbas, and Al Kalby, in reports of different wordings, concordant of the meaning, and in (the book) 'Asbab Al Nuzool', from Al Wahidy,

أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ أَقْبَلَ وَ مَعَهُ نَفَرٌ مِنْ قَوْمِهِ وَ شَكَوْا بُعْدَ الْمَنْزِلِ عَنِ الْمَسْجِدِ وَ قَالُوا إِنَّ قَوْمَنَا لَمَّا رَأَوْنَا أَسْلَمْنَا رَفَضُونَا وَ لَا يُكَلِّمُونَّا وَ لَا يُجَالِسُونَّا وَ لَا يُنَاكِحُونَّا

'Abdullah Bin Salam came and there was a number of his people with him, and they complained of the remoteness of their dwellings from the Masjid, and they said, 'When our

[271] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 12
[272] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 a

people saw that we have become Muslims, they rejected us, and they are neither talking to us nor sitting with us, nor marrying with us'.

فَنَزَلَتْ هَذِهِ الْآيَةُ فَخَرَجَ النَّبِيُّ ص إِلَى الْمَسْجِدِ فَرَأَى سَائِلًا فَقَالَ هَلْ أَعْطَاكَ أَحَدٌ شَيْئاً قَالَ نَعَمْ خَاتَمَ فِضَّةٍ وَ فِي رِوَايَةٍ خَاتَمَ ذَهَبٍ قَالَ مَنْ أَعْطَاكَهُ قَالَ أَعْطَانِيهِ هَذَا الرَّاكِعُ.

So, this Verse was Revealed. The Prophet[saww] went out to the Masjid and saw a beggar. He[saww] said: 'Has anyone given you anything?' He said, 'Yes, a silver ring'. (And in another report, 'a golden ring'). He[saww] said: 'Who gave it to you?' He said, 'This one performing Ruk'u gave it to me''.[273]

كِتَابُ أَبِي بَكْرٍ الشِّيرَازِيِّ، أَنَّهُ لَمَّا سَأَلَ السَّائِلُ وَضَعَهَا عَلَى ظَهْرِهِ إِشَارَةً إِلَيْهِ أَنْ يَنْزِعَهَا فَمَدَّ السَّائِلُ يَدَهُ وَ نَزَعَ الْخَاتَمَ مِنْ يَدِهِ وَ دَعَا لَهُ فَبَاهَى اللَّهُ تَعَالَى مَلَائِكَتَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع

Kitab Abu Bakr Al-Shirazi – When the beggar begged placing (his hand) upon his[asws] back, he[asws] gestured to him to remove it (ring). So, the beggar extended his[asws] hand and removed the ring from his[asws] hand, and supplicated for him[asws]. Allah[azwj] the Exalted Boasted to His[azwj] Angels with Amir Al-Momineen[asws].

وَ قَالَ مَلَائِكَتِي أَ مَا تَرَوْنَ عَبْدِي جَسَدُهُ فِي عِبَادَتِي وَ قَلْبُهُ مُعَلَّقٌ عِنْدِي وَ هُوَ يَتَصَدَّقُ بِمَالِهِ طَلَباً لِرِضَايَ أُشْهِدُكُمْ أَنِّي رَضِيتُ عَنْهُ وَ عَنْ خَلَفِهِ يَعْنِي ذُرِّيَّتَهُ وَ نَزَلَ جَبْرَئِيلُ بِالْآيَةِ.

And He[azwj] Said: 'My[azwj] Angels! Are you not seeing My[azwj] servant, his[asws] body is in My[azwj] worship and his[asws] heart is suspended with Me[azwj], and he[asws] is giving in charity with his[asws] wealth seeking My[azwj] Pleasure. I[azwj] Keep you all as witnesses, I[azwj] am Pleased from him[asws], and from his[asws] replacements!" – meaning his[asws] offspring, and Jibraeel[as] descended with the Verse''.[274]

الْكَافِي، جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: لَمَّا نَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ اجْتَمَعَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْمَدِينَةِ وَ قَالَ بَعْضُهُمْ لِبَعْضٍ مَا تَقُولُونَ فِي هَذِهِ الْآيَةِ

(The book) 'Al-Kafi' – Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'When it was Revealed: ***But rather, Allah is your Guardian, and His Rasool [5:55]***, an number from the companions of Rasool-Allah[saww] gathered in the Masjid of Al-Medina and they said to each other, 'What are you saying regarding this Verse?'

قَالَ بَعْضُهُمْ إِنَّا إِنْ كَفَرْنَا بِهَذِهِ الْآيَةِ لَكَفَرْنَا بِسَائِرِهَا وَ إِنْ آمَنَّا فَإِنَّ هَذَا ذُلٌّ حِينَ يُسَلَّطُ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا قَدْ عَلِمْنَا أَنَّ مُحَمَّداً صَادِقٌ فِيمَا يَقُولُ وَ لَكِنْ نَتَوَالاهُ وَ لَا نُطِيعُ عَلِيّاً فِيمَا أَمَرَنَا

One of them said, 'If we were to disbelieve with this Verse, we would be disbelieving with the rest of them, and if we believe, then this is a humiliation when Ali[asws] Bin Abu Talib[asws] overcomes upon us'. They said, 'We have known that Muhammad[saww] is truthful regarding

[273] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 b
[274] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 c

what he[saww] is saying, but we shall befriend him[saww] and not obey Ali[asws] in what he[saww] is instructing us'.

فَنَزَلَ- يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَها يَعْنِي وَلَايَةَ عَلِيٍ وَ أَكْثَرُهُمُ الْكافِرُونَ بِوَلَايَةِ عَلِيٍّ.

It was Revealed: ***They are recognising the Favour of Allah, then they are denying it,*** – meaning the Wilayah of Ali[asws], ***and most of them are Kafirs [16:83]*** – with the Wilayah of Ali[asws]''.[275]

عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبى أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِنِّي أَمَرْتُ فَلَمْ أُطَعْ فَلَا تَجْزَعْ أَنْتَ إِذَا أَمَرْتَ فَلَمْ تُطَعْ فِي وَصِيِّكَ.

Ali son of Ja'far[asws], from Abu Al-Hassan (Musa)[asws] regarding Words of the Exalted: ***And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused [2:34]*** – Allah[azwj] Revealed to him[saww]: 'O Muhammad[saww]! I[azwj] Command, but I[azwj] am not obeyed, so you[saww] should not be dismayed when you[saww] order and are not obeyed regarding your[saww] successor[asws]''.[276]

خُزَيْمَةُ بْنُ ثَابِتٍ

فَدَيْتُ عَلِيّاً إِمَامَ الْوَرَى- سِرَاجَ الْبَرِيَّةِ مَأْوَى التُّقَى-
وَصِيَّ الرَّسُولِ وَ زَوْجَ الْبَتُولِ- إِمَامَ الْبَرِيَّةِ شَمْسَ الضُّحَى-
تَصَدَّقَ خَاتَمَهُ رَاكِعاً- فَأَحْسِنْ بِفِعْلِ إِمَامِ الْوَرَى-
فَفَضَّلَهُ اللَّهُ رَبُّ الْعِبَادِ- وَ أَنْزَلَ فِي شَأْنِهِ هَلْ أَتَى-

Khuzeyma Bin Sabit (prosed), 'May I be sacrificed for Ali[asws], Imam[asws] of the devout, lantern of the righteous, shelter of the pious, successor[asws] of the Rasool-Allah[saww], and husband of the chaste, Imam[asws] of the righteous, the bright sun, giving charity of his[asws] ring while in Ruk'u, so excellent was the action of an Imam[asws] of the devout, so Allah[azwj], Lord[azwj] of the servants Graced, and Revealed regarding his[asws] glory, ***Didn't there come [76:1]*** (Surah Al-Dahr)''.[277]

ثُمَّ قَالَ وَ أَنْشَأَ حَسَّانُ بْنُ ثَابِتٍ وَ هُوَ فِي دِيوَانِ الْحِمْيَرِيِّ رَضِيَ اللَّهُ عَنْهُ-

عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ أَخُو الْهُدَى- وَ أَفْضَلُ ذِي نَعْلٍ وَ مَنْ كَانَ حَافِياً-
وَ أَوَّلُ مَنْ أَدَّى الزَّكَاةَ بِكَفِّهِ- وَ أَوَّلُ مَنْ صَلَّى وَ مَنْ صَامَ طَاوِياً-
فَلَمَّا أَتَاهُ سَائِلٌ مَدَّ كَفَّهُ- إِلَيْهِ وَ لَمْ يَبْخَلْ وَ لَمْ يَكُ جَافِياً-
فَدَسَّ إِلَيْهِ خَاتَماً وَ هُوَ رَاكِعٌ- وَ مَا زَالَ أَوَّاهاً إِلَى الْخَيْرِ دَاعِياً-
فَبَشَّرَ جِبْرِيلُ النَّبِيَّ مُحَمَّداً- بِذَاكَ وَ جَاءَ الْوَحْيُ فِي ذَاكَ صَاحِياً.

[275] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 d
[276] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 e
[277] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 f

Then he said, '*And Hassan Bin Sabit prosed, and it is in the register of Al-Himeyri, 'Ali*[asws] *Amir Al-Momineen*[asws] *is a brother of guidance, and the most superior one with slippers, and one who was slipperd, and the first one to give the Zakat with his*[asws] *hand, and the first one to pray Salat, and the one to Fast voluntarily. When a beggar came to him, he*[asws] *extended his*[asws] *hand towards him, and was not stingy, and did not become disloyal. He*[asws] *slid a ring to him while he*[asws] *was in Ruk'u, and did not cease to be confidently calling to the good, so Jibraeel*[as] *gave glad tidings to the Prophet*[saww] *Muhammad*[saww] *with that, and the Revelation came regarding that, clarifying*''.[278]

14- يل، الفضائل لابن شاذان فض، كتاب الروضة بِالْإِسْنَادِ يَرْفَعُهُ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ إِذْ وَرَدَ عَلَيْنَا أَعْرَابِيٌّ أَشْعَثُ الْحَالِ عَلَيْهِ أَثْوَابٌ رَثَّةٌ وَ الْفَقْرُ بَيْنَ عَيْنَيْهِ فَلَمَّا دَخَلَ وَ سَلَّمَ قَالَ شِعْراً-

أَتَيْتُكَ وَ الْعَذْرَاءُ تَبْكِي بِرَنَّةٍ- وَ قَدْ ذَهِلَتْ أُمُّ الصَّبِيِّ عَنِ الطِّفْلِ-
وَ أُخْتٌ وَ بِنْتَانِ وَ أُمٌّ كَبِيرَةٌ- وَ قَدْ كِدْتُ مِنْ فَقْرِي أُخَالِطُ فِي عَقْلِي-
وَ قَدْ مَسَّنِي فَقْرٌ وَ ذُلٌّ وَ فَاقَةٌ- وَ لَيْسَ لَنَا شَيْءٌ يُمَرُّ وَ لَا يُحْلِي-
وَ مَا الْمُنْتَهَى إِلَّا إِلَيْكَ مَفَرُّنَا- وَ أَيْنَ مَفَرُّ الْخَلْقِ إِلَّا إِلَى الرُّسُلِ-

(The book) 'Al Fazail' of Ibn Shazan, (and) Kitab 'Al Rowza', by the chain raising to Jabir Bin Abdullah Al Ansari who said,

'We were seated in the presence of Rasool-Allah[azwj] when a Bedouin arrived, of a scruffy state, upon him were shabby clothes, and there was the poverty between his eyes. When he entered and greeted, a poet said, '*I came to you and the virgins were weeping in tone, and the mother of the child was amazed from the child, and a sister, and two daughters, and an old mother, and my intellect was almost mixed up from the poverty, and poverty has touched me, and humiliation and destitution, and there isn't anything for us, neither bitter nor sweet, and there is no end point except to you we can flee to, and where is the fleeing of the people except to the Rasool*[saww]*?*'

قَالَ فَلَمَّا سَمِعَ النَّبِيُّ ص ذَلِكَ بَكَى بُكَاءً شَدِيداً ثُمَّ قَالَ لِأَصْحَابِهِ مَعَاشِرَ الْمُسْلِمِينَ إِنَّ اللَّهَ تَعَالَى سَبَقَ إِلَيْكُمْ جَزَاءً وَ الْجَزَاءُ مِنَ اللَّهِ غُرَفٌ فِي الْجَنَّةِ تُضَاهِي غُرَفَ إِبْرَاهِيمَ الْخَلِيلِ ع فَمَنْ كَانَ مِنْكُمْ يُوَاسِي هَذَا الْفَقِيرَ

He (the narrator) said, 'When the Prophet[saww] heard that, he[saww] wept with intense weeping, then said to his[saww] companions: 'Community of Muslims! Allah[azwj] the Exalted has Preceded the Recompense to you, and the Recompense from Allah[azwj] is a room in the Paradise, matching the rooms of Ibrahim[as] the friend (of the Beneficent). So, who from you would console this poor man?'

فَقَالَ فَلَمْ يُجِبْهُ أَحَدٌ وَ كَانَ فِي نَاحِيَةِ الْمَسْجِدِ عَلِيُّ بْنُ أَبِي طَالِبٍ يُصَلِّي رَكَعَاتِ التَّطَوُّعِ كَانَتْ لَهُ دَائِماً فَأَوْمَأَ إِلَى الْأَعْرَابِيِّ بِيَدِهِ فَدَنَا مِنْهُ فَرَفَعَ إِلَيْهِ الْخَاتَمَ مِنْ يَدِهِ وَ هُوَ فِي صَلَاتِهِ فَأَخَذَهُ الْأَعْرَابِيُّ وَ انْصَرَفَ وَ هُوَ يَقُولُ بَعْدَ الصَّلَاةِ عَلَى الرَّسُولِ

أَنْتَ مَوْلًى يُرْتَجَى بِهِ مِنَ- اللَّهِ فِي الدُّنْيَا إِقَامَةُ الدِّينِ-
خَمْسَةٌ فِي الْأَنَامِ كُلُّهُمْ- وَ أَنْتُمْ فِي الْوَرَى مَيَامِينُ-

[278] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 13 g

He (the narrator) said, 'But no one answered him[saww], and in a corner of the Masjid was Ali[asws] Bin Abu Talib[asws] praying optional Cycles of Salat. There was constancy for him[asws], so he[asws] gestured to the Bedouin by his[asws] hand. He went near him[asws], he raised the ring from his[asws] hand while he[asws] was in his[asws] Salat. The Bedouin took it and left, and he was saying after the Salawaat upon the Rasool[saww], '*You[asws] as a master one can request him[asws] from Allah[azwj] in the world to establish the religion. Five are in sleep, all of them, and are in devoutness of a lifetime*'.

ثُمَّ إِنَّ النَّبِيَّ أَتَاهُ جَبْرَئِيلُ وَ نَادَى السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ اقْرَأْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ- وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ

Then the Prophet[saww], Jibraeel[as] came to him[saww] and called out: 'The greetings be unto you[saww], O Rasool-Allah[saww]! Your[saww] Lord[azwj] Conveys the greetings and says to you[saww]: 'Recite: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***, ***And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]***.

فَعِنْدَ ذَلِكَ قَامَ النَّبِيُّ ص قَائِماً عَلَى قَدَمَيْهِ وَ قَالَ مَعَاشِرَ الْمُسْلِمِينَ أَيُّكُمُ الْيَوْمَ عَمِلَ خَيْراً حَتَّى جَعَلَهُ اللَّهُ وَلِيَّ كُلِّ مَنْ آمَنَ قَالُوا يَا رَسُولَ اللَّهِ مَا فِينَا مَنْ عَمِلَ خَيْراً سِوَى ابْنِ عَمِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ تَصَدَّقَ عَلَى الْأَعْرَابِيِّ بِخَاتَمِهِ وَ هُوَ يُصَلِّي

So, at that, the Prophet[saww] stood up upon his[saww] feet and said: 'Community of Muslims! Which one done a good deed until Allah[azwj] Made him[asws] guardian of every one who believes?' They said, 'O Rasool-Allah[saww]! There is no one among us who had done good besides the son[asws] of your[saww] uncle[as] Ali[asws] Bin Abu Talib[asws], for he[asws] gave in charity to a Bedouin with his[asws] ring while he[asws] was praying Salat'.

قَالَ النَّبِيُّ ص وَجَبَتِ الْغُرَفُ لِابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَرَأَ عَلَيْهِمُ الْآيَةَ

The Prophet[saww] said: 'The room (in the Paradise) is obligated for the son[asws] of my[saww] uncle[as] Ali[asws] Bin Abu Talib[asws]'. He[saww] recited the Verse to them.

قَالَ فَتَصَدَّقَ النَّاسُ فِي ذَلِكَ الْيَوْمِ عَلَى ذَلِكَ الْأَعْرَابِيِّ فَوَلَّى وَ هُوَ يَقُولُ-

أَنَا مَوْلَى لِخَمْسَةٍ- أُنْزِلَتْ فِيهِمُ السُّوَرُ-
أَهْلِ طه وَ هَلْ أَتَى- فَاقْرَءُوا يُعْرَفُ الْخَبَرُ-
وَ الطَّوَاسِينَ بَعْدَهَا- وَ الْحَوَامِيمَ وَ الزُّمَرَ-
أَنَا مَوْلَى هَؤُلَاءِ- وَ عَدُوٌّ لِمَنْ كَفَرَ

He (the narrator) said, 'The people gave in charity to that Bedouin, so he turned around and he was saying, '*I am a friend to five, the Surah was Revealed regarding them[asws], people of Taha (chapter 20), and 'Hal Ata' (chapter 76), so they[asws] are reciting, recognising the good, and 'Al Tawaseen' (chapters 26, 27 & 28) after it, and 'Al Hawameem' (chapters 40, 41, 42,*

43, 44, 45 & 46) and (Surah) Al Zumar (chapter 39). I am a friend to them[asws] and enemy to the one who disbelieves''.[279]

15- قب، المناقب لابن شهرآشوب كشف، كشف الغمة الثَّعْلَبِيُّ فِي تَفْسِيرِهِ يَرْفَعُهُ بِسَنَدِهِ قَالَ: بَيْنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ جَالِسٌ عَلَى شَفِيرِ زَمْزَمَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِذْ أَقْبَلَ رَجُلٌ مُتَعَمِّمٌ بِعِمَامَةٍ فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَقُولُ قَالَ رَسُولُ اللَّهِ إِلَّا قَالَ الرَّجُلُ قَالَ رَسُولُ اللَّهِ ص فَقَالَ ابْنُ عَبَّاسٍ سَأَلْتُكَ بِاللَّهِ مَنْ أَنْتَ فَكَشَفَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ قَالَ يَا أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي أَنَا جُنْدَبُ بْنُ جُنَادَةَ الْبَدْرِيُّ أَبُو ذَرٍّ الْغِفَارِيُّ

(The book) 'Al Manaqib' of Ibn Sheh Ashub (and) 'Kashaf Al Ghumma' (and) Al Sa'alby in his Tafseer, raising it by his chain, said,

'While Abdullah Bin Abbas was seated upon the edge of Zamzam saying, 'Rasool-Allah[saww] said (such and such)', when a man came being veiled with his turban. So, Ibn Abbas was not saying, 'Rasool-Allah[saww] said', except the man said, 'Rasool-Allah[saww] said'. So, Ibn Abbas said, 'I ask you by Allah[azwj], who are you?' He uncovered the turban from his face and said, 'O you people! One who recognises me[ra], so he has recognised me[asws]. I[ra] am Jundab Bin Junada Al Badry (participant of battle of Badr), Abu Zarr Al-Ghifari[ra]!

سَمِعْتُ رَسُولَ اللَّهِ ص بِهَاتَيْنِ وَ إِلَّا فَصَمَّتَا وَ رَأَيْتُهُ بِهَاتَيْنِ وَ إِلَّا فَعَمِيَتَا يَقُولُ عَلِيٌّ قَائِدُ الْبَرَرَةِ وَ قَاتِلُ الْكَفَرَةِ مَنْصُورٌ مَنْ نَصَرَهُ مَخْذُولٌ مَنْ خَذَلَهُ أَمَا إِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ص يَوْماً مِنَ الْأَيَّامِ الظُّهْرَ فَسَأَلَ سَائِلٌ فِي الْمَسْجِدِ فَلَمْ يُعْطِهِ أَحَدٌ شَيْئاً فَرَفَعَ السَّائِلُ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ اشْهَدْ أَنِّي سَأَلْتُ فِي مَسْجِدِ رَسُولِ اللَّهِ فَلَمْ يُعْطِنِي أَحَدٌ شَيْئاً

I[ra] heard Rasool-Allah[saww] (saying) these two (Ahadeeth), or else I[ra] should be deaf, and I[saww] saw him[saww] with these two, or else I[ra] should become blind!' A beggar begged in the Masjid, but no one gave him anything. The beggar raised his hands towards the sky and said, 'O Allah[azwj]! I testify that I begged in the Masjid of Rasool-Allah[saww] but no one gave me anything!'

وَ كَانَ عَلِيٌّ ع فِي الصَّلَاةِ رَاكِعاً فَأَوْمَأَ إِلَيْهِ بِخِنْصِرِهِ الْيُمْنَى وَ كَانَ مُتَخَتِّماً فِيهَا فَأَقْبَلَ السَّائِلُ فَأَخَذَ الْخَاتَمَ مِنْ خِنْصِرِهِ وَ ذَلِكَ بِمَرْأَى مِنَ النَّبِيِّ ص وَ هُوَ يُصَلِّي فَلَمَّا فَرَغَ النَّبِيُّ ص مِنْ صَلَاتِهِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّ أَخِي مُوسَى سَأَلَكَ

And Ali[asws] was in the Salat, performing Ruk'u, so he[asws] gestured towards him with his[asws] pinkie, and that was seen by the Prophet[saww], and he[asws] was praying Salat. When the Prophet[saww] was free from his[saww] Salat, he[saww] raised his[saww] head towards the sky and said: 'O Allah[azwj]! My[saww] brother[as] Musa[as] asked You[azwj].

فَقَالَ- رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي- وَ احْلُلْ عُقْدَةً مِنْ لِسانِي يَفْقَهُوا قَوْلِي- وَ اجْعَلْ لِي وَزِيراً مِنْ أَهْلِي- هارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي وَ أَشْرِكْهُ فِي أَمْرِي

He[as] said: ***He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] Haroun, my brother [20:30] Strengthen my back by him [20:31] And associate him in my matter [20:32]***.

[279] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 14

فَأَنْزَلْتَ عَلَيْهِ قُرْآناً نَاطِقاً سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُما سُلْطاناً فَلا يَصِلُونَ إِلَيْكُما بِآياتِنا اللَّهُمَّ وَ أَنَا مُحَمَّدٌ نَبِيُّكَ وَ صَفِيُّكَ اللَّهُمَّ فَ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي- ... وَ اجْعَلْ لِي وَزِيراً مِنْ أَهْلِي- عَلِيّاً اشْدُدْ بِهِ ظَهْرِي

So, You[azwj] Revealed a speaking Quran unto him[as], ***"We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, [28:35]***. O Allah[azwj]! And I[saww] am Muhammad[saww], Your[azwj] Prophet[saww] and Your[azwj] elite. O Allah[azwj]! Expand my[saww] chest for me[saww], and Ease my[saww] matter for me[saww], and Make a vizier to be for me[saww] from my[saww] family, Ali[asws], for my back to be strengthened by him[asws]'.

قَالَ أَبُو ذَرٍّ فَمَا اسْتَتَمَّ رَسُولُ اللَّهِ ص كَلَامَهُ حَتَّى نَزَلَ جَبْرَئِيلُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ يَا مُحَمَّدُ اقْرَأْ فَأَنْزَلَ اللَّهُ عَلَيْهِ إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ.

Abu Zarr[ra] said, 'Rasool-Allah[saww] had not completed his[saww] speech until Jibraeel[as] descended from the Presence of Allah[azwj] Mighty and Majestic and said: 'O Muhammad[saww]! Read!' Allah[azwj] had Revealed unto him[saww]: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***''.[280]

أبو بكر الرازي في كتاب أحكام القرآن على ما حكاه المغربي عنه و الرماني و الطبري أنها نزلت في علي ع حين تصدق بخاتمه و هو راكع و هو قول مجاهد و السدي و هو المروي عن أبي جعفر و أبي عبد الله ع و جميع علماء أهل البيت ع

Abu Bakr Al Razi, in the book 'Ahkam Al Quran', upon what Al Gharby has narrated from him, and Al Ramani, and Al Tabari –

'It was Revealed regarding Ali[asws] when he[asws] gave in charity with his[asws] ring while he[asws] was performing Ruku'u, and it is the word of Mujahid, and Al-Sady, and it is reported from Abu Ja'far[asws] and Abu Abdullah[asws], and the entirety of the scholar of the People[asws] of the Household.

و قال الكلبي نزل في عبد الله بن سلام و أصحابه لما أسلموا فقطعت اليهود فنزلت الآية و في رواية عطاء قال عبد الله بن سلام أنا رأيت عليا ع تصدق بخاتمه و هو راكع فنحن نتولاه.

And Al-Kalbi said, 'It was Revealed regarding Abdullah Bin Salam and his companions when they became Muslims, so the Jews cut them off, and this Verse was Revealed'. And in the report of Ata'a, 'Abdullah Bin Salam said, 'I saw Ali[asws] giving in charity with his[asws] ring while he[asws] was performing Ruku'u, so we befriended him[asws]''.[281]

16- كشف، كشف الغمة نَقَلْتُ مِنْ مَنَاقِبِ أَبِي الْمُؤَيَّدِ الْخُوارَزْمِيِّ يَرْفَعُهُ إِلَى ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ مَعَهُ نَفَرٌ مِنْ قَوْمِهِ مِمَّنْ قَدْ آمَنُوا بِالنَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ مَنَازِلَنَا بَعِيدَةٌ لَيْسَ لَنَا مَجْلِسٌ وَ لَا مُتَحَدَّثٌ دُونَ هَذَا الْمَجْلِسِ وَ إِنَّ قَوْمَنَا لَمَّا رَأَوْنَا آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَ صَدَّقْنَاهُ رَفَضُونَا وَ آلَوا عَلَى أَنْفُسِهِمْ أَنْ لَا يُجَالِسُونَا وَ لَا يُنَاكِحُونَا وَ لَا يُكَلِّمُونَا فَشَقَّ ذَلِكَ عَلَيْنَا

[280] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 15 a
[281] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 15 b

(The book) ‘Kashf Al Ghumma’, copied from (the book) ‘Manaqib’ of Abu Al Muwayyid Al Khawarizmy, raising it to Ibn Abbas who said,

‘Abdullah Bin Salam came, and with him were a number of his people, from the ones who had believe in the Prophet[saww]. He said, ‘O Rasool-Allah[saww]! Our houses are remote. There isn’t any gathering for us nor any discussion besides in this Masjid, and when our people saw us to have believed in Allah[azwj] and His[azwj] Rasool-Allah[azwj], and we have ratified him[saww], they rejected us, and they swore upon themselves that they will neither sit with us, nor marry us, nor speak to us. So that is grievous upon us’.

فَقَالَ لَهُمُ النَّبِيُّ ص- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ ثُمَّ إِنَّ النَّبِيَّ ص خَرَجَ إِلَى الْمَسْجِدِ وَ النَّاسُ بَيْنَ قَائِمٍ وَ رَاكِعٍ وَ بَصُرَ بِسَائِلٍ

The Prophet[saww] said to them: ‘***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***’. Then the Prophet[saww] went out to the Masjid, and the people were between standing, and performing Ruk’u, and he[saww] sighted a beggar.

فَقَالَ لَهُ النَّبِيُّ ص هَلْ أَعْطَاكَ أَحَدٌ شَيْئاً قَالَ نَعَمْ خَاتَماً مِنْ ذَهَبٍ فَقَالَ لَهُ النَّبِيُّ ص مَنْ أَعْطَاكَهُ قَالَ ذَاكَ الْقَائِمُ وَ أَوْمَأَ بِيَدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع فَقَالَ ص عَلَى أَيِّ حَالٍ أَعْطَاكَ قَالَ أَعْطَانِي وَ هُوَ رَاكِعٌ فَكَبَّرَ النَّبِيُّ ص ثُمَّ قَرَأَ- وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ

The Prophet[saww] said to him: ‘Did anyone give you anything?’ He said, ‘Yes, a ring of gold’. The Prophet[saww] said to him: ‘Who gave it to you?’ He said, ‘That one standing’, and he gestured by his hand towards Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]’. He[saww] said: ‘Upon which state did he[asws] give you?’ He said, ‘He[asws] gave it to me while he[asws] was in Ruk’u’. The Prophet[saww] exclaimed Takbeer, then recited: ***And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]***’.

فَأَنْشَأَ حَسَّانُ بْنُ ثَابِتٍ يَقُولُ

أَبَا حَسَنٍ تَفْدِيكَ نَفْسِي وَ مُهْجَتِي- وَ كُلُّ بَطِيءٍ فِي الْهُدَى وَ مُسَارِعِ-
أَ يَذْهَبُ مَدْحِي وَ الْمُحَبِّرُ ضَائِعٌ- وَ مَا الْمَدْحُ فِي جَنْبِ الْإِلَهِ بِضَائِعِ-
فَأَنْتَ الَّذِي أَعْطَيْتَ إِذْ كُنْتَ رَاكِعاً- فَدَتْكَ نُفُوسُ الْقَوْمِ يَا خَيْرَ رَاكِعِ-
فَأَنْزَلَ فِيكَ اللَّهُ خَيْرَ وَلَايَةٍ- وَ بَيْنَهَا فِي مُحْكَمَاتِ الشَّرَائِعِ

Hasaan Bin Sabit prosed saying, ‘*Abu Hassan[asws], may my soul be sacrificed and my heart’s blood, and all what is slow in the guidance and the quick. Will my praise and my writing go to waste? And there is no praise going to waste in the side of God[azwj]. You[asws] are the one[asws] who gave when you[asws] performing Ruk’u. May the souls of people be sacrificed for you[asws], of best Ruk’u performer, so Allah[azwj] Revealed regarding you[asws] the best Wilayah, and between it are the rulings of the Law (Sharia)*’’.[282]

[282] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 16 a

فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ إِلَى قَوْلِهِ هُمُ الْغالِبُونَ وَ زَادَ بَعْدَهُ فَقَالَ النَّبِيُّ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَهَا فِيَّ وَ فِي أَهْلِ بَيْتِي

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Ibn Abbas – similar to it, up to His[azwj] Words: ***they would be triumphant [5:56]***, and there is an increase after it. The Prophet[saww] said: 'The Praise is for Allah[azwj] Who Made it to be regarding me[saww] and the People[asws] of my[saww] Household'.

قَالَ وَ كَانَ فِي خَاتَمِهِ الَّذِي أَعْطَاهُ السَّائِلَ سُبْحَانَ مَنْ فَخَرِي بِأَنِّي لَهُ عَبْدٌ.

He said, 'And it was in the ring which he[asws] gave to the beggar (inscription): 'Glory be to the One[azwj] who Prided me[asws], that I[asws] am a servant to Him[azwj]''.[283]

17- فر، تفسير فرات بن إبراهيم إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْبَزَنْطِيِّ عَنْ ثَعْلَبَةَ عَنْ سُلَيْمَانَ بْنِ ظَرِيفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنَّا عِنْدَ أَبِي جَعْفَرٍ ع جُلُوساً صَفَّيْنِ وَ هُوَ عَلَى السَّرِيرِ وَ قَدْ دَرَّ عَلَيْنَا بِالْحَدِيثِ وَ فِينَا مِنَ السُّرُورِ وَ قُرَّةِ الْعَيْنِ مَا شَاءَ اللَّهُ فَكَأَنَّا فِي الْجَنَّةِ فَبَيْنَا نَحْنُ كَذَلِكَ إِذَا بِالْآذِنِ فَقَالَ سَلَّامٌ الْجُعْفِيُّ بِالْبَابِ فَقَالَ أَبُو جَعْفَرٍ ع ائْذَنْ لَهُ

Tafseer Furat Bin Ibrahim – Ismail Bin Ibrahim, from Ibn Abu Al Khattab, from Al Bazanti, from Sa'alba, from Suleyman Bin Zareyf, from Muhammad Bin Muslim who said,

'We were seated in the presence of Abu Ja'far[asws] at Siffeen, and he[asws] was upon the bed, and he[asws] had endowed upon us with the Hadeeth, and in us there was joy and delight of the eyes what Allah[azwj] so Desired. It was as if we were in the Paradise. While we were like that when there was a request for permission to enter, 'Greetings from Al-Jufy at the door'. Abu Ja'far[asws] said: 'Permit for him.

فَدَخَلَنَا هَمٌّ وَ غَمٌّ وَ مَشَقَّةٌ كَرَاهِيَةَ أَنْ يَكُفَّ عَنَّا مَا كُنَّا فِيهِ فَدَخَلَ وَ سَلَّمَ عَلَيْهِ فَرَدَّ أَبُو جَعْفَرٍ ع عَلَيْهِ السَّلَامَ ثُمَّ قَالَ سَلَّامٌ يَا ابْنَ رَسُولِ اللَّهِ حَدَّثَنِي عَنْكَ خَيْثَمَةُ عَنْ قَوْلِ اللَّهِ تَعَالَى- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا إِنَّ الْآيَةَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ صَدَقَ خَيْثَمَةُ.

Worry and gloom entered into us and discomfort and dislike that he[asws] would refrain from us what (happiness) we were in. He entered and greeted unto him[asws]. Abu Ja'far[asws] returned the greetings. Then he said, 'Greeting, O son[asws] of Rasool-Allah[saww]! Khaysama has narrated to me from you[asws] about Words of Allah[azwj] the Exalted: ***But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55]***, that the Verse was Revealed regarding Ali[asws] Bin Abu Talib[asws]'. He[asws] said: 'Khaysama spoke the truth''.[284]

18- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ الْحَكَمِ مُعَنْعَناً عَنْ جَعْفَرٍ ع إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Al Hakam, transmitting,

'From Ja'far[asws]: '***But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55]***, was Revealed regarding Ali[asws] Bin Abu Talib[asws]''.[285]

[283] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 16 b
[284] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 17
[285] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 18

19- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْمِنْهَالِ قَالَ: سَأَلْتُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ قَوْلِ اللَّهِ تَعَالَى- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا قَالا فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Bin Saeed, from Al Minhal who said,

'I asked Ali[asws] Bin Al-Husayn[asws], and Abdullah Bin Muhammad about Words of Allah[azwj] the Exalted: ***But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55]***, they both said, 'Regarding Ali[asws] Bin Abu Talib[asws]''.[286]

20- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي ذَاتَ يَوْمٍ فِي مَسْجِدِهِ فَمَرَّ بِهِ فَقِيرٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ص هَلْ تُصُدِّقَ عَلَيْكَ بِشَيْءٍ قَالَ نَعَمْ مَرَرْتُ بِرَجُلٍ رَاكِعٍ فَأَعْطَانِي خَاتَمَهُ وَ أَشَارَ بِيَدِهِ فَإِذَا هُوَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed transmitting,

'From Abu Ja'far[asws]: 'Rasool-Allah[saww] was praying Salat one day in his[saww] Masjid, and a poor (beggar) passed by him[saww]. Rasool-Allah[saww] said to him: 'Has any charity been given to you?' He said, 'Yes. I passed by a man who was performing Ruk'u, and he[asws] gave me his[asws] ring' – and he gestured by his hand, and there it was Ali[asws] Bin Abu Talib[asws].

فَنَزَلَتْ هَذِهِ الْآيَةُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ فَقَالَ رَسُولُ اللَّهِ ص هُوَ وَلِيُّكُمْ مِنْ بَعْدِي.

This Verse was Revealed: '***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***'. Rasool-Allah[saww] said: 'He[asws] is your guardian from after me[saww]''.[287]

وَ قَالَ ابْنُ عَبَّاسٍ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع خَاصَّةً وَ قَوْلُهُ- وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغالِبُونَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And Ibn Abbas said, 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws] especially, and His[azwj] Words: ***And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]*** (is regarding) Ali[asws] Bin Abu Talib[asws]''.[288]

21- فر، تفسير فرات بن إبراهيم زَيْدُ بْنُ حَمْزَةَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ زِيَادٍ الْقَصَّارُ مُعَنْعَناً عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ يَقُولُ مَنْ أَحَبَّ اللَّهَ أَحَبَّ النَّبِيَّ ص وَ مَنْ أَحَبَّ النَّبِيَّ أَحَبَّنَا وَ مَنْ أَحَبَّنَا أَحَبَّ شِيعَتَنَا فَإِنَّ النَّبِيَّ ص وَ نَحْنُ وَ شِيعَتُنَا مِنْ طِينَةٍ وَاحِدَةٍ وَ نَحْنُ فِي الْجَنَّةِ لَا نُبْغِضُ مَنْ يُحِبُّنَا وَ لَا نُحِبُّ مَنْ أَبْغَضَنَا اقْرَءُوا إِنْ شِئْتُمْ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا إِلَى آخِرِ الْآيَةِ

Tafseer Furaat Bin Ibrahim – Zayd Bin Hamza Bin Muhammad Bin Ali Bin Ziyad Al Qazar, transmitting,

'From Amir Al-Momineen Ali[asws] Bin Abu Talib[asws], he[asws] had said: 'One who loves Allah[azwj], would love the Prophet[saww], and one who loves the Prophet[saww], would love us[asws], and one

[286] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 19
[287] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 20 a
[288] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 20 b

who loves us[asws], would love our[asws] Shias, for the Prophet[saww] and us[asws] and our[asws] Shias are from one clay (essence), and we[asws] would be in the Paradise. Neither do we[asws] hate one who loves us[asws], nor do we[asws] love the one who hates us[asws]. Rejoice, if you so like! ***But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55]*** – up to the end of the Verse'.

قَالَ الْحَارِثُ صَدَقَ اللَّهُ مَا نَزَلَتْ إِلَّا فِيهِ.

Al-Haris said, 'Allah[azwj] Spoke the Truth. It was not Revealed except regarding him[asws]''.[289]

22- يف، الطرائف مِنْ كِتَابِ الْجَمْعِ بَيْنَ الصِّحَاحِ السِّتَّةِ مِنْ صَحِيحِ النَّسَائِيِّ عَنِ ابْنِ سَلَامٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ إِنَّ قَوْمَنَا حَادُّونَا لِمَا صَدَّقْنَا اللَّهَ وَ رَسُولَهُ وَ أَقْسَمُوا أَنْ لَا يُكَلِّمُونَا

(The book) 'Al Taraif', from Kitab 'Jam'a Bayn Al Sihah Al Sitta, from (the book) 'Saheeh Al Nasaie', from Ibn Salam who said,

'I came to Rasool-Allah[saww] and I said, 'Our people are keeping away from us due to what we have ratified regarding Allah[azwj] and His[azwj] Rasool[saww], and they are swearing that they will not speak to us'.

فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الْآيَةَ ثُمَّ أَذَّنَ بِلَالٌ لِصَلَاةِ الظُّهْرِ فَقَامَ النَّاسُ يُصَلُّونَ فَمِنْ بَيْنِ سَاجِدٍ وَ رَاكِعٍ- وَ سَائِلٌ إِذاً سَأَلَ فَأَعْطَى عَلِيٌّ خَاتَمَهُ وَ هُوَ رَاكِعٌ فَأَخْبَرَ السَّائِلُ رَسُولَ اللَّهِ ص فَقَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ص- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى قَوْلِهِ الْغالِبُونَ.

So, Allah[azwj] the Exalted Revealed: ***But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55]*** – the Verse. Then Bilal proclaimed the Azaan to Salat Al-Zohar. The people stood to pray Salat. So, while they were between standing and performing Sajdah and Ruk'u, a beggar begged. So Ali[asws] gave him his[asws] ring while he[asws] was performing Ruk'u. The beggar informed Rasool-Allah[saww], and Rasool-Allah[saww] recited unto us: ***But rather, Allah is your Guardian, and His Rasool [5:55]*** - up to His[azwj] Words: ***triumphant [5:56]***''.[290]

وَ رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ مِنْ خَمْسِ طُرُقٍ فَمِنْهَا عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَرَّ سَائِلٌ بِالنَّبِيِّ ص وَ فِي يَدِهِ خَاتَمٌ قَالَ مَنْ أَعْطَاكَ هَذَا الْخَاتَمَ قَالَ ذَاكَ الرَّاكِعُ وَ كَانَ عَلِيٌّ يُصَلِّي فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَهَا فِيَّ وَ فِي أَهْلِ بَيْتِي.

And it is reported by Al Shafie Ibn Al Magazili, from five ways. From it is from Abdullah Bin Abbas who said,

'A beggar passed by the Prophet[saww], and there was a ring in his hand. He[saww] said: 'Who gave you this ring?' He said, 'That Ruk'u performer', and Ali[asws] was praying Salat. He[saww] said: 'The Praise is for Allah[azwj] Who Made it to be regarding me[asws] and regarding People[asws] of my[saww] Household''.[291]

وَ مِنْ رِوَايَاتِ الشَّافِعِيِّ ابْنِ الْمَغَازِلِيِّ فِي الْمَعْنَى يَرْفَعُهُ إِلَى عَلِيِّ بْنِ عَابِسٍ قَالَ: دَخَلْتُ أَنَا وَ أَبُو مَرْيَمَ عَلَى عَبْدِ اللَّهِ بْنِ عَطَاءٍ فَقَالَ أَبُو مَرْيَمَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ع جَالِساً إِذْ مَرَّ ابْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ

[289] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 21
[290] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 22 a
[291] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 22 b

And from the Shafie reports – Al Magazili, in the meaning, raising it to Ali Bin Aabis who said,

'I and Abu Maryam entered to see Abdullah Bin Ata'a. Abu Maryam said, 'I was seated with Ja'far[asws] when Ibn Abdullah Bin Salam passed by. I said, 'May I be sacrificed for you[asws]! This is the son of the ***one with whom is Knowledge of the Book [13:43]***'.

قَالَ لَا وَ لَكِنَّهُ صَاحِبُكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الَّذِي نَزَلَتْ فِيهِ آيَاتٌ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ- وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ.

He[asws] said: 'No, but it is your Master Ali[asws] Bin Abu Talib[asws], the one for whom Verses from the Book of Allah[azwj] were Revealed: ***one with whom is Knowledge of the Book [13:43]***; ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]***; ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***''.[292]

وَ ذَكَرَ السُّدِّيُّ فِي تَفْسِيرِهِ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And Al-Study mentioned in his Tafseer, 'This Verse was Revealed regarding Ali[asws] Bin Abu Talib[asws],'.[293]

23- وَ أَقُولُ رُوِيَ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ النَّسَائِيِّ عَنِ ابْنِ سَلَامٍ مِثْلَ الْخَبَرِ الْأَوَّلِ الَّذِي رَوَاهُ السَّيِّدُ إِلَّا أَنَّهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ص وَ رَهْطٌ مِنْ قَوْمِي فَقُلْنَا إِنَّ قَوْمَنَا إِلَى قَوْلِهِ بَيْنَ سَاجِدٍ وَ رَاكِعٍ وَ سَائِلٌ إِذاً سَأَلَ فَأَعْطَاهُ عَلِيٌّ إِلَى آخِرِ الْخَبَرِ.

And I (Majlisi) am saying, 'It is reported in (the book) 'Jamie Al Usool', from (the book) 'Saheeh' of Al Nasaie, from Ibn Salam, similar to the first Hadeeth which the Seyyid reported except that he said,

'I came in a group from my people came to Rasool-Allah[azwj]. We said, 'Our people' – up to his words, 'Between performing Sajdah and Ruk'u, there was a beggar (who begged), so Ali[asws] gave him' – up to the end of the Hadeeth''.[294]

وَ رَوَى ابْنُ بِطْرِيقٍ أَيْضاً فِي الْمُسْتَدْرَكِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ قَالَ سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ وَقَفَ لِعَلِيٍّ سَائِلٌ وَ هُوَ رَاكِعٌ فِي صَلَاةِ تَطَوُّعٍ فَنَزَعَ خَاتَمَهُ فَأَعْطَاهُ فَأَتَى رَسُولَ اللَّهِ ص فَأَعْلَمَهُ فَنَزَلَتْ هَذِهِ الْآيَةُ- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ.

And it is reported by Ibn Batreeq as well in (the book) 'Al Mustadrak', from Al Hafiz Abu Nueym, by his chain from Zayd Bin Al Hassan, from his father who said,

'I heard Ammar Bin Yasser[ra] saying, 'A beggar paused to Ali[asws] while he[asws] was performing Ruk'u in an optional Salat. So, he[asws] removed his[asws] ring and gave it to hm. He came to Rasool-Allah[saww] and let him[saww] know. This Verse was Revealed: ***But rather, Allah is your Guardian, and His Rasool [5:55]***''.[295]

[292] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 22 c
[293] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 22 d
[294] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 a
[295] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 b

وَ بِإِسْنَادِهِ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا يُرِيدُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع- الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُونَ

And by his chain from Al Zahhak, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55]***, intends Ali[asws] Bin Abu Talib[asws], ***those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***.

قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ يَا رَسُولَ اللَّهِ أَنَا رَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع تَصَدَّقَ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ عَلَى مُحْتَاجٍ فَنَحْنُ نَتَوَلَّاهُ.

Abdullah Bin salam said, 'O Rasool-Allah[saww] said: 'I saw Ali[asws] Bin Abu Talib[asws] give in charity with his[asws] ring while he[asws] was performing Ruk'u, to a needy one, so we are befriending him[asws]''.[296]

وَ بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ص يَتَوَضَّأُ لِلصَّلَاةِ فَنَزَلَ عَلَيْهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ الْآيَةَ فَتَوَجَّهَ النَّبِيُّ ص وَ خَرَجَ إِلَى الْمَسْجِدِ فَاسْتَقْبَلَ سَائِلًا فَقَالَ مَنْ تَرَكْتَ فِي الْمَسْجِدِ فَقَالَ لَهُ رَجُلًا تَصَدَّقَ عَلَيَّ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ فَدَخَلَ النَّبِيُّ ص فَإِذَا هُوَ عَلِيٌّ ع.

And by his chain from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'The Prophet[saww] was performing Wud'u for the Salat. It was Revealed unto him[saww]: ***But rather, Allah is your Guardian, [5:55]*** – the Verse. The Prophet[saww] paid attention and went out to the Masjid, and met a beggar. He[saww] said: 'Whom did you leave behind in the Masjid?' He said, 'A man who gave in charity to me with his[asws] ring while he[asws] was performing Ruk'u'. The Prophet[saww] entered, and there it was Ali[asws]''.[297]

وَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ أُنَاسٌ مَعَهُ يَسْأَلُونَ مُجَانَبَةَ الْإِنْسِ إِيَّاهُمْ مُنْذُ أَسْلَمُوا فَقَالَ رَسُولُ اللَّهِ ص ابْغُوا إِلَيَّ سَائِلًا فَدَخَلْنَا الْمَسْجِدَ فَدَنَا سَائِلٌ إِلَيْهِ فَقَالَ لَهُ أَعْطَاكَ أَحَدٌ شَيْئاً قَالَ نَعَمْ مَرَرْتُ بِرَجُلٍ رَاكِعٍ فَأَعْطَانِي خَاتَمَهُ

And by his chain, raising it to Abu Al Zubeyr, from Jabir who said,

'Abdullah Bin Salam came and some people were with him, asking for the people to stay away from them since they had become Muslims. Rasool-Allah[saww] said: 'Seek a beggar to come to me[saww]'. We entered the Masjid and brought a beggar to him[saww]. He[saww] said to him: 'Has anyone given you anything?' He said, 'Yes. I passed by a man performing Ruku'u, and he[asws] have me his[asws] ring'.

قَالَ فَاذْهَبْ فَأْتِنِي بِهِ فَقَالَ فَذَهَبْنَا فَإِذَا عَلِيٌّ قَائِمٌ فَقَالَ هَذَا فَنَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ.

He[saww] said: 'Go and show him[asws] to me[saww]'. We went and there was Ali[asws] standing. He said, 'This one!' So, it was Revealed: ***But rather, Allah is your Guardian, and His Rasool [5:55]*** – the Verse''.[298]

---

[296] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 c
[297] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 d
[298] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 e

وَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ أَنَّ قَوْلَ اللَّهِ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And by his chain raising it to Abul Wahhab Bin Mujahid, from his father, from Ibn Abbas,

'Words of the Exalted: ***But rather, Allah is your Guardian, and His Rasool [5:55]***, was Revealed regarding Ali[asws] Bin Abu Talib[asws]''.[299]

وَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى مُوسَى بْنِ قَيْسٍ الْحَضْرَمِيِّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: تَصَدَّقَ عَلِيٌّ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ فَنَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ.

And by his chain, raising it to Musa Bin Qays Al Hazrami, from Salamah Bin Kuheyl who said,

'Ali[asws] gave in charity with his[asws] ring while he[asws] was in Ruk'u, so it was Revealed: ***But rather, Allah is your Guardian, and His Rasool [5:55]*** – the Verse''.[300]

24- أَقُولُ قَالَ السَّيِّدُ فِي كِتَابِ سَعْدِ السُّعُودِ رَأَيْتُ فِي تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عَلِيِّ بْنِ مَرْوَانَ أَنَّهُ رَوَى نُزُولَ آيَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ فِي عَلِيٍّ ع مِنْ تِسْعِينَ طَرِيقاً بِأَسَانِيدَ مُتَّصِلَةٍ كُلُّهَا أَوْ جُلُّهَا مِنْ رِجَالِ الْمُخَالِفِينَ لِأَهْلِ الْبَيْتِ ع

I (Majlisi) am saying, 'The Seyyid said in his book 'Sa'ad Al-Saoud', 'I saw in the Tafseer of Muhammad Bin Al-Abbas Bin Ali Bin Marwan, he reported that the Verse: ***But rather, Allah is your Guardian, [5:55]***, was Revealed regarding Ali[asws], from ninety ways, by connected chains, all of them, most of them from men from the adversaries to People[asws] of the Household.

مِنْهُمْ عَلِيٌّ ع وَ عُمَرُ بْنُ الْخَطَّابِ وَ عُثْمَانُ وَ زُبَيْرٌ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ طَلْحَةُ وَ ابْنُ عَبَّاسٍ وَ أَبُو رَافِعٍ وَ جَابِرٌ الْأَنْصَارِيُّ وَ أَبُو ذَرٍّ وَ الْخَلِيلُ بْنُ مُرَّةَ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ الْبَاقِرُ وَ الصَّادِقُ ع وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَ مُجَاهِدٌ وَ مُحَمَّدُ بْنُ سَرِيٍّ وَ عَطَاءُ بْنُ السَّائِبِ وَ مُحَمَّدُ بْنُ السَّائِبِ وَ عَبْدُ الرَّزَّاقِ

From them is Ali[asws], and Umar Bin Al-Khattab, and Usman, and Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqas, and Talha, and Ibn Abbas, and Abu Rafie, and Jabir Al-Ansari, And Abu Zarr[ra], and Al-Khaleel Bin Murrah, and Ali[asws] Bin Al-Husayn[asws], and Al-Baqir[asws], and Al-Sadiq[asws], and Abdullah Bin Muhammad Bin Al-Hanafiyya, and Mujahid, and Muhammad Bin Sary, and Ata'a Bin Al Saib, and Muhammad Bin Al Sa'ib, and Abdul Razzaq.

فَمِنْ ذَلِكَ مَا رَوَاهُ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الرَّاشِدِيِّ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ عَنْ عَوْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ قَالَ:

So, from that is what is reported from ismail Bin Is'haq Al Rashidi, from Yahya Bin Hashim, from Muhammad Bin Ubeydullah Bin Ali Bin Abu Rafie, from Aqn Bin Ubeydullah, from his father, from his grandfather Abu Rafie who said,

دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ نَائِمٌ أَوْ يُوحَى إِلَيْهِ فَإِذَا حَيَّةٌ فِي جَانِبِ الْبَيْتِ فَكَرِهْتُ أَنْ أَقْتُلَهَا فَأُوقِظَهُ وَ ظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ فَاضْطَجَعْتُ بَيْنَهُ وَ بَيْنَ الْحَيَّةِ لَئِنْ كَانَ مِنْهَا سُوءٌ يَكُونُ فِي دُونِهِ

[299] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 f
[300] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 23 g

‘I entered to see Rasool-Allah[saww] and he[saww] was asleep, or it was being Revealed to him, and there was a snake in the side of the house. I dislike to kill it and it would awaken him[saww], and I thought he[saww] was being Revealed to. So, I lied down between him[saww] and the snake, so if there would be any evil from it, it would happen to me, rather than him[saww]’.

قَالَ فَاسْتَيْقَظَ النَّبِيُّ ص وَ هُوَ يَتْلُو هَذِهِ الْآيَةَ إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ لِعَلِيٍّ نِعَمَهُ وَ هَنِيئاً لِعَلِيٍّ بِتَفْضِيلِ اللَّهِ

He (the narrator) said, ‘The Prophet[saww] woke up and he[saww] was reciting this Verse: ‘***But rather, Allah is your Guardian, and His Rasool [5:55]***. Then he[saww] said: ‘The Praise is for Allah[azwj] Who Perfected for Ali[asws], His[azwj] Favours, and congratulations be for Ali[asws] due to the Preference by Allah[azwj]’.

قَالَ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ مَا يُضْجِعُكَ هَاهُنَا فَأَخْبَرْتُهُ الْخَبَرَ فَقَالَ لِي قُمْ إِلَيْهَا فَاقْتُلْهَا

He (the narrator) said, ‘Then he[saww] turned towards me and said: ‘What made you lie down over here?’ I informed him[saww] the news. He[saww] said to me: ‘Arise to it and kill it’.

ثُمَّ أَخَذَ رَسُولُ اللَّهِ ص بِيَدِي فَقَالَ يَا أَبَا رَافِعٍ لِيَكُونَنَّ عَلِيٌّ مِنْكَ بِمَنْزِلَتِي غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي إِنَّهُ سَيُقَاتِلُهُ قَوْمٌ يَكُونُ حَقّاً فِي اللَّهِ جِهَادُهُمْ فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ بِيَدِهِ فَجَاهَدَهُمْ بِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَجَاهَدَهُمْ بِقَلْبِهِ لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ وَ هُوَ عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ

Then Rasool-Allah[saww] held my hand and said: ‘O Abu Rafie! Let Ali[asws] be from you at my[saww] status apart from that there is no Prophet[saww] after me[saww]. A people would fight against him[asws], there would happen to be a right regarding Allah[azwj] to fight against them. So, the one who is not able to fight them by his hands, then he should fight against them by his tongue, and if he is not able with his tongue, then he should fight them by his heart. There isn’t anything behind that, and he[asws] is upon the truth, and they would be upon the falsehood’.

قَالَ ثُمَّ خَرَجَ وَ قَالَ أَيُّهَا النَّاسُ مَنْ كَانَ يُحِبُّ أَنْ يَنْظُرَ إِلَى أَمِينِي فَهَذَا أَمِينِي يَعْنِي أَبَا رَافِعٍ

He (the narrator) said, ‘Then he[saww] went out and said: ‘O you people! One who loves to look at my[saww] trusted one, so this is my trusted one!’ – meaning Abu Rafie’.

قَالَ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ فَلَمَّا بُويِعَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ سَارَ طَلْحَةُ وَ الزُّبَيْرُ إِلَى الْبَصْرَةِ وَ خَالَفَهُ مُعَاوِيَةُ وَ أَهْلُ الشَّامِ قَالَ أَبُو رَافِعٍ هَذَا قَوْلُ رَسُولِ اللَّهِ ص إِنَّهُ سَيُقَاتِلُ عَلِيّاً قَوْمٌ يَكُونُ حَقّاً فِي اللَّهِ جِهَادُهُمْ فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ بِيَدِهِ فَبِلِسَانِهِ وَ مَنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَبِقَلْبِهِ لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ

Muhammad Bin Ubeydullah said, ‘When Ali[asws] Bin Abu Talib[asws] was pledged allegiance to, and Talha and Al-Zubeyr travelled to Al-Basra, and Muawiya and the people of Syrian opposed him[asws]. Abu Rafie said, ‘These are the words of Rasool-Allah[azwj] that people would be fighting against Ali[asws], there would happen to be a right in Allah[azwj] to fight against them. So, the one who is not able to fight them by his hand, then by his tongue, and one who is not able by his tongue, then by his heart. There isn’t anything behind that’.

فَبَاعَ أَبُو رَافِعٍ دَارَهُ وَ أَرْضَهُ بِخَيْبَرَ ثُمَّ خَرَجَ مَعَ عَلِيٍّ بِقَبِيلَتِهِ وَ عِيَالِهِ وَ هُوَ شَيْخٌ كَبِيرٌ ابْنُ خَمْسٍ وَ ثَمَانِينَ سَنَةً: ثُمَّ قَالَ الْحَمْدُ لِلَّهِ لَقَدْ أَصْبَحْتُ وَ مَا أَعْلَمُ أَحَداً بِمَنْزِلَتِي لَقَدْ بَايَعْتُ الْبَيْعَتَيْنِ بَيْعَةَ الْعَقَبَةِ وَ بَيْعَةَ الرِّضْوَانِ وَ لَقَدْ صَلَّيْتُ الْقِبْلَتَيْنِ وَ هَاجَرْتُ الْهِجَرَ الثَّلَاثَ

So, Abu Rafie sold his house and his land at Khyber, then he went out with Ali[asws] with his tribe and his dependants, and he was an aged old man of eighty-five years. Then he said, 'The Praise is for Allah[azwj]! I woke up in the morning and I do not know anyone being at my status. I have pledged the two allegiance – allegiance of Al-Aqaba and allegiance of Al-Rizwaan, and I have prays Salat to two Qiblahs, and emigrated three emigrations'.

فَقِيلَ لَهُ مَا الْهِجَرُ الثَّلَاثُ قَالَ هِجْرَةٌ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ إِلَى أَرْضِ النَّجَاشِيِّ إِذْ بَعَثَهُ رَسُولُ اللَّهِ وَ هِجْرَةٌ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ ص وَ هَذِهِ هِجْرَةٌ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِلَى الْكُوفَةِ

It was said to him, 'What are the three emigrations?' He said, 'Emigration with Ja'far[asws] Bin Abu Talib[asws] to the land of Al-Najashy (Ethiopia) when Rasool-Allah[saww] had sent him[as], and emigration to Al-Medina with Rasool-Allah[saww], and (now) this emigration with Ali[asws] Bin Abu Talib[asws] to Al-Kufa'.

ثُمَّ لَمْ يَزَلْ مَعَهُ حَتَّى اسْتُشْهِدَ أَمِيرُ الْمُؤْمِنِينَ ع وَ رَجَعَ أَبُو رَافِعٍ مَعَ الْحَسَنِ ع إِلَى الْمَدِينَةِ وَ لَا دَارَ لَهُ وَ لَا أَرْضَ فَقَسَمَ لَهُ الْحَسَنُ ع دَارَ عَلِيِّ بْنِ أَبِي طَالِبٍ نِصْفَيْنِ وَ أَعْطَاهُ يَنْبُعَ أَرْضاً أَقْطَعَهَا إِيَّاهُ فَبَاعَهَا عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ بَعْدُ مِنْ مُعَاوِيَةَ بِمِائَتَيْ أَلْفِ دِرْهَمٍ وَ سِتِّينَ أَلْفاً.

Then he did not cease to be with him[asws] until Amir Al-Momineen[asws] was martyred, and Abu rafie returned with Al-Hassan[asws] to Al-Medina, and there was no house for him nor any land. Al-Hassan[asws] apportioned for him the house of Ali[asws] Bin Abu Talib[asws] in two halves and gave him land at Yanbu, cutting it out. Ubeydullah Bin Abu Rafie sold it afterwards to Muawiya for two hundred and sixty thousand Dirhams''.[301]

وَ رُوِيَ أَيْضاً عَنْ أَحْمَدَ بْنِ مَنْصُورٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: كَانَ خَاتَمُ عَلِيٍّ ع الَّذِي تَصَدَّقَ بِهِ وَ هُوَ رَاكِعٌ حَلْقَةَ فِضَّةٍ فِيهَا مِثْقَالٌ عَلَيْهَا مَنْقُوشٌ الْمُلْكُ لِلَّهِ.

And it is reported as well, from Ahmad Bin Mansour, from Abdul Qazaq who said,

'The ring which Ali[asws] gave in charity with while he[asws] was in Ruk'u, its band was of silver in which was a 'Misqal' (of silver). Upon it was an engraving: 'The Kingdom is for Allah[azwj]''.[302]

وَ رُوِيَ أَيْضاً عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ جَدِّهِ يَحْيَى عَنْ أَحْمَدَ بْنِ يَزِيدَ عَنْ عَبْدِ الْوَهَّابِ عَنْ مَخْلَدٍ عَنِ الْمُبَارَكِ عَنِ الْحَسَنِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ أَخْرَجْتُ مِنْ مَالِ صَدَقَةٍ يُتَصَدَّقُ بِهَا عَنِّي وَ أَنَا رَاكِعٌ أَرْبَعاً وَ عِشْرِينَ مَرَّةً عَلَى أَنْ يَنْزِلَ فِيَّ مَا نَزَلَ فِي عَلِيٍّ فَمَا نَزَلَ.

And it is reported as well from Al Hassan Bin Muhammad Al Alawy, from his grandfather Yahya, from Ahmad Bin Yazeed, from Abdul Wahhab, from Makhlad, from Al Mubarak, from Al Hassan who said,

'Umar Bin Al-Khattab said, 'I extracted charity from my wealth to give in charity with it on my behalf while I performed Ruk'u, twenty four times that there should be a Revelation regarding me what had been Revealed regarding Ali[asws], but there was no Revelation''.[303]

[301] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 24
[302] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 25
[303] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 4 H 26

باب 5 آية التطهير

CHAPTER 5 – THE VERSE OF ‘TAT’HEER’ (PURIFICATION – 33:33)

1- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي رَسُولِ اللَّهِ ص وَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع وَ ذَلِكَ فِي بَيْتِ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’ar[asws] regarding Words of the Exalted: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. He[asws] said: ‘This Verse was Revealed regarding Rasool-Allah[saww], and Ali Bin Abu Talib[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and that (happened) in the house of Umm Salama[ra], wife[ra] of the Prophet[saww].

دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع ثُمَّ أَلْبَسَهُمْ كِسَاءً لَهُ خَيْبَرِيّاً وَ دَخَلَ مَعَهُمْ فِيهِ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِيَ الَّذِينَ وَعَدْتَنِي فِيهِمْ مَا وَعَدْتَنِي اللَّهُمَّ أَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً فَنَزَلَتْ هَذِهِ الْآيَةُ

Rasool-Allah[saww] called Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. Then he[saww] covered them with a Khyberi cloak of his[saww], and entered to be with them[asws]. Then he[saww] said: ‘They[asws] are People[asws] of my[saww] Household, those You[azwj] Promised me[saww] regarding them[asws] what You[azwj] Promised me[saww]. O Allah[azwj]! Keep away the uncleanness from them[asws] and Purify them with a Purification’. So, this Verse was Revealed.

فَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ أَبْشِرِي يَا أُمَّ سَلَمَةَ فَإِنَّكِ إِلَى خَيْرٍ

Umm Salama[ra] said, ‘And am I[ra] with them[asws], O Rasool-Allah[saww]?’ He[saww] said: ‘Receive glad tidings, O Umm Salama[ra], for you[ra] are (destined) to good’.

قَالَ أَبُو الْجَارُودِ وَ قَالَ زَيْدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ إِنَّ جُهَّالًا مِنَ النَّاسِ يَزْعُمُونَ أَنَّمَا أَرَادَ اللَّهُ بِهَذِهِ الْآيَةِ أَزْوَاجَ النَّبِيِّ ص وَ قَدْ كَذَبُوا وَ أَثِمُوا وَ ايْمُ اللَّهِ لَوْ عَنَى بِهَا أَزْوَاجَ النَّبِيِّ ص لَقَالَ لِيُذْهِبَ عَنْكُنَّ الرِّجْسَ وَ يُطَهِّرَكُنَّ تَطْهِيراً

And Abu Al-Jaroud said, ‘And Zayd son of Ali[asws] Bin Al-Husayn[asws] said, ‘The ignoramuses from the people are claiming that rather Allah[azwj] has Meant the wives of the Prophet[saww] with the Verse, and they are lying, and committing a sin, and I swear by Allah[azwj], if the wives of the Prophet[saww] had been meant by it, He[azwj] would have Said: “Keep the uncleanness away from you (feminine plural) and Purify you (feminine plural) with a Purification”.

وَ لَكَانَ الْكَلَامُ مُؤَنَّثاً كَمَا قَالَ- وَ اذْكُرْنَ ما يُتْلى فِي بُيُوتِكُنَ وَ لا تَبَرَّجْنَ وَ لَسْتُنَّ كَأَحَدٍ مِنَ النِّساءِ.

But, the Speech is in feminine (gender) just as He[azwj] Said: '***And stay in your houses and do not display [33:33]***; and ***O wives of the Prophet! You are not like any one from the women. [33:32]***''.[304]

2- فس، تفسير القمي وَ أْمُرْ أَهْلَكَ بِالصَّلاةِ وَ اصْطَبِرْ عَلَيْها فَإِنَّ اللَّهَ أَمَرَهُ أَنْ يَخُصَّ أَهْلَهُ دُونَ النَّاسِ لِيَعْلَمَ النَّاسُ أَنَّ لِأَهْلِ مُحَمَّدٍ ص عِنْدَ اللَّهِ مَنْزِلَةً خَاصَّةً لَيْسَتْ لِلنَّاسِ

Tafseer Al-Qummi - ***And enjoin your family with the Salat and be constant upon it. [20:132]***. Allah[azwj] Commanded him[saww] to specialise his[saww] family besides the people for the people to know that for the family of Muhammad[saww] there is a special status in the Presence of Allah[azwj] which isn't for the people.

إِذْ أَمَرَهُمْ مَعَ النَّاسِ عَامَّةً ثُمَّ أَمَرَهُمْ خَاصَّةً فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ كَانَ رَسُولُ اللَّهِ ص يَجِيءُ كُلَّ يَوْمٍ عِنْدَ صَلَاةِ الْفَجْرِ حَتَّى يَأْتِيَ بَابَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then He[azwj] Commanded them with the general people, then Commanded them in particular. When Allah[azwj] the Exalted Revealed this Verse, Rasool-Allah[saww] used to come every day during Salat Al-Fajr until he[saww] would come to the door of Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn, and he[saww] would say: 'The greetings be upon you[asws] all, and Mercy of Allah[azwj] and His[azwj] Blessings'.

فَيَقُولُ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

So, Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] would say: 'And upon you[saww] be the greetings, O Rasool-Allah[azwj], and Mercy of Allah[azwj] and His[azwj] Blessings'.

ثُمَّ يَأْخُذُ بِعِضَادَتَيِ الْبَابِ وَ يَقُولُ الصَّلَاةَ الصَّلَاةَ يَرْحَمُكُمُ اللَّهُ- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَلَمْ يَزَلْ يَفْعَلُ ذَلِكَ كُلَّ يَوْمٍ إِذَا شَهِدَ الْمَدِينَةَ حَتَّى فَارَقَ الدُّنْيَا وَ قَالَ أَبُو الْحَمْرَاءِ خَادِمُ النَّبِيِّ ص أَنَا شَهِدْتُهُ يَفْعَلُ ذَلِكَ.

Then he[saww] would grab the two posts of the door and say: 'The Salat! The Salat, may Allah[azwj] have Mercy on you[asws] all! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. He[saww] did not cease doing that every day whenever he[saww] attended Al-Medina until he[saww] separated from the world. And Abu Hamra'a, servant of the Prophet[saww] said, 'I testify that he[saww] was doing that''.[305]

3- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى بْنِ أَبِي مُوسَى عَنْ عُبْدُوسِ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْتِينَا كُلَّ غَدَاةٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ الصَّلَاةَ إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ahmad Bin Isa Bin Abu Musa, from Ubdous Bin Muhammad Al hazramyu from Muhammad Bin Furat, from Abu Is'haq, from Al Haris,

[304] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 1
[305] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 2

'From Ali[asws] having said: 'Rasool-Allah[saww] would come to us[asws] every morning and say: 'The Salat, may Allah[azwj] have Mercy on you[asws] all! The Salat! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[306]

4- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ يُوسُفَ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ هِلَالِ بْنِ أَيُّوبَ عَنْ عَطِيَّةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنْ قَوْلِهِ تَعَالَى- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع.

(The book) 'Al Amaali' of the sheykh Al tusi – Abu Amro, from Ibn Uqdah, from yaqoub Bin Yusuf Bin Ziyad, from Muhammad Bin Is'haq Bin Ammar, from Hilal Bin Ayoub, from Atiyah who said,

'I asked Abu Saeed Al-Khudri about Words of the Exalted: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. He said, 'It was Revealed regarding Rasool-Allah[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]''.[307]

5- مع، معاني الأخبار أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ نَصْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْغَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَ الرِّجْسُ هُوَ الشَّكُّ.

(The book) 'Ma'any Al Akhbar' – My father and Ibn Al Waleed, both together from Al Himeyri, from Ibn Abu Al Khattab, from Nazar Bin Shuayb, from Abdul Gaffar Al Jazy,

'From Abu Abdullah[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. He[asws] said: 'The uncleanness, it is the doubt''.[308]

6- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ أَخِي دِعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع عَنْ أُمِّ سَلَمَةَ قَالَتْ نَزَلَتْ هَذِهِ الْآيَةُ فِي بَيْتِي وَ فِي يَوْمِي وَ كَانَ رَسُولُ اللَّهِ ص عِنْدِي فَدَعَا عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ جَاءَ جَبْرَئِيلُ فَمَدَّ عَلَيْهِمْ كِسَاءً فَدَكِيّاً ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي اللَّهُمَّ أَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

(Al Amaali) of the sheykh Al Tusi – By the chain the brother of Deobel,

'From Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] Bin Al-Husayn[asws] from Umm Salama[ra], she[ra] said, 'This Verse was Revealed in my[ra] house and during my[ra] day, and Rasool-Allah[saww] was with me[ra]. He[saww] called Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Jibraeel[as] cane, so he[saww] extended a cloak of Fadak upon them, then said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household. O Allah[azwj]! Keep away from them the uncleanness, and Purify them with a Purification'.

قَالَ جَبْرَئِيلُ وَ أَنَا مِنْكُمْ يَا مُحَمَّدُ فَقَالَ النَّبِيُّ ص وَ أَنْتَ مِنَّا يَا جَبْرَئِيلُ قَالَتْ أُمُّ سَلَمَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ أَنَا مِنْ أَهْلِ بَيْتِكَ وَ جِئْتُ لِأَدْخُلَ مَعَهُمْ فَقَالَ كُونِي مَكَانَكِ يَا أُمَّ سَلَمَةَ إِنَّكِ إِلَى خَيْرٍ أَنْتِ مِنْ أَزْوَاجِ نَبِيِّ اللَّهِ

[306] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 3
[307] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 4
[308] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 5

Jibraeel[as] said: 'And am I[as] from them[asws], O Muhammad[saww]?' The Prophet[saww] said: 'And you[as] are from us[asws], O Jibraeel[as]!' Umm Salama[ra] said, 'O Rasool-Allah[saww]! And am I[ra] from People[asws] of your[saww] Household?', and she[ra] went to enter to be with them[asws]. He[saww] said: 'Stay in your[ra] place, O Umm Salama[ra]! You[ra] are (destined) to good! You[ra] are from wives of a Prophet[saww] of Allah[azwj]'.

فَقَالَ جَبْرَئِيلُ اقْرَأْ يَا مُحَمَّدُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فِي النَّبِيِّ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع.

Jibraeel[as] said: 'Recite, O Muhammad[saww]: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***' – regarding the Prophet[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]''.[309]

7- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ مُعِينٍ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص أَنَّهَا قَالَتْ نَزَلَتْ هَذِهِ الْآيَةُ فِي بَيْتِهَا- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أُرْسِلَ إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abu Is'haq, from Abdullah Bin Mueen,

'A slave of Umm Salama[ra], from Umm Salama[ra], wife[ra] of the Prophet[saww], she[ra] said this Verse was Revealed in her[ra] house: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***, 'Rasool-Allah[saww] instructed me[ra] to send a message to Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws].

فَلَمَّا أَتَوْهُ اعْتَنَقَ عَلِيّاً بِيَمِينِهِ وَ الْحَسَنَ بِشِمَالِهِ وَ الْحُسَيْنَ عَلَى بَطْنِهِ وَ فَاطِمَةَ عِنْدَ رِجْلَيْهِ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي وَ عِتْرَتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً قَالَهَا ثَلَاثَ مَرَّاتٍ

When they[asws] came to him[saww], he[saww] hugged Ali[asws] with his[saww] right hand, and Al-Hassan[asws] with his[saww] left hand, and placed Al-Husayn[asws] upon his[saww] belly, and (Syeda) Fatima[asws] was by his[saww] legs, then he[saww] said: 'O Allah[azwj]! They[asws] are my[saww] people[asws], and my[saww] family[asws], so Keep away from them[asws] the uncleanness and Purify them[asws] with a Purification' – saying it three times.

قُلْتُ فَأَنَا يَا رَسُولَ اللَّهِ فَقَالَ إِنَّكِ عَلَى خَيْرٍ إِنْ شَاءَ اللَّهُ.

I[ra] said, 'I[ra], O Rasool-Allah[saww]?' He[saww] said: 'You[ra] are upon good, if Allah[azwj] so Desires''.[310]

8- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ النُّورِ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ سُلَيْمَانَ بْنِ قَرْمٍ عَنْ أَبِي الْحَجَّافِ وَ سَالِمِ بْنِ أَبِي حَفْصَةَ عَنْ نَفِيعِ بْنِ أَبِي دَاوُدَ عَنْ أَبِي الْحَمْرَاءِ قَالَ: شَهِدْتُ النَّبِيَّ ص أَرْبَعِينَ صَبَاحاً يَجِيءُ إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ ع فَيَأْخُذُ بِعِضَادَتَيِ الْبَابِ ثُمَّ يَقُولُ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الصَّلَاةَ يَرْحَمُكُمُ اللَّهُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

[309] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 6
[310] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 7

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Husayn Bin Abdul Rahman, from his father, from Abdul Noor Bin Abdullah Bin Sinan, from Suleyman Bin Qawm, from Abu Al Hajaf, and Salim Bin Abu Hafs, from Nafie Bin Abu Dawood, from Abu Al Hamra'a who said,

'I witnessed the Prophet[saww] for forty morning coming to the door of Ali[asws], and (Syeda) Fatima[asws], and he[saww] would grab the two posts of the door, then said: 'The greetings be unto you[asws] all, People[asws] of the Household, and Mercy of Allah[azwj], and His[azwj] Blessings! The Salat! May Allah[azwj] have Mercy on you[asws] all! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[311]

9- ل، الخصال لي، الأمالي للصدوق أَبِي عَنِ الْمُؤَدِّبِ عَنِ الْأَصْبَهَانِيِّ عَنِ الثَّقَفِيِّ عَنْ مُخَوَّلِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الْجَبَّارِ بْنِ الْعَبَّاسِ عَنْ عَمَّارٍ أَبِي مُعَاوِيَةَ عَنْ عَمْرَةَ ابْنَةِ أَفْعَى قَالَتْ سَمِعْتُ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ نَزَلَتْ هَذِهِ الْآيَةُ فِي بَيْتِي إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

(The books) 'Al Khisaal' (and) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddib, from Al Asbahany, from Al Saqafi, from Mukhawal Bin Ibrahim, from Abdul Jabbar Bin Al Abbas, from Ammar Abu Muawiya, from Amrah Bint Af'a who said,

'I heard Umm Salama[ra], may Allah[azwj] be Pleased from her[ra] saying, 'This Verse was Revealed in my[ra] house: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***'.

قَالَتْ وَ فِي الْبَيْتِ سَبْعَةٌ- رَسُولُ اللَّهِ وَ جَبْرَئِيلُ وَ مِيكَائِيلُ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

She[ra] said, 'And in the house there were seven – Rasool-Allah[saww], and Jibraeel[as], and Mikaeel[as], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]'.

قَالَتْ وَ أَنَا عَلَى الْبَابِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَ لَسْتُ مِنْ أَهْلِ الْبَيْتِ قَالَ إِنَّكِ مِنْ أَزْوَاجِ النَّبِيِّ وَ مَا قَالَ إِنَّكِ مِنْ أَهْلِ الْبَيْتِ.

She[ra] said, 'And I[ra] was at the door, so I[ra] said, 'O Rasool-Allah[saww]! Am I[ra] not from People[asws] of the Household?' He[saww] said: 'You[ra] are from wives of the Prophet[saww]', and did not say: 'You[saww] are from People[asws] of the Household''.[312]

10- لي، الأمالي للصدوق بِالْإِسْنَادِ عَنِ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ عَبْدِ اللَّهِ بْنِ خِرَاشٍ عَنِ الْعَوَّامِ بْنِ الْحَوْشَبِ عَنِ التَّيْمِيِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَحَدَّثَتْنَا أَنَّهَا رَأَتْ رَسُولَ اللَّهِ ص دَعَا عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

(The book) 'Al Amaali' of Al Sadouq – By the chain from Al Saqafi, from Ismail Bin Aban, from Abdullah Bin Hirash, from Al Awwam Bin Al Howshab, from Al Taymi who said,

'I entered to see Ayesha and she narrated that she had seen Rasool-Allah[saww] call Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]. He[saww] said: 'O Allah[azwj]! They[asws] are

[311] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 8
[312] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 9

People[asws] of my[saww] Household, so Keep the uncleanness away from them[asws] and Purify them with a Purification''.[313]

11- لي، الأمالي للصدوق أَبِي عَنِ ابْنِ عَامِرٍ عَنِ الْمُعَلَّى عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص إِنَّ عَلِيّاً وَصِيِّي وَ خَلِيفَتِي وَ زَوْجَتَهُ فَاطِمَةَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ ابْنَتِي وَ الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَلَدَايَ

(The book) 'Al Amaali' of Al Sadouq – My father, from Ibn Aamir, from Al Moallah, from Ja'far Bin Suleyman, from Abdullah Bin Al Hakam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'The Prophet[saww] said: 'Ali[asws] is my[saww] successor[asws] and my[saww] caliph, and I[saww] married him[asws] to (Syeda) Fatima[asws], chieftess of women of the worlds, my[saww] daughter[asws], and Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the people of the Paradise, are my[saww] (grand) sons[asws].

مَنْ وَالاهُمْ فَقَدْ وَالانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ مَنْ نَاوَاهُمْ فَقَدْ نَاوَانِي وَ مَنْ جَفَاهُمْ فَقَدْ جَفَانِي وَ مَنْ بَرَّهُمْ فَقَدْ بَرَّنِي وَصَلَ اللَّهُ مَنْ وَصَلَهُمْ وَ قَطَعَ مَنْ قَطَعَهُمْ وَ نَصَرَ مَنْ نَصَرَهُمْ وَ أَعَانَ مَنْ أَعَانَهُمْ وَ خَذَلَ مَنْ خَذَلَهُمْ

One who befriends them[asws] so he has befriended me[saww], and one who is inimical to them[asws], so he has been inimical to me[saww], and one who hurts them[asws] has hurt me[saww], and one who are disloyal to them has been disloyal to me[saww], and one who is righteous with them[asws] so he has been righteous with me[saww], and may Allah[azwj] Connect with the one who connects with them[asws] and Cuts off from the one who cuts off from them, and Help the one who helps them[asws], and be Inimical to the one inimical to them[asws], and Abandon the one who abandons them[asws].

اللَّهُمَّ مَنْ كَانَ لَهُ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ ثَقَلٌ وَ أَهْلُ بَيْتٍ فَعَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ أَهْلُ بَيْتِي وَ ثَقَلِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

O Allah[azwj]! Ones from You[azwj] Prophets[as] and Rasools[as] has a weight for him[as], and family, so Ali[asws], and (Syeda) Fatima, and Al-Hassan[asws], and Al-Husayn[asws] are People[asws] of my[saww] household and my[saww] weighty ones, so Keep away from them the uncleanness and Purify them[asws] with a Purifying''.[314]

12- شي، تفسير العياشي فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Tafseer Al Ayyashi - In a report of Abu Baseer,

'From Abu Ja'far[asws] regarding Words of Allah[azwj] the Exalted: ***Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]***. He[asws] said: 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws]'.

قُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ لَنَا فَمَا مَنَعَهُ أَنْ يُسَمِّيَ عَلِيّاً وَ أَهْلَ بَيْتِهِ فِي كِتَابِهِ

[313] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 10
[314] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 11

I said, 'The people are saying to us, 'So what Prevented Him[azwj] from Naming Ali[asws] and People[asws] of his[asws] Household in His[azwj] Book?'

فَقَالَ أَبُو جَعْفَرٍ ع قُولُوا لَهُمْ إِنَّ اللَّهَ أَنْزَلَ عَلَى رَسُولِهِ الصَّلَاةَ وَ لَمْ يُسَمِّ ثَلَاثاً وَ لَا أَرْبَعاً حَتَّى كَانَ رَسُولُ اللَّهِ هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَ نَزَّلَ عَلَيْهِ الزَّكَاةَ وَ لَمْ يُسَمِّ لَهُمْ مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً حَتَّى كَانَ رَسُولُ اللَّهِ ص وَ أَنْزَلَ الْحَجَّ فَلَمْ يُنْزِلْ طُوفُوا أُسْبُوعاً حَتَّى فَسَّرَ ذَلِكَ لَهُمْ رَسُولُ اللَّهِ ص

Abu Ja'far[asws] said: 'Say to the that Allah[azwj] Revealed the Salat unto His[azwj] Rasool[saww] and did not Specify three nor four until it was Rasool-Allah[azwj], he[saww] was the one who interpreted that for them; and Revealed the Zakat upon Him[azwj] and did not Specify for them one Dirham from every forty, until it was Rasool-Allah[saww] (who did that); and Revealed the Hajj but did not Revealed: "Perform Tawaaf of seven circuits!", until that was interpreted for them by Rasool-Allah[saww].

وَ أَنْزَلَ- أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ نَزَلَتْ فِي عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ ع وَ قَالَ ص فِي عَلِيٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

And (the Verse): ***Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]*** was Revealed regarding Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws]. And he[saww] said regarding Ali[asws]: 'One whose master I[saww] was, so Ali[asws] is his master[asws]'.

فَقَالَ رَسُولُ اللَّهِ ص أُوصِيكُمْ بِكِتَابِ اللَّهِ وَ أَهْلِ بَيْتِي إِنِّي سَأَلْتُ اللَّهَ أَنْ لَا يُفَرِّقَ بَيْنَهُمَا حَتَّى يُورِدَهُمَا عَلَيَّ الْحَوْضَ فَأَعْطَانِي ذَلِكَ فَلَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ إِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَ لَنْ يُدْخِلُوكُمْ فِي بَابِ ضَلَالٍ

Rasool-Allah[saww] said: 'I[saww] bequeath you all with the Book of Allah[azwj] and People[asws] of the Household. I[saww] asked Allah[azwj] Not to Separate between them until they return to me[saww] at the Fountain, so He[azwj] Granted me[saww] that. So, do not (try to) teach them[asws] for they[asws] are more learned that you are. They[asws] will never exit you from a door of guidance and will never enter you into a door of straying'.

وَ لَوْ سَكَتَ رَسُولُ اللَّهِ وَ لَمْ يُبَيِّنْ أَهْلَهَا لَادَّعَاهَا آلُ عَبَّاسٍ وَ آلُ عَقِيلٍ وَ آلُ فُلَانٍ وَ آلُ فُلَانٍ وَ لَكِنْ أَنْزَلَ اللَّهُ فِي كِتَابِهِ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَكَانَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ ع

And if Rasool-Allah[saww] had been silent and not clarify his[saww] family[asws], the family of Abbas, and family of Aqeel, and family of so and so, and family of so and so, would have claimed it. But Allah[azwj] Revealed in His[azwj] Book: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. So, it was Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Fatima[asws].

تَأْوِيلَ هَذِهِ الْآيَةِ فَأَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع فَأَدْخَلَهُمْ تَحْتَ الْكِسَاءِ فِي بَيْتِ أُمِّ سَلَمَةَ وَ قَالَ اللَّهُمَّ إِنَّ لِكُلِّ نَبِيٍّ ثَقَلًا وَ أَهْلًا فَهَؤُلَاءِ ثَقَلِي وَ أَهْلِي فَقَالَتْ أُمُّ سَلَمَةَ أَ لَسْتُ مِنْ أَهْلِكَ قَالَ إِنَّكِ إِلَى خَيْرٍ وَ لَكِنَّ هَؤُلَاءِ ثَقَلِي وَ أَهْلِي

The interpretation of this verse, Rasool-Allah[saww] held a hand of Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and entered them[asws] beneath a cloak in the house of Umm Salama[ra] and said: 'O Allah[azwj]! For every Prophet[saww] there is a weighty thing and a family, so they[asws] are my[as] weighty thing and my[saww] family'. Umm Salama[ra] said, 'Am I[ra] not from your[saww] family?' He[saww] said: 'You[ra] are (destined) to good, but they[asws] are my[saww] weighty thing and my[saww] family'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص كَانَ عَلِيٌّ ع أَوْلَى النَّاسِ بِهَا لِكِبَرِهِ وَ لِمَا بَلَّغَ رَسُولُ اللَّهِ فَأَقَامَهُ وَ أَخَذَ بِيَدِهِ فَلَمَّا حُضِرَ عَلِيٌّ ع لَمْ يَسْتَطِعْ وَ لَمْ يَكُنْ لِيَفْعَلَ أَنْ يُدْخِلَ مُحَمَّدَ بْنَ عَلِيٍّ وَ لَا الْعَبَّاسَ بْنَ عَلِيٍّ

When Rasool-Allah[saww] passed away, Ali[asws] was foremost with it due to his[asws] greatness, and due to what Rasool-Allah[saww] had delivered, nominating him[asws] and holding his[asws] hand (at Ghadeer). So, when Ali[asws] was present, he[asws] did not have the capacity and did not happen to do so that he[asws] could include Muhammad son of Ali[asws], nor Al-Abbas[asws] son of Ali[asws].

وَ لَا أَحَداً مِنْ وُلْدِهِ إِذاً لَقَالَ الْحَسَنُ وَ الْحُسَيْنُ أَنْزَلَ اللَّهُ فِينَا كَمَا أَنْزَلَ فِيكَ وَ أَمَرَ بِطَاعَتِنَا كَمَا أَمَرَ بِطَاعَتِكَ وَ بَلَّغَ رَسُولُ اللَّهِ فِينَا كَمَا بَلَّغَ فِيكَ وَ أَذْهَبَ عَنَّا الرِّجْسَ كَمَا أَذْهَبَهُ عَنْكَ

Nor did anyone from his[asws] children (have the capacity) to say to Al-Hassan[asws] and Al-Husayn[asws], 'Allah[azwj] has Revealed regarding us just as He[azwj] has Revealed regarding you[asws], and Commanded with obedience to us just as He[azwj] has Commanded with obeying you[asws], and Rasool-Allah[saww] has delivered regarding us just as he[saww] had delivered regarding you[asws], and the uncleanness has been kept away from us just as it has been kept away from you[asws]'.

فَلَمَّا مَضَى عَلِيٌّ ع كَانَ الْحَسَنُ أَوْلَى بِهَا لِكِبَرِهِ فَلَمَّا حُضِرَ الْحَسَنُ بْنُ عَلِيٍّ لَمْ يَسْتَطِعْ وَ لَمْ يَكُنْ لِيَفْعَلَ أَنْ يَقُولَ- أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فَيَجْعَلَهَا لِوُلْدِهِ إِذاً لَقَالَ الْحُسَيْنُ أَنْزَلَهُ اللَّهُ فِيَّ كَمَا أَنْزَلَ فِيكَ وَ فِي أَبِيكَ وَ أَمَرَ بِطَاعَتِي كَمَا أَمَرَ بِطَاعَتِكَ وَ طَاعَةِ أَبِيكَ وَ أَذْهَبَ الرِّجْسَ عَنِّي كَمَا أَذْهَبَ عَنْكَ وَ عَنْ أَبِيكَ

When Ali[asws] passed away, it was Al-Hassan[asws] being foremost with it due to his[asws] greatness. When Al-Hassan[asws] Bin Ali[asws] was present, he[asws] did not have the capacity nor did he[asws] do so that he[asws] should be saying: ***and the possessors of the relationships, some of them are closer than the others [8:75]***, and make to be for his[asws] sons to be saying to Al-Husayn[asws], 'Allah[azwj] has Revealed regarding me just as He[azwj] has Revealed regarding you[asws] and regarding your[asws] father[asws], and has Commanded with obedience for me just as He[azwj] has Commanded with the obedience being for you[asws] and obedience of your[asws] father[asws], and has Kept away the uncleanness from me just as He[saww] has Kept it away from you[asws] and from your[asws] father[asws]'.

فَلَمَّا أَنْ صَارَتْ إِلَى الْحُسَيْنِ لَمْ يَبْقَ أَحَدٌ يَسْتَطِيعُ أَنْ يَدَّعِيَ كَمَا يَدَّعِي هُوَ عَلَى أَبِيهِ وَ عَلَى أَخِيهِ فَلَمَّا أَنْ صَارَتْ إِلَى الْحُسَيْنِ جَرَى تَأْوِيلُ قَوْلِهِ تَعَالَى- أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ ثُمَّ صَارَتْ مِنْ بَعْدِ الْحُسَيْنِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ مِنْ بَعْدِ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ

When it came to Al-Husayn[asws], there did not remain anyone who had the capacity that he claims just as he[asws] had claimed to his[asws] father[asws], and to his[asws] brother[asws]. When it came to Al-Husayn[asws], the interpretation of Words of the Exalted: ***and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]***, flowed. Then it came from after Al-Husayn[asws], to Ali[asws] Bin Al-Husayn[asws], then from after Ali[asws] Bin Al-Husayn[asws] to Muhammad[asws] Bin Ali[asws].

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع الرِّجْسُ هُوَ الشَّكُّ وَ اللَّهِ لَا نَشُكُّ فِي دِينِنَا أَبَداً.

Then Abu Ja'far[asws] said: 'The uncleanness, it is the doubt. By Allah[azwj]! We[asws] do not doubt in our[asws] religion, ever!''[315]

13- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ وَ ذَكَرَ نَحْوَ هَذَا الْحَدِيثِ وَ قَالَ فِيهِ زِيَادَةً فَنَزَلَتْ عَلَيْهِ الزَّكَاةُ فَلَمْ يُسَمِّ اللَّهُ مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً دِرْهَماً حَتَّى كَانَ رَسُولُ اللَّهِ هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ

Tafseer Al Ayyashi – From Abu Baseer,

'From Abu Abdullah[asws] about Words of Allah[azwj], and mentioned approximate to this hadeeth, and said in it in addition: 'The Zakat was Revealed unto him[saww], but Allah[azwj] did not Specify it to be one Dirham from every forty Dirham until it was Rasool-Allah[azwj], he[saww] is the one[saww] who interpreted that for them'.

وَ ذَكَرَ فِي آخِرِهِ فَلَمَّا أَنْ صَارَتْ إِلَى الْحُسَيْنِ لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِهِ يَسْتَطِيعُ أَنْ يَدَّعِيَ عَلَيْهِ كَمَا كَانَ هُوَ يَدَّعِي عَلَى أَخِيهِ وَ عَلَى أَبِيهِ لَوْ أَرَادَا أَنْ يَصْرِفَا الْأَمْرَ عَنْهُ وَ لَمْ يَكُونَا لِيَفْعَلَا

And he[asws] mentioned in its end: 'When it came to Al-Husayn[asws], there did not happen to be anyone from his[asws] family who had the capacity to be claiming upon it just as he[asws] had claimed upon his[asws] brother[asws], and upon his[asws] father[asws]. If they[asws] both (Ali[asws] and Al-Hassan[asws]) had wanted to turn the command away from him (Al-Husayn[asws]), they could not have done so.

ثُمَّ صَارَتْ حِينَ أُفْضِيَتْ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ فَجَرَى تَأْوِيلُ هَذِهِ الْآيَةِ- وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ ثُمَّ صَارَتْ مِنْ بَعْدِ الْحُسَيْنِ لِعَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَتْ مِنْ بَعْدِ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ص.

Then when it came to be, when it was conducted to Al-Husayn[asws] Bin Ali[asws], so the interpretation of this Verse: ***and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75]***, flowed. Then from after Al-Husayn[asws] it came to be to Ali[asws] Bin Al-Husayn[asws], then from after Ali[asws] Bin Al-Husayn[asws] it came to be to Muhammad[asws] Bin Ali[asws]''.[316]

14- فض، كتاب الروضة يل، الفضائل لابن شاذان عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً أُنْزِلَتْ فِي مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ حِينَ جَمَعَ رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ثُمَّ أَدَارَ عَلَيْهِمُ الْكِسَاءَ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

Kitab Al Roza (and) 'Fazail' of Ibn Shazan, from Abu Saeed Al Khudry,

'From the Prophet[saww] regarding Words of the Exalted: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***, he (the narrator) said, 'It was Revealed regarding Muhammad[saww] and People[asws] of his[saww] Household when Rasool-Allah[saww] gathered Ali[asws], and (Syeda) Fatima[asws] ,and Al-Hassan[asws] and Al-Husayn[asws], then covered the cloak upon them[asws], then said: 'O Allah[azwj]!

[315] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 12
[316] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 13

They[asws] are People[asws] of my[saww] Household, so Keep the uncleanness away from them[asws] Purify them with a Purification'.

وَ كَانَتْ أُمُّ سَلَمَةَ قَائِمَةً بِالْبَابِ فَقَالَتْ يَا رَسُولَ اللَّهِ وَ أَنَا مِنْهُمْ فَقَالَ وَ أَنْتِ عَلَى خَيْرٍ.

And Umm Salama[ra] was standing by the door. She[ra] said, 'O Rasool-Allah[saww]! And I[asws] am from them[asws]?' He[saww] said: 'And you[ra] are upon good''.[317]

15- فر، تفسير فرات بن إبراهيم فُرَاتُ بْنُ إِبْرَاهِيمَ الْكُوفِيُّ مُعَنْعَناً عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: أَتَيْتُ أُمَّ سَلَمَةَ زَوْجَةَ النَّبِيِّ ص لِأُسَلِّمَ عَلَيْهَا فَقُلْتُ أَ مَا رَأَيْتِ هَذِهِ الْآيَةَ يَا أُمَّ الْمُؤْمِنِينَ- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَتْ

Tafseer Furaat Bin Ibrahim – Furaat Bin Ibrahim Al Kufi, transmitting from Shehr Bin Hawshab who said,

'I came to Umm Salama[ra], wife of the Prophet[saww] to greet unto her[ra]. I said, 'What is your[ra] view of this Verse, O mother of the believers, ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***?'

أَنَا وَ رَسُولُ اللَّهِ عَلَى مَنَامَةٍ لَنَا تَحْتَ كِسَاءٍ خَيْبَرِيٍّ فَجَاءَتْ فَاطِمَةُ ع وَ مَعَهَا الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ أَيْنَ ابْنُ عَمِّكِ قَالَتْ فِي الْبَيْتِ قَالَ فَاذْهَبِي فَادْعِيهِ

I[ra] and Rasool-Allah[saww] were upon a sleeping sheet for us beneath a Khyberi cloak. (Syeda) Fatima[asws] came and with her[asws] were Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: 'Where is the son[asws] of your[asws] uncle[as]?' She[asws] said: 'In the house'. He[saww] said: 'Go and call him[asws]'.

قَالَتْ فَدَعَتْهُ فَأَخَذَ الْكِسَاءَ مِنْ تَحْتِنَا فَعَطَفَهُ فَأَخَذَ جَمِيعَهُ بِيَدِهِ فَقَالَ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

She[ra] said, 'She[asws] called him[asws]. He[saww] grabbed the cloak from beneath us and folded it, and took the entirety of it in his[saww] hand. He[saww] said: 'They[asws] are People[asws] of my[saww] Household, so Keep the uncleanness away from them[asws] and Purify them[asws] with a Purification'.

وَ أَنَا جَالِسَةٌ خَلْفَ رَسُولِ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي فَأَنَا قَالَ إِنَّكِ عَلَى خَيْرٍ وَ نَزَلَتْ هَذِهِ الْآيَةُ فِي النَّبِيِّ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ وَ التَّحِيَّةُ وَ الْإِكْرَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And I[ra] was seated behind Rasool-Allah[saww]. I[ra] said, 'O Rasool-Allah[saww]! May my[ra] father and my[ra] mother (be sacrificed for) you[saww]! (What about) me[ra]?' He[saww] said: 'You[ra] are upon good'. And this Verse was Revealed regarding the Prophet[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], upon them[asws] be the Salawaat and the greetings, and the salutation, and the honours, and Mercy of Allah[azwj] and His[azwj] Blessings''.[318]

[317] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 14
[318] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 15

16- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعَنْعَناً عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ص يَأْتِي بَابَ عَلِيٍّ أَرْبَعِينَ صَبَاحاً حَيْثُ بَنَى بِفَاطِمَةَ فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَهْلَ الْبَيْتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سِلْمٌ لِمَنْ سَالَمْتُمْ.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al fazari, transmitting from Abu Saeed Al Khudri who said,

'The Prophet[saww] used to come to the door of Ali[asws] for forty mornings when it was an abode for (Syeda) Fatima[asws], and he[saww] was saying: 'The greetings be unto you[asws] all, and Mercy of Allah[azwj] and His[azwj] Blessings, People[asws] of the Household: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. I[saww] am at war to the one who battles them[asws] and am at peace to the one being at peace with them[asws]''.[319]

17- فر، تفسير فرات بن إبراهيم إِسْمَاعِيلُ بْنُ أَحْمَدَ بْنِ الْوَلِيدِ الثَّقَفِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَأَنَا وَ أَهْلُ بَيْتِي مُطَهَّرُونَ مِنَ الْآفَاتِ وَ الذُّنُوبِ أَلَا وَ إِنَّ إِلَهِي اخْتَارَنِي فِي ثَلَاثَةٍ مِنْ أَهْلِ بَيْتِي عَلَى جَمِيعِ أُمَّتِي أَنَا سَيِّدُ الثَّلَاثَةِ وَ سَيِّدُ وُلْدِ آدَمَ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا فَخْرَ

Tafseer Furaat Bin Ibrahim – Ismail Bin Ahmad Bin Al Waleed Al Saqafi, transmitting from Ibn Abbas who said,

'Rasool-Allah[saww] said: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. So, I[saww] and People[asws] of my[saww] Household are Purified from the afflictions and the sins. Indeed! And my[saww] God[azwj] has Chosen me[saww] among three from People[asws] of my[saww] Household, over the entirety of my[saww] community. I[saww] am chief of the three, and chief of the children of Adam[as] up to the Day of Qiyamah, and there is no pride'.

فَقَالَ أَهْلُ السُّدَّةِ يَا رَسُولَ اللَّهِ قَدْ ضَمِنَّا أَنْ نُبَلِّغَ فَسَمِّ لَنَا هَذِهِ الثَّلَاثَةَ نَعْرِفْهُمْ

The people of correctness (exactness) said, 'O Rasool-Allah[saww]! You[saww] have given us the responsibility to deliver (your[saww] Ahadeeth), so specify for us these three, we can recognise them'.

فَبَسَطَ رَسُولُ اللَّهِ ص كَفَّهُ الْمُبَارَكَةَ الطَّيِّبَةَ ثُمَّ حَلَقَ بِيَدِهِ ثُمَّ قَالَ اخْتَارَنِي وَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ حَمْزَةَ وَ جَعْفَراً كُنَّا رُقُوداً لَيْسَ مِنَّا إِلَّا مُسَجًّى بِثَوْبِهِ - عَلِيٌّ عَنْ يَمِينِي وَ جَعْفَرٌ عَنْ يَسَارِي وَ حَمْزَةُ عِنْدَ رِجْلِي

Rasool-Allah[saww] spread out his[saww] Blessed hand, the good, then circled his[saww] hand, then said: 'He[azwj] Chose me[saww] and Ali[asws] Bin Abu Talib[asws], and Hamza[as], and Ja'far[as]. We were asleep, there wasn't anyone of us except he had covered with his cloth – Ali[asws] being on my[saww] right, and Ja'far[as] being on my[saww] left, and Hamza[as] being by my[saww] leg.

فَمَا نَبَّهَنِي عَنْ رَقْدَتِي غَيْرُ خَفِيفِ أَجْنِحَةِ الْمَلَائِكَةِ وَ بَرْدُ ذِرَاعِي تَحْتَ خَدِّي فَانْتَبَهْتُ مِنْ رَقْدَتِي وَ جَبْرَئِيلُ ع فِي ثَلَاثَةِ أَمْلَاكٍ فَقَالَ لَهُ بَعْضُ الثَّلَاثَةِ أَمْلَاكٍ أَحْبِرْنَا إِلَى أَيِّهِمْ أُرْسِلْتَ فَضَرَبَنِي بِرِجْلِهِ فَقَالَ إِلَى هَذَا وَ هُوَ سَيِّدُ وُلْدِ آدَمَ

[319] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 16

Nothing woke me[saww] from my[saww] sleep apart from the ruffling of the wings of the Angels and movement of my[saww] armour beneath my[saww] cheek. So, I[saww] woke up from my[saww] sleep and Jibraeel[as] was among three Angels. One of the three Angels said to him[as]: 'Inform us, to which of them are you[as] Sent?' He[as] nudged me[saww] with his[as] leg and said: 'To this one[saww], and he[saww] is chief of the children of Adam[as]'.

ثُمَّ قَالُوا مَنْ هَذَا يَا جَبْرَئِيلُ فَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرٌ لَهُ جَنَاحَانِ خَضِيبَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ.

Then they said, 'Who is this, O Jibraeel[as]?' He[as] said: 'Muhammad[saww] Bin Abdullah[as], and Hamza[as] chief of the martyrs, and Ja'far[as] having two colourful wings for him[saww], he[as] would fly with these two in the Paradise wherever he[as] so desires to, and this Ali[asws] Bin Abu Talib[asws], chief of the successors[as]''.[320]

18- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعَنْعَناً عَنْ أَبِي الْحَمْرَاءِ قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ص تِسْعَةَ أَشْهُرٍ أَوْ عَشَرَةَ أَشْهُرٍ فَأَمَّا التِّسْعَةُ فَلَسْتُ أَشُكُّ فِيهَا وَ رَسُولُ اللَّهِ ص يَخْرُجُ مِنْ طُلُوعِ الْفَجْرِ فَيَأْتِي بَابَ فَاطِمَةَ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ ع فَيَأْخُذُ بِعِضَادَتَيِ الْبَابِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الصَّلَاةَ يَرْحَمُكُمُ اللَّهُ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Abu Al Harma'a who said,

'I served Rasool-Allah[saww] for nine months or tent months. As for nine, I have no doubt in it, and Rasool-Allah[azwj] used to go out from the emergence of the sun and come to the door of (Syeda) Fatima[asws], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws]. He[saww] would grab the posts of the door and say: 'The greetings be unto you[asws] All, and Mercy of Allah[azwj], and His[azwj] Blessings! The Salat! May Allah[azwj] have Mercy on you[asws] all!''

قَالَ فَيَقُولُونَ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا رَسُولَ اللَّهِ فَيَقُولُ رَسُولُ اللَّهِ ص إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

He (the narrator) said, 'They[asws] were saying: 'And upon you[saww] be the greetings, and Mercy of Allah[azwj], and His[azwj] Blessings, O Rasool-Allah[saww]!' Rasool-Allah[saww] would say: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[321]

19- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعَنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ أَيْنَ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّمَا يُرِيدُ اللَّهُ قَالَتْ نَزَلَتْ فِي بَيْتِ أُمِّ سَلَمَةَ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Abu Abdullah Al Jadaly who said,

'I entered to see Ayesha. I said, 'Where was this Verse Revealed: ***But rather, Allah Intends [33:33]***?' She said, 'It was Revealed in the house of Umm Salama[ra].

قَالَتْ أُمُّ سَلَمَةَ لَوْ سَأَلْتَ عَائِشَةَ لَحَدَّثَتْكَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي بَيْتِي قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ ص إِذْ قَالَ لَوْ كَانَ أَحَدٌ يَذْهَبُ فَيَدْعُو لَنَا عَلِيّاً وَ فَاطِمَةَ وَ ابْنَيْهَا قَالَ قُلْتُ مَا أَحَدٌ غَيْرِي

[320] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 17
[321] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 18

Umm Salama[ra] said, 'If you were to ask Ayesha, she would narrate to you that this Verse was Revealed in my[ra] house, when Rasool-Allah[saww] said: 'If only there was someone who would go and call Ali[asws], and (Syeda) Fatima[asws], and her[asws] two sons[asws] for us'. I[ra] said, 'There is no one apart from me[ra]'.

قَالَتْ فَدَفَعْتُ فَجِئْتُ بِهِمْ جَمِيعاً فَجَلَسَ عَلِيٌّ بَيْنَ يَدَيْهِ وَ جَلَسَ الْحَسَنُ وَ الْحُسَيْنُ عَنْ يَمِينِهِ وَ شِمَالِهِ وَ أَجْلَسَ فَاطِمَةَ خَلْفَهُ ثُمَّ تَجَلَّلَ بِثَوْبٍ خَيْبَرِيٍّ ثُمَّ قَالَ نَحْنُ جَمِيعاً إِلَيْكَ فَأَشَارَ رَسُولُ اللَّهِ ص ثَلَاثَ مَرَّاتٍ إِلَيْكَ لَا إِلَى النَّارِ ذَاتِي وَ عِتْرَتِي وَ أَهْلُ بَيْتِي مِنْ لَحْمِي وَ دَمِي

She[ra] said, 'I[ra] donned my veil and came with them[asws] all. Ali[asws] sat down in front of him[saww], and Al-Hassan[asws] and Al-Husayn[asws] sat on his[saww] right and left, and (Syeda) Fatima[asws] sat behind him[saww]. Then he[saww] covered with a Khyberi cloth, then said: 'We[asws] are all gathering to You[azwj]' – Rasool-Allah[saww] indicated three times: 'To You[azwj], not to the Fire, myself[saww], and my[saww] family, and People[asws] of my[saww] Household being from my[saww] flesh and my[saww] blood'.

قَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ أَدْخِلْنِي مَعَهُمْ قَالَ يَا أُمَّ سَلَمَةَ إِنَّكِ مِنْ صَالِحَاتِ أَزْوَاجِي فَنَزَلَتْ هَذِهِ الْآيَةُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

Umm Salama[ra] said, 'O Rasool-Allah[saww]! Can I[ra] enter to be with them[asws]?' He[saww] said: 'O Umm Salama[ra]! You[ra] are from my[saww] righteous wives'. So, this Verse was Revealed: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[322]

20- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدٍ قِرَاءَةً عَلَيْهِ مُعْنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا بَنَى أَمِيرُ الْمُؤْمِنِينَ بِفَاطِمَةَ ع اخْتَلَفَ رَسُولُ اللَّهِ ص إِلَى بَابِهَا أَرْبَعِينَ صَبَاحاً كُلَّ غَدَاةٍ يَدُقُّ الْبَابَ ثُمَّ يَقُولُ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النُّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ وَ مُخْتَلَفَ الْمَلَائِكَةِ الصَّلَاةُ رَحِمَكُمُ اللَّهُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad recited to him transmitting,

'From Abu Abdullah Ja'far[asws] Bin Muhammad[asws] having said: 'When (Syeda) Fatima[asws] came to live with Ali[asws], Rasool-Allah[saww] was coming to her[asws] door for forty mornings, every early morning, knocking the door, then he[saww] would say: 'The greetings be unto you[asws] all, O People[asws] of the Household of the Prophet[saww], and the Mine of the Message, and interchange of the Angels! The Salat, may Allah[azwj] have Mercy on you[asws] all! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***'.

ثُمَّ قَالَ يَدُقُّ دَقّاً أَشَدَّ مِنْ ذَلِكَ وَ يَقُولُ أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ وَ حَرْبٌ لِمَنْ حَارَبْتُمْ.

Then he[saww] would knock with a knock severer than that, and he[saww] would say: 'I[saww] am at peach to the one at peace with them[asws], and at war to the one at war with them[asws]''.[323]

[322] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 19
[323] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 20

21- فر، تفسير فرات بن إبراهيم الْحَسَنُ بْنُ حُبَاشِ بْنِ يَحْيَى الدِّهْقَانُ مُعَنْعَناً عَنْ عَمْرَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ قُلْتُ مَا تَقُولُ فِي هَذَا الَّذِي قَدْ أَكْثَرَ النَّاسُ فِي شَأْنِهِ مِنْ بَيْنِ حَامِدٍ وَ ذَامٍّ

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Hubash Bin Yahya Al Dihqan, transmitting from Amrah,

'From Umm Salama[ra], she said, 'I said, 'What are you[ra] saying regarding this one (Ali[asws]) whom the people have frequented regarding his[asws] concern, from between a praiser and condemner?'

قَالَتْ وَ أَنْتِ مِمَّنْ يَحْمَدُهُ أَوْ يَذُمُّهُ قُلْتُ مِمَّنْ يَحْمَدُهُ قَالَتْ يَكُونُ كَذَلِكَ فَوَ اللَّهِ لَقَدْ كَانَ عَلَى الْحَقِّ مَا غَيَّرَ وَ مَا بَدَّلَ حَتَّى قُتِلَ

She[ra] said, 'And are you from the ones praising it or condemning him[asws]?' I said, 'From the ones praising him[asws]'. She[ra] said, 'Be like that, for by Allah[azwj], for it has been upon the truth, nor changed, nor replaced, until (you are) killed'.

وَ سَأَلْتُهَا عَنْ هَذِهِ الْآيَةِ قَوْلِهِ تَعَالَى- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَتْ نَزَلَتْ فِي بَيْتِي وَ فِي الْبَيْتِ سَبْعَةٌ جَبْرَئِيلُ وَ مِيكَائِيلُ وَ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع- جَبْرَئِيلُ يَحْمِلُ عَلَى النَّبِيِّ وَ النَّبِيُّ يَحْمِلُ عَلَى عَلِيٍّ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ.

And I asked her about this Verse, Words of the Exalted: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. She[ra] said, 'It was Revealed in my[ra] house, and in the house there were seven – Jibraeel[as], and Mikaeel[as], and Muhammad[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] – Jibraeel[as] bearing upon the Prophet[saww] and the Prophet[saww] bearing upon Ali[asws], upon them[asws] be the Salawaat and the greetings''.[324]

22- فر، تفسير فرات بن إبراهيم الْحَسَنُ مُعَنْعَناً عَنْ عَمْرَةَ الْهَمْدَانِيَّةِ قَالَتْ قَالَتْ أُمُّ سَلَمَةَ أَنْتِ عَمْرَةُ قَالَتْ نَعَمْ قَالَتْ عَمْرَةُ أَ لَا تُخْبِرِينِي عَنْ هَذَا الرَّجُلِ الَّذِي أُصِيبَ بَيْنَ ظَهْرَانَيْكُمْ فَمُحِبٌّ وَ مُبْغِضٌ قَالَتْ أُمُّ سَلَمَةَ فَتُحِبِّينَهُ قَالَتْ لَا أُحِبُّهُ وَ لَا أُبْغِضُهُ تُرِيدُ عَلِيّاً

Tafseer Furaat Bin Ibrahim – Al-Hassan transmitting from Amrah Al Hamdaniya who said,

'Umm Salama[ra] said, 'Are you Amrah?' She said, 'Yes'. Amrah said, 'Can you[ra] inform me about this man (Ali[asws]) who has been killed in your midst, so there are one who love him[asws] and one who hate him[asws]?' She[asws] said, 'Do you love him[asws]?' She said, 'I neither love him[asws] nor hate him[asws]' – meaning Ali[asws].

قَالَتْ أُمُّ سَلَمَةَ أَنْزَلَ اللَّهُ تَعَالَى- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً وَ مَا فِي الْبَيْتِ إِلَّا جَبْرَئِيلُ وَ مِيكَائِيلُ وَ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ أَنَا

Umm Salama[ra] said, 'Allah[azwj] the Exalted Revealed: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***, and there was no one in the house except Jibraeel[as], and Mikaeel[as], and Muhammad[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and I[asws].

[324] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 21

فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَا مِنْ أَهْلِ الْبَيْتِ فَقَالَ مِنْ صَالِحِ نِسَائِي يَا عَمْرَةُ فَلَوْ كَانَ قَالَ نَعَمْ كَانَ أَحَبَّ إِلَيَّ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ.

I[ra] said, 'O Rasool-Allah[saww]! Am I[ra] from People[asws] of the Household?' (You[ra] are) from my[saww] righteous wives'. O Amrah! If he[saww] had said: 'Yes', it would have been more beloved to me[ra] than whatever the sun emerges upon''.[325]

23- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ مَخْلَدٍ الْجُعْفِيُّ مُعَنْعَناً عَنْ أُمِّ سَلَمَةَ قَالَتْ فِي بَيْتِي نَزَلَتْ هَذِهِ الْآيَةُ- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص جَلَّلَهُمْ فِي مَسْجِدِهِ بِكِسَاءٍ ثُمَّ رَفَعَ يَدَهُ فَنَصَبَهَا عَلَى الْكِسَاءِ وَ هُوَ يَقُولُ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy, transmitting,

'From Umm Salama[ra] having said, 'This Verse was Revealed in my[ra] house: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***, and that is when Rasool-Allah[saww] covered them is his[saww] praying place with a cloak, then he[saww] raised his[saww] hands placed it upon the cloak and he[saww] said:

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ كَمَا أَذْهَبْتَ عَنْ آلِ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ طَهِّرْهُمْ مِنَ الرِّجْسِ كَمَا طَهَّرْتَ آلَ لُوطٍ وَ آلَ عِمْرَانَ وَ آلَ هَارُونَ

'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, so Keep the uncleanness away from them just as You[azwj] Kept it away from the progeny of Ismail[as], and Is'haq[as], and Yaqoub[as], and Purified them from the uncleanness, just as You[azwj] Purified the family of Lut[as], and family of Imran[as], and family of Haroun[as]'.

I[ra] said, 'O Rasool-Allah[saww]! Can I[ra] not enter to be with you[asws] all?' He[saww] said: 'You[ra] are upon good, and you[ra] are from wives of the Prophet[saww]'.

قُلْتُ يَا رَسُولَ اللَّهِ لَا أَدْخُلُ مَعَكُمْ قَالَ إِنَّكِ عَلَى خَيْرٍ وَ إِنَّكِ مِنْ أَزْوَاجِ النَّبِيِّ قَالَتْ بِنْتُهُ سَمِّيهِمْ يَا أُمَّهْ قَالَتْ فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع.

His (narrator's) daughter said, 'Name them[asws], O mother[ra]!' She[ra] said, '(Syeda) Fatima[asws], and Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws]''.[326]

24- يف، الطرائف رَوَى أَحْمَدُ فِي مُسْنَدِهِ وَ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ بِإِسْنَادِهِمَا إِلَى شَدَّادِ بْنِ عَمَّارٍ قَالَ: دَخَلْتُ عَلَى وَاثِلَةَ بْنِ الْأَسْقَعِ وَ عِنْدَهُ قَوْمٌ فَذَكَرُوا عَلِيّاً فَشَتَمُوهُ فَشَتَمْتُهُ مَعَهُمْ فَلَمَّا قَالُوا قَالَ لِي لِمَ شَتَمْتَ هَذَا الرَّجُلَ قُلْتُ رَأَيْتُ الْقَوْمَ يَشْتُمُونَهُ فَشَتَمْتُهُ مَعَهُمْ

(The book) 'Al Taraif' – It is reported by Ahmad in his (book) 'Musnad', and Al Sa'alby in his Tafseer, by their chain to Shaddad Bin Ammar who said,

'I entered to see Wasilah Bin Al-Asqa'a and in his presence was a group of people. They mentioned Ali[asws] and reviled him[asws], so I reviled him[asws] along with them. When they had said it, he said to me, 'Why did you revile this man (Ali[asws])?' I said, 'I saw the people reviling him[asws], so I revile him[asws] along with them'.

[325] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 22
[326] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 23

فَقَالَ أَ لَا أُخْبِرُكَ بِمَا رَأَيْتُ مِنْ رَسُولِ اللَّهِ قُلْتُ بَلَى قَالَ أَتَيْتُ فَاطِمَةَ أَسْأَلُهَا عَنْ عَلِيٍّ ع فَقَالَتْ تَوَجَّهَ إِلَى رَسُولِ اللَّهِ ص فَجَلَسْتُ أَنْتَظِرُ حَتَّى جَاءَ رَسُولُ اللَّهِ ص فَجَلَسَ وَ مَعَهُ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع أَخَذَ كُلَّ وَاحِدٍ مِنْهُمَا بِيَدِهِ حَتَّى دَخَلَ

He said, 'Shall I inform you with what I have seen from Rasool-Allah[saww]?' I said, 'Yes'. He said, 'I had gone to (Syeda) Fatima[asws] to ask about Ali[asws]. She[asws] said: 'He[asws] headed towards Rasool-Allah[saww]'. So, I sat down waiting until Rasool-Allah[saww] came. He[saww] sat down and with him[saww] were Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws], both of them[asws] had held his[saww] hand, until he[saww] entered.

فَأَدْنَى عَلِيّاً وَ فَاطِمَةَ فَأَجْلَسَهُمَا بَيْنَ يَدَيْهِ فَأَجْلَسَ حَسَناً وَ حُسَيْناً كُلَّ وَاحِدٍ مِنْهُمَا عَلَى فَخِذِهِ ثُمَّ لَفَّ عَلَيْهِمْ ثَوْبَهُ أَوْ قَالَ كِسَاءً ثُمَّ تَلَا هَذِهِ الْآيَةَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ أَهْلُ بَيْتِي أَحَقُّ.

He[saww] drew Ali[asws] and (Syeda) Fatima[asws] closer and had them[asws] seated in front of him[saww], and seated Hassan[asws] and Husayn[asws], each one of them[asws] upon his[saww] thigh, then covered a cloth upon them', or said, 'A cloak, then recited this Verse: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. Then he[saww] said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, most truly!''[327]

25- يف، الطرائف وَ مِنْ ذَلِكَ فِي الْمَعْنَى مَا يَدُلُّ عَلَى أَنَّ وَاثِلَةَ بْنَ الْأَسْقَعِ رَأَى ذَلِكَ مِرَ النَّبِيِّ ص دَفَعَاتٍ فَمِنْ رِوَايَةِ وَاثِلَةَ بْنِ الْأَسْقَعِ فِي دَفْعَةٍ أُخْرَى مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ إِلَى وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: طَلَبْتُ عَلِيّاً ع فِي مَنْزِلِهِ فَقَالَتْ فَاطِمَةُ ذَهَبَ يَأْتِي بِرَسُولِ اللَّهِ ص فَجَاءَا جَمِيعاً فَدَخَلَا وَ دَخَلْتُ مَعَهُمَا فَأَجْلَسَ عَلِيّاً عَنْ يَسَارِهِ وَ فَاطِمَةَ عَنْ يَمِينِهِ وَ الْحَسَنَ وَ الْحُسَيْنَ بَيْنَ يَدَيْهِ ثُمَّ الْتَفَعَ عَلَيْهِمْ بِثَوْبِهِ وَ قَالَ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

(The book) 'Al Taraif' – And from that regarding the meaning is what evidence upon that Wasilah Bin Al Asqa'a saw that from the Prophet[saww] several times. So, from the report of Wasilah Bin Al Asqa'a during another time from (the book) 'Musnad' Bin Hanbal, by his chain to Wasilah Bin Al Asqa'a who said,

'I sought Ali[asws] in his[asws] house, but (Syeda) Fatima[asws] said: 'He[asws] has gone to come with Rasool-Allah[saww]'. They[asws] both came and entered, and I entered along with them[asws]. He[saww] sat Ali[asws] on his[saww] left, and (Syeda) Fatima[asws] on his[saww] right, and Al-Hassan[asws] and Al-Husayn[asws] in front of him[saww], then he[saww] cast his[saww] cloth upon them[asws] and said: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[328]

وَ مِنْ ذَلِكَ فِي الْمَعْنَى دَفْعَةٌ أُخْرَى عَنْ وَاثِلَةَ مِمَّا رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى شَدَّادِ بْنِ عَبْدِ اللَّهِ عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: رَأَيْتُنِي ذَاتَ يَوْمٍ وَ قَدْ جِئْتُ رَسُولَ اللَّهِ ص وَ هُوَ فِي بَيْتِ أُمِّ سَلَمَةَ فَجَاءَ الْحَسَنُ فَأَجْلَسَهُ عَلَى فَخِذِهِ الْيُمْنَى وَ قَبَّلَهُ وَ جَاءَ الْحُسَيْنُ فَأَجْلَسَهُ عَلَى فَخِذِهِ الْيُسْرَى وَ قَبَّلَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَجْلَسَهَا بَيْنَ يَدَيْهِ ثُمَّ دَعَا عَلِيّاً فَجَاءَ

And from that in the meaning is another time from Wasilah, from what is reported by Ahmad Bin Hanbal, by his chain to Shaddad Bin Abdullah, from Wasilah Bin Al Asqa'a who said,

[327] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 24
[328] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 25 a

‘You would have seen me one day and I had come to Rasool-Allah[saww] and he[saww] was in the house of Umm Salama[ra]. Al-Hassan[asws] came and he[saww] had him[asws] seated on his[saww] right thigh and kissed him[asws], and Al-Husayn[asws] came and he[saww] had him[asws] seated on his[saww] left thigh and kissed him[asws]. Then (Syeda) Fatima[asws] came and he[saww] had her[asws] seated in front of him[saww], then he[saww] called Ali[asws], so he[asws] came.

ثُمَّ أَغْدَفَ عَلَيْهِمْ كِسَاءً خَيْبَرِيّاً كَأَنِّي أَنْظُرُ إِلَيْهِ فَقَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

Then he[saww] covered upon them[asws] a Khyberi cloak. It is as if I am looking at him[saww]. He[saww] said: ‘***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***’’.[329]

26- يف، الطرائف وَ مِنْ ذَلِكَ مَا رَوَتْهُ أُمُّ سَلَمَةَ فِي تَعْيِينِ أَهْلِ بَيْتِ النَّبِيِّ ص وَ أَنَّهُ ص ذَكَرَ أَسْمَاءَهُمْ وَ حَقَّقَهُمْ لِأُمَّتِهِ فِي عِدَّةِ مَجَالِسَ وَ عِدَّةِ أَوْقَاتٍ فَمِنْ ذَلِكَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ إِلَى عَطِيَّةَ الطُّفَاوِيِّ عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ حَدَّثَتْهُ قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ ص فِي بَيْتِي يَوْماً إِذْ قَالَ الْخَادِمُ إِنَّ عَلِيّاً وَ فَاطِمَةَ فِي السُّدَّةِ قَالَتْ فَقَالَ لِي قُومِي فَتَنَحَّيْ لِي عَنْ أَهْلِ بَيْتِي

(The book) ‘Al Taraif’ – And from that is what is reported by Umm Salama[ra] in assigning People[asws] of the Household of the Prophet[saww], and he[saww] had mentioned their[asws] names, and clarified them[asws] to his[saww] community in a number of gatherings, and a number of times. From that is from the (book) ‘Musnad’ of Ahmad Bin Hanbal, by his chain to Atiyah Al Tufawy, from his father,

‘From Umm Salama[ra] having narrated it, said, ‘While Rasool-Allah[saww] was in my[ra] house one day when the servant said, ‘Ali[asws] and (Syeda) Fatima[asws] are at the door’. She[ra] said, ‘He[saww] said to me[ra]: ‘Stand up and leave me[saww] along with People[asws] of my[saww] Household’.

قَالَتْ فَقُمْتُ فَتَنَحَّيْتُ فِي الْبَيْتِ قَرِيباً فَدَخَلَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ هُمَا صَبِيَّانِ صَغِيرَانِ

She[ra] said, ‘I[ra] stood up and stepped aside nearby in the house. Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] entered, and they[asws] were both young children’.

قَالَتْ فَأَخَذَ الصَّبِيَّيْنِ فَوَضَعَهُمَا فِي حَجْرِهِ فَقَبَّلَهُمَا وَ اعْتَنَقَ عَلِيّاً بِإِحْدَى يَدَيْهِ وَ فَاطِمَةَ بِالْيَدِ الْأُخْرَى وَ قَبَّلَ فَاطِمَةَ وَ أَغْدَفَ عَلَيْهِمْ خَمِيصَةً سَوْدَاءَ ثُمَّ قَالَ اللَّهُمَّ إِلَيْكَ لَا إِلَى النَّارِ أَنَا وَ أَهْلُ بَيْتِي قَالَتْ قُلْتُ وَ أَنَا يَا رَسُولَ اللَّهِ قَالَ أَنْتِ عَلَى خَيْرٍ.

She[ra] said: ‘He[saww] took the two boys[asws] and placed them[asws] in his[saww] laps, and he[asws] hugged Ali[asws] with one of his[saww] hands, and (Syeda) Fatima[asws] with the other hand, and he[saww] kissed (Syeda) Fatima[asws], and he[saww] covered upon them[asws] with a black shirt, then said: ‘O Allah[azwj]! To You[azwj], not to the Fire, I[saww] and People[asws] of my[saww] Household’. I[ra] said, ‘And I[ra], O Rasool-Allah[saww]?’ He[saww] said: ‘You[ra] are upon good’’.[330]

27- يف، الطرائف وَ مِنْ ذَلِكَ فِي الْمَعْنَى مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أُمِّ سَلَمَةَ دَفْعَةً أُخْرَى عَنْ عَطَاءِ بْنِ أَبِي رِبَاحٍ قَالَ حَدَّثَنِي مَنْ سَمِعَ أُمَّ سَلَمَةَ تَذْكُرُ أَنَّ النَّبِيَّ ص كَانَ فِي بَيْتِهَا فَأَتَتْ فَاطِمَةُ بِبُرْمَةٍ فِيهَا حَرِيرَةٌ فَدَخَلَتْ بِهَا عَلَيْهِ قَالَ ادْعِي لِي زَوْجَكِ وَ ابْنَيْكِ

[329] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 25 b
[330] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 26

(The book) ‘Taraif’ – And from that regarding the meaning is from (the book) ‘Musnad’ of Ibn Hanbal, from Umm Salama[ra], another time, from Ata’a Bin Abu Riyah who said, ‘It is narrated to me by the one who heard,

‘From Umm Salama[ra], she[ra] mentioned that the Prophet[saww] was in her[asws] house, and (Syeda) Fatima[asws] came with an earthenware pot wherein was heat. She[asws] entered with it to him[saww]. He[saww] said: ‘Call your[asws] husband for me[saww] and your[asws] two sons[asws]’.

قَالَتْ فَجَاءَ عَلِيٌّ وَ حَسَنٌ وَ حُسَيْنٌ فَدَخَلُوا وَ جَلَسُوا يَأْكُلُونَ مِنْ تِلْكَ الْخَزِيرَةِ وَ هُوَ وَ هُمْ عَلَى مَنَامَةٍ لَهُ وَ لِي وَ كَانَ تَحْتَهُ كِسَاءٌ خَيْبَرِيٌّ قَالَتْ وَ أَنَا فِي الْحُجْرَةِ أُصَلِّي

She[ra] said, ‘Ali[asws] and Hassan[asws] and Husayn[asws] came and they[asws] entered and sat down eating from that pot, and he[saww] and them were upon a sleeping sheet of his[saww] and mine[ra], and beneath it was a Khyberi cloak, and I[ra] was praying Salat in the room.

فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَتْ فَأَخَذَ فَضْلَ الْكِسَاءِ وَ كَسَاهُمْ بِهِ ثُمَّ أَخْرَجَ يَدَهُ فَأَلْوَى بِهَا إِلَى السَّمَاءِ وَ قَالَ هَؤُلَاءِ أَهْلُ بَيْتِي وَ حَامَّتِي اللَّهُمَّ فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

Allah[azwj] the Exalted Revealed this Verse: ‘***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. So, he[saww] took a side of the cloak and cloaked them[asws] with it, then he[saww] brought out his[saww] hand and gestured with it to the sky and said: ‘They[asws] are People[asws] of my[saww] Household, and my[saww] special ones. O Allah[azwj]! Keep away from them[asws] the uncleanness and Purify then with a Purification!’

قَالَتْ فَأَدْخَلْتُ رَأْسِيَ الْبَيْتَ وَ قُلْتُ وَ أَنَا مَعَكُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّكِ لَعَلَى خَيْرٍ إِنَّكِ لَعَلَى خَيْرٍ.

She[ra] said, ‘I[ra] entered my[ra] head into the room and said, ‘And am I[ra] with you[asws] all, O Rasool-Allah[saww]?’ He[saww] said: ‘You[ra] are upon good! You[ra] are upon good’’.[331]

28- وَ مِنْ ذَلِكَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ فِي الْمَعْنَى قَوْلُ النَّبِيِّ ص دَفْعَةً أُخْرَى بِإِسْنَادِهِ إِلَى شَهْرِ بْنِ حَوْشَبٍ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِفَاطِمَةَ ايتِينِي بِزَوْجِكِ وَ ابْنَيْكِ فَجَاءَتْ بِهِمْ فَأَلْقَى عَلَيْهِمْ كِسَاءً فَدَكِيّاً ثُمَّ وَضَعَ يَدَهُ عَلَيْهِمْ وَ قَالَ إِنَّ هَؤُلَاءِ آلُ مُحَمَّدٍ فَاجْعَلْ صَلَوَاتِكَ وَ بَرَكَاتِكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِنَّكَ حَمِيدٌ مَجِيدٌ

And from that is from (the book) ‘Musnad’ of Ahmad Bin Hanbal in the meaning of the words of the Prophet[saww] another time, by his chain to Shahr Bin Howshab,

‘From Umm Salama[ra], ‘Rasool-Allah[saww] said to (Syeda) Fatima[asws]: ‘Come to me[saww] with your[asws] husband[asws] and your[asws] two sons[asws]’. She[asws] came with them[asws]. He[saww] cast upon them[asws] a cloak of Fadak, then placed his[saww] hand upon them[asws] and said: ‘They[asws] are Progeny[asws] of Muhammad[saww], so Make Your[azwj] Salawaat, and Your[azwj] Blessings to be upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], You[azwj] are Praised, Glorified’.

قَالَتْ أُمُّ سَلَمَةَ فَرَفَعْتُ الْكِسَاءَ لِأَدْخُلَ مَعَهُمْ فَجَذَبَهُ مِنْ يَدِي وَ قَالَ إِنَّكِ لَعَلَى خَيْرٍ.

[331] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 27

Umm Salama[ra] said, 'I[ra] raise the cloak to enter to be with them[asws], but he[saww] pulled it from my[ra] hand and said: 'You[saww] are upon good''.[332]

29- يف، الطرائف وَ مِنْ ذَلِكَ قَوْلُهُ دَفْعَةً أُخْرَى مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ إِلَى سَهْلٍ قَالَ: قالت [سَمِعْتُ] أُمَّ سَلَمَةَ زَوْجَةَ النَّبِيِّ ص حِينَ جَاءَ نَعْيُ الْحُسَيْنِ بْنِ عَلِيٍّ لَعَنَتْ أَهْلَ الْعِرَاقِ وَ قَالَتْ قَتَلُوهُ قَتَلَهُمُ اللَّهُ غَرُّوهُ وَ أَذَلُّوهُ لَعَنَهُمُ اللَّهُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص وَ قَدْ جَاءَتْهُ فَاطِمَةُ غَدَاةً بِبُرْمَةٍ قَدْ صَنَعَتْ فِيهَا عَصِيدَةً تَحْمِلُهَا فِي طَبَقٍ حَتَّى وَضَعَتْهَا بَيْنَ يَدَيْهِ

(The book) 'Al Taraif' – And from that are his words another time from (the book) 'Musnad' of Ahmad Bin Hanbal, by his chain to Sahl who said, '

'She (the narrator) said, 'I heard Umm Salama[ra], wife of the Prophet[saww], when the news of death of Al-Husayn[asws] Bin Ali[asws] came, she[ra] cursed the people of Iraq and said, 'They killed him[asws], may Allah[azwj] Kill them! They deceived him[asws] and humiliated him[asws], may Allah[azwj] Curse them! I[ra] have seen Rasool-Allah[saww] and (Syeda) Fatima[asws] had come to him[saww] in the morning with a pot in which she[asws] had cooked some porridge, carrying it in a tray until she[asws] placed it in front of him[saww].

فَقَالَ لَهَا أَيْنَ ابْنُ عَمِّكِ قَالَتْ هُوَ فِي الْبَيْتِ قَالَ اذْهَبِي فَادْعِيهِ فَأْتِينِي بِابْنَيْهِ قَالَتْ وَ جَاءَتْ تَقُودُ ابْنَيْهَا كُلَّ وَاحِدٍ مِنْهُمَا بِيَدٍ وَ عَلِيٌّ يَمْشِي فِي أَثَرِهَا حَتَّى دَخَلُوا عَلَى رَسُولِ اللَّهِ ص فَأَجْلَسَهُمَا فِي حَجْرِهِ وَ جَلَسَ عَلِيٌّ عَنْ يَمِينِهِ وَ جَلَسَتْ فَاطِمَةُ عَنْ يَسَارِهِ

He[saww] said to her[asws]: 'Where is the son[asws] of your[asws] uncle[as]?' She[ra] said: 'In the house'. He[saww] said: 'Go and come with (him[asws] and) his[asws] two sons[asws]'. And she[asws] came leading her[asws] two sons[asws], each one of them[asws] in her[asws] hand and Ali[asws] was walking in her[asws] footsteps, until they[asws] entered unto Rasool-Allah[saww]. He[saww] made them[asws] both to be seated in his[saww] lap, and seated Ali[asws] on his[saww] right and seated Fatima[asws] on his[saww] left.

قَالَتْ أُمُّ سَلَمَةَ فَاجْتَذَبَ مِنْ تَحْتِي كِسَاءً خَيْبَرِيّاً كَانَ بِسَاطاً لَنَا عَلَى الْمَثَابَةِ فِي الْمَدِينَةِ فَلَفَّهُ رَسُولُ اللَّهِ ص وَ أَخَذَ بِطَرَفِ الْكِسَاءِ وَ أَلْوَى بِيَدِهِ الْيُمْنَى إِلَى رَبِّهِ عَزَّ وَ جَلَّ وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي أَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

Umm Salama[ra] said, 'He[saww] pulled from under me[ra], a Khyberi cloak which had been spread out for us upon the bed-sheet in Al-Medina, so Rasool-Allah[saww] wrapped it and took an end of the cloak and gestured by his[saww] right hand to his[saww] Lord[azwj] Mighty and Majestic and said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household! Keep away from them the uncleanness and Purify them with a Purification!'

قُلْتُ يَا رَسُولَ اللَّهِ أَ لَسْتُ مِنْ أَهْلِكَ قَالَ بَلَى قَالَتْ [قُلْتُ] فَأَدْخِلَنِي فِي الْكِسَاءِ بَعْدَ مَا قَضَى دُعَاءَهُ لِابْنِ عَمِّهِ- عَلِيٍّ وَ ابْنَتِهِ فَاطِمَةَ وَ ابْنَيْهَا ع.

I[ra] said, 'O Rasool-Allah[saww]! Am I[ra] not from your[saww] family?' He[saww] said: 'Yes'. I[ra] said, 'Then include me[ra] in the cloak', after he[saww] had fulfilled his[saww] supplication for the son[asws] of his[saww] uncle[as] – Ali[asws], and his[saww] daughter[asws] Fatima[asws] and their[asws] two sons[asws]''.[333]

30- يف، الطرائف وَ مِنْ ذَلِكَ فِي الْمَعْنَى فِي تَفْسِيرِ الثَّعْلَبِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي خَمْسَةٍ فِيَّ وَ فِي عَلِيٍّ وَ فِي حَسَنٍ وَ حُسَيْنٍ وَ فَاطِمَةَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

[332] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 28
[333] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 29

(The book) ‘Al Taraif’ – And from that in the meaning, in Tafseer If Al Sa’alby, from Abu Saeed Al Khudry,

‘From the Prophet[saww] having said: ‘This Verse was Revealed regarding five persons – regarding me[saww], and regarding Ali[asws], and regarding Hassan[asws] and Husayn[asws] and Fatima[asws]: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***’’.[334]

وَ رَوَاهُ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ الْوَاحِدِيُّ فِي الْجُزْءِ الرَّابِعِ مِنَ التَّفْسِيرِ الْوَسِيطِ بَيْنَ الْمَقْبُوضِ وَ الْبَسِيطِ وَ هُوَ مُعْتَبَرٌ عِنْدَهُمْ عِنْدَ تَفْسِيرِهِ لِآيَةِ الطَّهَارَةِ وَ هُوَ مِنْ عُلَمَاءِ الْمُخَالِفِينَ لِأَهْلِ الْبَيْتِ ع وَ مِنْ ذَلِكَ فِي الْمَعْنَى أَيْضاً مِنْ تَفْسِيرِ الثَّعْلَبِيِّ فِي تَفْسِيرِ هَذِهِ الْآيَةِ أَيْضاً بِإِسْنَادِهِ إِلَى مُجَمِّعِ بْنِ الْحَارِثِ بْنِ تَيْمِ اللَّهِ قَالَ: دَخَلْتُ مَعَ أُمِّي عَلَى عَائِشَةَ فَسَأَلَتْهَا أُمِّي قَالَتْ أَ رَأَيْتِ خُرُوجَكِ يَوْمَ الْجَمَلِ قَالَتْ إِنَّهُ كَانَ قَدَراً مِنَ اللَّهِ تَعَالَى

And it is reported by Abu Al-Hassan Ali Bin Ahmad Al Wahidy in the fourth volume from the Tafseer ‘Al Waseet Bayn Al Maqbuz Wa Al Baseet’, and it is considered reliable in their view (General Muslims), of his interpretation of the Verse of Purification, and he is from the scholars of the adversaries of People[asws] of the Household, and from that in the meaning as well, from Tafseer Al Sa’alby, in the interpretation of this Verse as well, by his chain to Mujammie Bin Al Haris Bin Taymullah who said,

‘I entered to see Ayesha along with my mother, and my mother asked her. She said, ‘What is your view of your going out on the day of the camel?’ She said, ‘It had been Pre-determined from Allah[azwj] the Exalted’.

فَسَأَلَتْهَا عَنْ عَلِيٍّ ع قَالَتْ سَأَلْتِنِي عَنْ أَحَبِّ النَّاسِ كَانَ إِلَى رَسُولِ اللَّهِ ص لَقَدْ رَأَيْتُ عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً ع وَ قَدْ جَمَعَ رَسُولُ اللَّهِ يُغْدِفُ عَلَيْهِمْ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ حَامَّتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

She asked her about Ali[asws]’. She said, ‘You have asked me about one who was the most beloved of the people to Rasool-Allah[saww]. I had seen Ali[asws], and (Syeda) Fatima[asws], and Hassan[asws] and Husayn[asws], and Rasool-Allah[saww] had gathered a cloak upon them, then said: ‘O Allah[azwj]! They[asws] are the People[asws] of my[saww] Household, and my[saww] special ones, so Keep away the uncleanness from them[asws] and Purify them with a Purification’’.[335]

أَقُولُ رَوَاهُ الطَّبْرِسِيُّ مِنْ تَفْسِيرِ الثُّمَالِيِّ وَ زَادَ فِي آخِرِهِ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَا مِنْ أَهْلِكَ قَالَ تَنَحَّيْ فَإِنَّكِ إِلَى خَيْرٍ.

I (Majlisi) am saying, ‘It is reported by Tabarsi from Tafseer of Al-Sumali, and there is an addition in its end – She said, ‘I[ra] said, ‘O Rasool-Allah[saww]! Am I[ra] from your[saww] family?’ He[saww] said: ‘Move aside, for you[ra] are (destined) to good’’.[336]

ثُمَّ قَالَ السَّيِّدُ وَ مِنْ ذَلِكَ فِي الْمَعْنَى فِي تَفْسِيرِ الثَّعْلَبِيِّ فِي تَأْوِيلِ هَذِهِ الْآيَةِ بِإِسْنَادِهِ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ الطَّيَّارِ قَالَ: لَمَّا نَظَرَ رَسُولُ اللَّهِ ص إِلَى الرَّحْمَةِ هَابِطَةً مِنَ السَّمَاءِ قَالَ مَنْ يَدْعُو مَرَّتَيْنِ قَالَتْ زَيْنَبُ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ ادْعِي لِي عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ

Then the Seyyid said, ‘And from that regarding the meaning in Tafseer Al Sa’alby, in interpretation of this Verse, by his chain to,

‘Ja’far[as] Bin Abu Talib[asws] Al-Tayyar said, ‘When Rasool-Allah[saww] looked at the Mercy to have descended from the sky, said: ‘Who will call?’ – twice. Zaynab[ra] (wife of Rasool-Allah[saww])

[334] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 30
[335] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 31
[336] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 32

said: 'I[ra] will, O Rasool-Allah[saww]!' He[saww] said: 'Call Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] for me[saww]'.

قَالَ فَجَعَلَ حَسَناً عَنْ يَمِينِهِ وَ حُسَيْناً عَنْ شِمَالِهِ وَ عَلِيّاً وَ فَاطِمَةَ تُجَاهَهُ ثُمَّ غَشِيَهُمْ كِسَاءً خَيْبَرِيّاً ثُمَّ قَالَ اللَّهُمَّ إِنَّ لِكُلِّ نَبِيٍّ أَهْلًا وَ هَؤُلَاءِ أَهْلُ بَيْتِي

He[as] said, 'He[saww] made Hassan[asws] to be on his[saww] right, and Husayn[asws] to be on his[saww] left, and Ali[asws] and Fatima[asws] facing him[saww]. Then he[saww] covered them[asws] with a Khyberi cloak, then said: 'O Allah[azwj]! For every Prophet[saww] there is a family, and they[asws] are People[asws] of my[saww] Household'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَقَالَتْ زَيْنَبُ يَا رَسُولَ اللَّهِ أَ لَا أَدْخُلُ مَعَكُمْ فَقَالَ رَسُولُ اللَّهِ ص مَكَانَكِ فَإِنَّكِ إِلَى خَيْرٍ إِنْ شَاءَ اللَّهُ.

So, Allah[azwj] Mighty and Majestic Revealed: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. Zainab[ra] said: 'O Rasool-Allah[saww]! Shall I[ra] enter to be with you[asws] all?' Rasool-Allah[saww] said: 'Stay in your place, for you[ra] are (destined) to good, if Allah[azwj] so Desires''.[337]

وَ مِنْ ذَلِكَ فِي الْمَعْنَى فِي تَفْسِيرِ الثَّعْلَبِيِّ أَيْضاً فِي تَأْوِيلِ هَذِهِ الْآيَةِ بِإِسْنَادِهِ إِلَى أَبِي دَاوُدَ عَنْ أَبِي الْحَمْرَاءِ قَالَ: أَقَمْتُ بِالْمَدِينَةِ تِسْعَةَ أَشْهُرٍ كَيَوْمٍ وَاحِدٍ وَ كَانَ رَسُولُ اللَّهِ ص يَجِيءُ كُلَّ غَدَاةٍ فَيَقُومُ عَلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ ع فَيَقُولُ الصَّلَاةَ يَرْحَمُكُمُ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

And from that regarding the meaning, in Tafseer Al Sa'alby as well, in interpretation of this Verse, by his chain to Dawood, from Abu Al Hamra'a who said,

'I stayed at Al-Medina for nine months like one day (continuously), and Rasool-Allah[saww] used to come every early morning and stand at the door of Ali[asws] and Fatima[asws], and he[saww] would say: 'The Salat! May Allah[azwj] have Mercy on you[asws] all! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[338]

وَ مِنْ ذَلِكَ فِي الْمَعْنَى مِنْ صَحِيحِ أَبِي دَاوُدَ وَ هُوَ مِنْ كِتَابِ السُّنَنِ وَ مُوَطَّإِ مَالِكٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ إِذَا خَرَجَ إِلَى صَلَاةِ الْفَجْرِ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَرِيباً مِنْ سِتَّةِ أَشْهُرٍ يَقُولُ الصَّلَاةَ يَا أَهْلَ الْبَيْتِ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

And from that regarding the meaning from the correct is Abu Dawwd, and it is from the book 'Al Sunan', and (the book) 'Muwatta' of Malik, from Anas (well known fabricator),

'Rasool-Allah[saww] used to pass by the door of (Syeda) Fatima[asws], when he[saww] went out to Salat Al Fajr, when this Verse was Revealed, nearly for six months, saying: 'The Salat! O People[asws] of the Household! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[339]

[337] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 33 a
[338] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 33 b
[339] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 33 c

34- وَ رَوَى السَّيِّدُ أَيْضاً فِي كِتَابِ سَعْدِ السُّعُودِ مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مُوسَى عَنْ يَحْيَى بْنِ مُحَمَّدِ بْنِ صَاعِدٍ عَنْ عَمَّارِ بْنِ خَالِدٍ التَّمَّارِ عَنْ إِسْحَاقَ بْنِ يُوسُفَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي لَيْلٍ الْكِنْدِيِّ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي بَيْتِهَا عَلَى مَنَامَةٍ لَهَا عَلَيْهِ كِسَاءٌ خَيْبَرِيٌّ فَجَاءَتْ فَاطِمَةُ بِبُرْمَةٍ فِيهَا حَرِيرَةٌ فَقَالَ رَسُولُ اللَّهِ ص ادْعِي لِي زَوْجَكِ وَ ابْنَيْهِ حَسَناً وَ حُسَيْناً

And it is reported by the Seyyid as well in the book 'Sa'ad Al Saoud', from Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Muhammad Bin Al Abbas Bin Musa, from Yahya Bin Muhammad Bin Sa'id, from Ammar Bin Khalid Al Tammar, from Is'haq Bin Yusuf, from Abdul Malik Bin Abu Suleyman, from Abu Layli Al Kindy,

'From Umm Salama[ra] wife[ra] of the Prophet[saww] that Rasool-Allah[saww] was in her[ra] house upon a sleeping sheet of hers, there being a Khyberi cloak upon it. Fatima[asws] came with an earthenware pot wherein was some porridge. Rasool-Allah[saww] said: 'Call your[asws] husband for me[saww], and his[asws] two sons[asws] Hassan[asws] and Husayn[asws]'.

فَدَعَتْهُمْ فَبَيْنَمَا هُمْ يَأْكُلُونَ إِذْ نَزَلَتْ عَلَى النَّبِيِّ ص هَذِهِ الْآيَةُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

She[asws] called them[asws]. While they[asws] were eating when this Verse was Revealed unto the Prophet[saww]: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***.

قَالَتْ فَأَخَذَ رَسُولُ اللَّهِ ص بِفَضْلِ الْكِسَاءِ فَغَشِيَهُمْ إِيَّاهُ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ خَاصَّتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً قَالَهَا النَّبِيُّ ثَلَاثَ مَرَّاتٍ

She[ra] said: 'Rasool-Allah[saww] grabbed the extra of the cloak and covered them[asws] by it, then said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, and my[saww] special ones, so Keep away from them[asws] the uncleanness and Purify them with a Purification'. The Prophet[saww] said it three times.

فَأَدْخَلْتُ رَأْسِي فِي الْكِسَاءِ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ أَنَا مَعَكُمْ فَقَالَ إِنَّكِ إِلَى خَيْرٍ.

I[ra] inserted my[ra] head inside the cloak and said: 'O Rasool-Allah[saww]! And I[asws] am with you[asws] all?' He[saww] said: 'You[ra] are (destined) to good''.[340]

فَمِنْهَا مَا رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ وَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ فِي حَرْفِ الْفَاءِ وَ صَاحِبُ الْمِشْكَاةِ فِي الْفَصْلِ الْأَوَّلِ مِنْ بَابِ فَضَائِلِ أَهْلِ الْبَيْتِ ع عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ ص غَدَاةً وَ عَلَيْهِ مِرْطٌ مُرَحَّلٌ أَسْوَدُ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَأَدْخَلَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

From these is what is reported by Muslim in his (book) 'Saheeh', and Ibn Al Aseer in (the boo) 'Jamie Al Usool', in the letter Fa, and author of (the book) 'Al Mishkat' in the first chapter from the chapters of the merits of People[asws] of the Household, from Ayesha (well known fabricatress) having said,

'The Prophet[saww] went out early morning and upon him[saww] was a quilted black cloak. Al-Hassan Bin Ali[asws] came and he[saww] included him[asws] inside it. Then Al-Husayn[asws] came and he[saww] included him[asws] inside it. Then (Syeda) Fatima[asws] came, and he[asws] included her[asws] inside it. Then Ali[asws] came, and he[asws] included him[asws] inside it, then said: '***But rather, Allah***

[340] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 a

Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]''.[341]

وَ مِنْهَا مَا رَوَاهُ التِّرْمِذِيُّ فِي صَحِيحِهِ وَ رَوَاهُ فِي جَامِعِ الْأُصُولِ فِي الْمَوْضِعِ الْمَذْكُورِ عَنْ أُمِّ سَلَمَةَ قَالَتْ إِنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي بَيْتِهَا- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَتْ وَ أَنَا جَالِسَةٌ عِنْدَ الْبَابِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَ لَسْتُ مِنْ أَهْلِ الْبَيْتِ فَقَالَ إِنَّكِ إِلَى خَيْرٍ أَنْتِ مِنْ أَزْوَاجِ رَسُولِ اللَّهِ

And from it what is reported by Al Tirmizi in his (book) 'Saheeh', and it is reported in (the book) 'Jamie Al Usool, in the mentioned place,

'From Umm Salama[ra] said this Verse was Revealed in her[ra] house: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. She[ra] said: 'I[ra] was seated at the door. I[ra] said: 'O Rasool-Allah[saww]! Am I[ra] not from People[asws] of the Household?' He[saww] said: 'You[ra] are (destined) to good. You[ra] are from wives of Rasool-Allah[saww]'.

قَالَتْ وَ فِي الْبَيْتِ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَجَلَّلَهُمْ بِكِسَاءٍ وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

She[ra] said, 'And in the house were Rasool-Allah[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]. He[saww] covered them[asws] with a cloak and said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, so Keep the uncleanness away from them and Purify them[asws] with a Purification''.[342]

قَالَ صَاحِبُ جَامِعِ الْأُصُولِ وَ فِي رِوَايَةٍ أُخْرَى أَنَّ النَّبِيَّ ص جَلَّلَ عَلَى حَسَنٍ وَ حُسَيْنٍ وَ عَلِيٍّ وَ فَاطِمَةَ ثُمَّ قَالَ هَؤُلَاءِ أَهْلُ بَيْتِي وَ حَامَّتِي أَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

The author of (the book) 'Jamie Al Usool' said, 'And in another report,

'The Prophet[saww] covered upon Hassan[asws], and Husayn[asws], and Ali[asws] and (Syeda) Fatima[asws], then said: 'They[asws] are People[asws] of my[saww] Household, and my[saww] special ones. Keep the uncleanness away from them[asws] and Purify them with a Purification'.

فَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّكِ إِلَى خَيْرٍ.

Umm Salama[ra] said, 'And am I[ra] from them[asws], O Rasool-Allah[saww]?' He[saww] said: 'You[ra] are (destined) to good''.[343]

قَالَ أَخْرَجَهُ التِّرْمِذِيُّ وَ قَالَ ابْنُ عَبْدِ الْبِرِّ فِي الْإِسْتِيعَابِ لَمَّا نَزَلَتْ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً دَعَا رَسُولُ اللَّهِ فَاطِمَةَ وَ عَلِيّاً وَ حَسَناً وَ حُسَيْناً فِي بَيْتِ أُمِّ سَلَمَةَ وَ قَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

He said, 'Al Tirmizi extracted it and Ibn Abdul Birr said in (the book) 'Al Istiyab',

[341] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 b
[342] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 c
[343] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 d

‘When it was Revealed: ‘***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***, Rasool-Allah[saww] called (Syeda) Fatima[asws], and Ali[asws], and Hassan[asws], and Husayn[asws] in the house of Umm Salama[ra] and said: ‘O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, so Keep the uncleanness away from them and Purify them[asws] with a Purification’’.[344]

وَ مِنْهَا مَا رَوَاهُ التِّرْمِذِيُّ وَ صَاحِبُ جَامِعِ الْأُصُولِ عَنْ عَمْرِو بْنِ أَبِي سَلَمَةَ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ص- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا النَّبِيُّ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً فَجَلَّلَهُمْ بِكِسَاءٍ وَ عَلِيٌّ خَلْفَ ظَهْرِهِ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي أَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

And from these is what is reported by Al Tirmizi and author of (the book) ‘Jamie Al Usool’ – from Amro,

‘Son of Umm Salama[ra] said, ‘This Verse was Revealed unto the Prophet[saww]: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***, in the house of Umm Salama[ra]. The Prophet[saww] called Fatima[asws], and Hassan[asws], and Husayn[asws], and covered them with a cloak, and Ali[asws] was behind his[asws] back, then said: ‘O Allah[azwj]! They[asws] are People[asws] of my[saww] Household. Keep the uncleanness away from them and Purify them[asws] with a Purification’.

قَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مِنْهُمْ يَا نَبِيَّ اللَّهِ قَالَ أَنْتِ عَلَى مَكَانِكِ وَ أَنْتِ عَلَى خَيْرٍ.

Umm Salama[ra] said, ‘And am I[ra] from them[asws], O Prophet[saww] of Allah[azwj]?’ He[saww] said: ‘You[ra] are upon your[ra] place, and you[ra] are upon good’’.[345]

وَ مِنْهَا مَا رَوَاهُ التِّرْمِذِيُّ وَ صَاحِبُ جَامِعِ الْأُصُولِ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ إِذَا خَرَجَ إِلَى الصَّلَاةِ حِينَ نَزَلَ هَذِهِ الْآيَةُ قَرِيباً مِنْ سِتَّةِ أَشْهُرٍ يَقُولُ الصَّلَاةَ أَهْلَ الْبَيْتِ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

And from these is what is reported by Al Tirmizi and author of (the book) ‘Jamie Al Usool’, from Anas (well known fabricator),

‘Rasool-Allah[saww] used to pass by the door of Fatima[asws], when he[saww] went out to the Salat, when this Verse was Revealed, nearly for six months, saying: ‘The Salat! People[asws] of the Household! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***’’.[346]

وَ مِنْهَا مَا رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ وَ صَاحِبُ الْمِشْكَاةِ فِي الْفَصْلِ الْأَوَّلِ مِنَ الْبَابِ الْمَذْكُورِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ- نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ دَعَا رَسُولُ اللَّهِ عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي.

And from these is what is reported by Muslim in his (book) ‘Saheeh’, and author of (the book) ‘Al Mishkat’ in the first detail from the mentioned chapter, from Sa’ad Bin Abu Waqas who said,

‘When this Verse was Revealed: ***‘let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]***, Rasool-Allah[saww] called Ali[asws], and

[344] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 e
[345] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 f
[346] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 g

(Syeda) Fatima[asws], and Hassan[asws], and Husayn[asws]. He[saww] said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household''.[347]

وَ قَدْ رَوَى هَذِهِ الرِّوَايَةَ فِي جَامِعِ الْأُصُولِ إِلَّا أَنَّهُ قَالَ: اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

And this report has been reported in (the book) 'Jamie Al-Usool' except that he[saww] said: 'O Allah[azwj]! They[asws] are my[saww] family[asws]''.[348]

وَ رَوَى يَحْيَى بْنُ الْحَسَنِ بْنِ بِطْرِيقٍ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: نَزَلَ عَلَى رَسُولِ اللَّهِ ص الْوَحْيُ فَدَعَا عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً فَقَالَ هَؤُلَاءِ أَهْلُ بَيْتِي.

And it is reported by Yahya Bin Al-Hassan Bin Batreeq, from Al Hafiz Abu Nueym, from Aamir Bin Sa'ad, from his father who said,

'The Revelation descended unto Rasool-Allah[saww] so he[saww] called Ali[asws], and (Syeda) Fatima[asws], and Hassan[asws] and Husayn[asws]. He[saww] said: 'They[asws] are People[asws] of my[saww] Household''.[349]

قَالَ وَ رَوَى أَبُو نُعَيْمٍ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي بَيْتِهَا- إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً قَالَتْ وَ أَنَا جَالِسَةٌ عِنْدَ بَابِ الْبَيْتِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَ لَسْتُ مِنْ أَهْلِ الْبَيْتِ

He said, 'And it is reported by Abu Nueym by his chain from Abu Saeed,

'Umm Salama[ra] narrated to him that this Verse was Revealed in her[ra] house: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. She[ra] said: 'And I[ra] was seated at the door of the house. I[ra] said, 'O Rasool-Allah[saww]! Am I[ra] not from People[asws] of the Household?'

قَالَ أَنْتِ عَلَى خَيْرٍ أَنْتِ مِنْ أَزْوَاجِ النَّبِيِّ قَالَتْ وَ رَسُولُ اللَّهِ فِي الْبَيْتِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع.

He[saww] said: 'You[ra] are upon good. You[ra] are from wives of the Prophet[saww]'. She[ra] said: 'And in the house were Rasool-Allah[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]''.[350]

وَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ جَاءَتْ فَاطِمَةُ ع بِبُرْمَةٍ لَهَا إِلَى رَسُولِ اللَّهِ ص قَدْ صَنَعَتْ لها [لَهُ] حساة [حَسَاءً] حَمَلَتْهَا عَلَى طَبَقٍ فَوَضَعَتْهَا بَيْنَ يَدَيْهِ فَقَالَ لَهَا أَيْنَ ابْنُ عَمِّكِ وَ ابْنَاكِ قَالَتْ فِي الْبَيْتِ قَالَ اذْهَبِي فَادْعِيهِمْ فَجَاءَتْ إِلَى عَلِيٍّ فَقَالَتْ أَجِبْ رَسُولَ اللَّهِ

And by his chain from Abu Hureyra (well known fabricator),

'From Umm Salama[ra] having said: '(Syeda) Fatima[asws] came with an earthenware pot of hers[asws] to Rasool-Allah[saww], having cooked a porridge for him[saww]. She[asws] carried it upon a tray and placed it in front of him[saww]. He[saww] said: 'Where is the son[asws] of your[asws] uncle[as]

[347] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 h
[348] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 i
[349] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 j
[350] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 k

and your[asws] two sons[asws]?' She[asws] said: 'In the house'. He[saww] said: 'Go and call them[asws]'. She[asws] came to Ali[asws]. She[asws] said: 'Answer Rasool-Allah[saww]'.

قَالَتْ أُمُّ سَلَمَةَ فَجَاءَ عَلِيٌّ يَمْشِي آخِذاً بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةُ تَمْشِي مَعَهُمْ فَلَمَّا رَآهُمْ مُقْبِلِينَ مَدَّ يَدَهُ إِلَى كِسَاءٍ كَانَ عَلَى الْمَنَامَةِ فَبَسَطَهُ فَأَجْلَسَهُمْ عَلَيْهِ فَأَخَذَ أَطْرَافَ الْكِسَاءِ الْأَرْبَعَةَ بِشِمَالِهِ فَضَمَّهُ فَوْقَ رُءُوسِهِمْ وَ أَهْوَى بِيَدِهِ الْيُمْنَى إِلَى رَبِّهِ فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

Umm Salama[ra] said: 'Ali[asws] came walking holding a hand of Al-Hassan[asws] and of Al-Husayn[asws], and Fatima[asws] was walking with them[asws]. When he[saww] saw them[asws] coming, he[saww] extended his[saww] hand to a cloak which was upon the sleeping sheet and spread it out. He[saww] made them sit upon it and grabbed the four ends of the cloak with his[saww] left hand and pressed it above their[asws] heads and gestured by his[saww] right hand to his[saww] Lord[azwj]. He[saww] said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, so Keep away the uncleanness from them and Purify them with a Purification''.[351]

وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا عَنْ هَذِهِ الْآيَةِ فَقَالَتِ ائْتِ أُمَّ سَلَمَةَ ثُمَّ أَتَيْتُ فَأَخْبَرْتُهَا بِقَوْلِ عَائِشَةَ فَقَالَتْ صَدَقَتْ فِي بَيْتِي نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ فَقَالَ مَنْ يَدْعُو لِي عَلِيّاً وَ فَاطِمَةَ وَ ابْنَيْهِمَا الْحَدِيثَ.

And by his chain from Abu Abdullah Al Jadaly who said,

'I entered to see Ayesha and asked her about this Verse. She said, 'Go to Umm Salama[ra]'. Then I came and informed her[as] with the words of Ayesha. She[ra] said: 'She spoke the truth. This Verse was Revealed in my[ra] house unto Rasool-Allah[saww]. He[saww] said: 'Who will call Ali[asws] and Fatima[asws] and her[asws] two sons[asws] for me[saww]?' – The Hadeeth''.[352]

وَ رَوَى مُوَفَّقُ بْنُ أَحْمَدَ الْخُوارَزْمِيُّ رَفَعَهُ إِلَى أُمِّ سَلَمَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِفَاطِمَةَ ائْتِينِي بِزَوْجِكِ وَ ابْنَيْكِ فَجَاءَتْ بِهِمْ فَأَلْقَى عَلَيْهِمْ كِسَاءً خَيْبَرِيّاً فَدَكِيّاً قَالَتْ ثُمَّ وَضَعَ يَدَهُ عَلَيْهِمْ وَ قَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ مُحَمَّدٍ فَاجْعَلْ صَلَوَاتِكَ وَ بَرَكَاتِكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِنَّكَ حَمِيدٌ مَجِيدٌ

And it is reported by Muwaffaq Bin Ahmad Al Khawarizmy, raising it to,

'Umm Salama[ra] said, 'Rasool-Allah[saww] said to (Syeda) Fatima[asws]: 'Come to me[asws] with your[asws] husband[asws] and your[asws] two sons[asws]'. She[asws] came with them[asws]. He[saww] threw a Khyberi Fadaki cloak upon them[asws]'. Then he[saww] placed his[saww] hand upon them[asws] and said: 'O Allah[azwj]! They[asws] are the family[asws] of Muhammad[saww], so Make Your[azwj] Salawaat, and your Blessings to be upon Muhammad[saww] and Progeny[asws] of Muhammad[saww], You[azwj] are Praised, Glorious!'

قَالَتْ أُمُّ سَلَمَةَ فَرَفَعْتُ الْكِسَاءَ لِأَدْخُلَ مَعَهُمْ فَجَذَبَهُ مِنْ يَدِي وَ قَالَ إِنَّكِ إِلَى خَيْرٍ.

Umm Salama[ra] said: 'I[ra] raised the cloak to enter to be with them[asws], but he[saww] pulled it from my[ra] hand and said: 'You[ra] are (destined) to good''.[353]

[351] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 l
[352] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 m
[353] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 n

وَ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ يَزِيدَ بْنِ حَيَّانَ وَ رَوَاهُ فِي جَامِعِ الْأُصُولِ عَنْهُ قَالَ: انْطَلَقْتُ أَنَا وَ حُصَيْنُ بْنُ سَبْرَةَ وَ عُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْراً كَثِيراً رَأَيْتَ رَسُولَ اللَّهِ وَ سَمِعْتَ حَدِيثَهُ وَ غَزَوْتَ مَعَهُ وَ صَلَّيْتَ خَلْفَهُ لَقِيتَ يَا زَيْدُ خَيْراً كَثِيراً حَدِّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص

And it is reported by Muslim in his (book) 'Saheeh', from Yazeed Bin Hayyan, and it is reported in (the book) 'Jamie Al Usool, from his who said,

'I and Husayn Bin Sabrah, ad Umar Bin Muslim went to Zayd Bin Arqam. When we were seated to him, Husayn said to him, 'O Zayd! You have met a lot of good. You saw Rasool-Allah[saww], and heard his[saww] Ahadeeth, and battled alongside him[saww], and prayed Salat behind him[saww]. O Zayd! You met a lot of good. O Zayd! Narrate to us what you have heard from Rasool-Allah[saww]'.

قَالَ وَ اللَّهِ يَا ابْنَ أَخِي لَقَدْ كَبِرَتْ سِنِّي وَ قَدِمَ عَهْدِي وَ نَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللَّهِ فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا وَ مَا لَا أُحَدِّثُكُمْ فَلَا تُكَلِّفُونِيهِ

He said, 'By Allah[azwj], O son of my brother! I have become aged and old and my term has arrived, and I have forgotten some of that which I had retained from Rasool-Allah[saww]. So, whatever I narrated to you, accept it, and what I do not narrate to you, do not encumber me upon it'.

ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ فِينَا يَوْماً خَطِيباً بِمَاءٍ يُدْعَى خُمّاً بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ وَ ذَكَرَ ثُمَّ قَالَ أَمَّا بَعْدُ أَلَا يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ

Then he said, 'Rasool-Allah[saww] stood among us one day to address by a spring called Khumm, between Makkah and Al-Medina. He[saww] praised Allah[azwj] and extolled upon Him[azwj], and preached, and reminded. Then he[saww] said: 'As for after, indeed, O you people! But rather, I[saww] am a mortal. There is no doubt a messenger of my[saww] Lord[azwj] comes to me and I[saww] have to answer.

وَ إِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ فَرَغَّبَ فِيهِ ثُمَّ قَالَ وَ أَهْلَ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي

And I[saww] am leaving behind you all two weighty things. The first of these is the Book of Allah[azwj] wherein is the guidance and the Noor. So, take with the Book of Allah[azwj] and adhere with it'. He[saww] urged upon the Book of Allah[azwj] and made (people) to be desirous in it. Then he[saww] said: 'And People[asws] of my[saww] Household. I[saww] remind you of Allah[azwj] regarding People[asws] of my[saww] Household! I[saww] remind you of Allah[azwj] regarding People[asws] of my[saww] Household!''

فَقَالَ لَهُ حُصَيْنٌ وَ مَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَ لَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ أَهْلُ بَيْتِهِ مَنْ حَرُمَ عَلَيْهِ الصَّدَقَةُ بَعْدَهُ قَالَ وَ مَنْ هُمْ قَالَ هُمْ آلُ عَلِيٍّ وَ آلُ عَقِيلٍ وَ آلُ جَعْفَرٍ وَ آلُ عَبَّاسٍ قَالَ كُلُّ هَؤُلَاءِ حَرُمَ عَلَيْهِمُ الصَّدَقَةُ قَالَ نَعَمْ.

Husayn said to him, 'And who are People[asws] of his[saww] Household, O Zayd? Aren't his[saww] wives from People[asws] of the Household?' He said, 'People[asws] of his[saww] Household is one

upon whom the charity is Prohibited after him[saww]'. He said, 'And who are they?' He said, 'Family of Ali[asws], and family of Aqeel, and family of Ja'far[as], and family of Abbas'. He said, 'All of them, the charity is Prohibited upon them?' He said, 'Yes''.[354]

قال صاحب جامع الأصول و زاد في رواية كتاب الله فيه الهدى و النور من استمسك به و أخذ به كان على الهدى و من أخطأه ضل.

Author of (the book) 'Jamie Al-Usool' said, 'And there is an addition in a report: 'Book of Allah[azwj], in it is the guidance, and the Noor. One who adheres with it and takes with it would be upon the guidance, and one who errs would stray''.[355]

و في أخرى نحوه غير أنه قال ألا و إني تارك فيكم ثقلين أحدهما كتاب الله و هو حبل الله من اتبعه كان على الهدى و من تركه كان على الضلالة

And in another (report) approximate to it, apart from, he[saww] said: 'Indeed! And I[saww] am leaving behind among you all two weight things. One of these is the Book of Allah[azwj], and it is a Rope of Allah[azwj]. One who follows it would be upon the guidance, and one who leaves it would be upon the straying'.

و فيه فقلنا من أهل بيته نساؤه قال لا ايم الله إن المرأة تكون مع الرجل العصر من الدهر فيطلقها فترجع إلى أبيها و قومها أهل بيته أصله و عصبته الذين حرموا الصدقة بعده قال أخرجه مسلم.

And in it, 'We said, 'Who are People[asws] of his[saww] Household? His[saww] wives?' He said, 'No, I swear by Allah[azwj]! The woman would be with the man for a time from the life, and he could divorce her, so she would return to her father and her people. People of his[saww] Household are his[saww] origin and his[saww] group, those the charity is Prohibited upon after him[saww]'. He said, 'Muslim has extracted it''.[356]

وَ رَوَى التِّرْمِذِيُّ فِي صَحِيحِهِ وَ صَاحِبُ جَامِعِ الْأُصُولِ عَنْ بُرَيْدَةَ قَالَ كَانَ أَحَبَّ النِّسَاءِ إِلَى رَسُولِ اللَّهِ فَاطِمَةُ وَ مِنَ الرِّجَالِ عَلِيٌّ.

And it is reported by Zamakhsari in his (book) 'Saheeh', and author of (the book) 'Jamie Al Usool', from Bureyda who said,

'The most beloved of the women to Rasool-Allah[saww] was (Syeda) Fatima[asws], and from the men, Ali[asws]''.[357]

وَ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي بَابِ مَرَضِ النَّبِيِّ ص وَ قَوْلِهِ تَعَالَى إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ وَ رَوَاهُ فِي الْمِشْكَاةِ عَنْ عَائِشَةَ قَالَتْ

And it is reported by Al-Bukhari in his (book) 'Saheeh' in the chapter of illness of the Prophet[saww] and Words of the Exalted: ***You shall pass away and they would be dying [39:30]***, and it is reported in (the book) 'Al-Mishkat', from Ayesha (well-known fabricatress) who said,

[354] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 o
[355] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 p
[356] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 q
[357] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 r

كُنَّا أَزْوَاجَ النَّبِيِّ عِنْدَهُ فَأَقْبَلَتْ فَاطِمَةُ مَا تُخْطِئُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ شَيْئاً فَلَمَّا رَآهَا رَحَّبَ بِهَا قَالَ مَرْحَباً يَا بِنْتِي ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيداً فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ فَإِذَا هِيَ تَضْحَكُ

'We, wives of the Prophet[saww] were with him[saww] and (Syeda) Fatima[asws] came, not erring in her[asws] walk from the walk of Rasool-Allah[azwj] by anything. When he[saww] saw her[asws] he[saww] was welcoming with her[asws]. He[saww] said: 'O my[saww] daughter[asws]!' Then he[saww] seated her[asws] on his[saww] right. Then he[saww] divulged a secret to her[asws]. She[asws] cried with intense crying. When he[saww] saw her[asws] grief, he[saww] divulged a secret to her[asws] secondly, and she[asws] was laughing.

فَقُلْتُ لَهَا خَصَّكِ رَسُولُ اللَّهِ مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ ثُمَّ أَنْتِ تَبْكِينَ فَلَمَّا قَامَ رَسُولُ اللَّهِ سَأَلْتُهَا عَمَّا سَارَّكِ قَالَتْ مَا كُنْتُ لِأُفْشِيَ عَلَى رَسُولِ اللَّهِ سِرَّهُ

I said to her[asws], 'Rasool-Allah[saww] specialised you[asws] from between his[saww] wives with the secrets, then you[asws] cried'. When Rasool-Allah[saww] stood up, I asked her[asws], 'What did he[saww] divulge to you[asws]?' She[asws] said: 'I[asws] will not disclose upon Rasool-Allah[saww], his[saww] secret'.

قَالَتْ فَلَمَّا تُوُفِّيَ قُلْتُ عَزَمْتُ عَلَيْكِ بِمَا لِي مِنَ الْحَقِّ عَلَيْكِ لَمَّا أَخْبَرْتِنِي مَا قَالَ لَكِ رَسُولُ اللَّهِ

She (Ayesha) said, 'When he[saww] passed away, I said, 'I am resolving upon you[asws] with what is the right for me upon you[asws], will you inform me what Rasool-Allah[saww] had said to you[asws]?'

قَالَتْ أَمَّا الْآنَ فَنَعَمْ أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الْأُولَى فَإِنَّهُ أَخْبَرَنِي أَنَّ جَبْرَئِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَ أَنَّهُ عَارَضَنِي بِهِ الْآنَ مَرَّتَيْنِ وَ إِنِّي لَا أَرَى الْأَجَلَ إِلَّا قَدِ اقْتَرَبَ فَاتَّقِي اللَّهَ وَ اصْبِرِي فَإِنِّي نِعْمَ السَّلَفُ أَنَا لَكِ

She[asws] said: 'As for now, so yes. As for when he[saww] divulged a secret to me[asws] the first time, he[saww] had informed me[asws]: 'Jibraeel[as] had presented the Quran to me[saww] once every year, and he[as] presented me twice now, and I[saww] do not see except the expiry has drawn near, so fear Allah[azwj] and observe patience, for I[saww] would be the best ancestor for you[asws]'.

فَبَكَيْتُ بُكَائِيَ الَّذِي رَأَيْتِ فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ فَقَالَ يَا فَاطِمَةُ أَ مَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ كَذَا فِي جَامِعِ الْأُصُولِ ثُمَّ قَالَ وَ فِي رِوَايَةِ مُسْلِمٍ وَ التِّرْمِذِيِّ أَ مَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ

So I[asws] cried with the crying which you saw. When he[saww] saw my[asws] grief, he[saww] divulged a secret to me[asws] the second time. He[saww] said: 'O Fatima[asws]! Are you[asws] not pleased that you[asws] happen to be chieftess of women of the Momineen?'

وَ فِي رِوَايَةٍ فَسَارَّنِي فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ فَبَكَيْتُ ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكْتُ.

And in a report: 'He[saww] divulged a secret to me and informed me[asws] that he[saww] would pass away in his[saww] pain, so I[asws] cried. Then he[saww] divulged a secret to me[asws] that I[asws] would be

the first one from People[asws] of his[saww] Household to follow him[saww] (to the Hereafter), so I[asws] laughed''.[358]

قال وَ رُوِيَ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ إِنَّ النَّبِيَّ كَانَ فِي بَيْتِي فَاسْتَدْعَى عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ جَلَّلَهُمْ بِعَبَاءٍ خَيْبَرِيَّةٍ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

H said, 'And it is reported from Umm Salama[ra], she[ra] said: 'The Prophet[saww] was in my[ra] house and he[saww] called Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and covered them[asws] with a Khyberi robe, then said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household, so Keep the uncleanness away from them[asws] and Purify them[asws] with a Purification'.

فَأَنْزَلَ اللَّهُ قَوْلَهُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَقَالَتْ أُمُّ سَلَمَةَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ أَنَا مِنْ أَهْلِ بَيْتِكَ فَقَالَ لَا وَ لَكِنَّكِ إِلَى خَيْرٍ.

Allah[azwj] Revealed His[azwj] Words: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. Umm Salama[ra] said: 'I[ra] said: 'O Rasool-Allah[saww]! Am I[ra] from People[asws] of your[saww] Household?' He[saww] said: 'No, but you[asws] are (destined) to good''.[359]

و قال الشيخ الجليل أبو علي الطبرسي في مجمع البيان قال أبو سعيد الخدري و أنس بن مالك و واثلة بن الأسقع و عائشة و أم سلمة أن الآية مختصة برسول الله و علي و فاطمة و الحسن و الحسين ع.

And the majestic sheykh Abu Ali Al Tabarsi said in (the book) 'Majma Al Bayan', 'Abu Saeed Al Khudri said, and Anas Bin Malik (well known fabricator), and Wasilah Bin Al Asqa'a, and Ayesha,

And Umm Salama[ra] that the Verse is particularly for Rasool-Allah[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws],,.[360]

قال وَ ذَكَرَ أَبُو حَمْزَةَ الثُّمَالِيُّ فِي تَفْسِيرِهِ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي خَمْسَةٍ فِيَّ وَ فِي عَلِيٍّ وَ حَسَنٍ وَ حُسَيْنٍ وَ فَاطِمَةَ.

He said, 'And it is mentioned by Abu Hamza Al Sumali in his Tafseer, by his chain from Abu Saeed Al Khudri,

'From the Prophet[saww] having said: 'This Verse was Revealed regarding five – regarding me[saww], and regarding Ali[asws], and Hassan[asws] and Husayn[asws] and (Syeda) Fatima[asws],,.[361]

وَ أَخْبَرَنَا السَّيِّدُ أَبُو الْحَمْدِ قَالَ حَدَّثَنَا الْحَاكِمُ أَبُو الْقَاسِمِ الْحَسْكَانِيُّ عَنْ أَبِي بَكْرٍ السَّبِيعِيِّ عَنْ أَبِي عُرْوَةَ الْحَرَّانِيِّ عَنِ ابْنِ مُصْعِبٍ عَنْ عَبْدِ الرَّحِيمِ بْنِ وَاقِدٍ عَنْ أَيُّوبَ بْنِ سَيَّارٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ص وَ لَيْسَ فِي الْبَيْتِ إِلَّا فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيٌّ ع- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَقَالَ النَّبِيُّ ص اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

[358] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 s
[359] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 t
[360] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 u
[361] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 v

And it is informed to us by the Seyyid Abu Al Hamd who said, 'It is narrated to us by Al Kakim Abu Al Qasim Al Haskani, from Abu Bakr Al Sabie, from Abu Urwah Al Harrany, from Ibn Musgi, from Abdul Rahman Bin Waqid, from Ayoub Bin Sayyar, from Muhammad Bin Al Munkadir, from Jabir who said,

'This Verse was Revealed unto the Prophet[saww] and there wasn't anyone in the house except (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Ali[asws]: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***. The Prophet[saww] said: 'O Allah[azwj]! They[asws] are my[saww] family[asws]'',[362]

وَ حَدَّثَنَا السَّيِّدُ أَبُو الْحَمْدِ عَنْ أَبِي الْقَاسِمِ بِإِسْنَادِهِ عَنْ زَاذَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنَا رَسُولُ اللَّهِ ص وَ إِيَّاهُ فِي كِسَاءٍ لِأُمِّ سَلَمَةَ خَيْبَرِيٍّ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ عِتْرَتِي.

And it is narrated to us by the Seyyid Abu Al Hamd, from Abu Al Qasim, by his chain, from Zazan,

'From Al-Hassan Bin Ali[asws] having said: 'When the Verse of Purification was Revealed, Rasool-Allah[saww] gathered us and himself[saww] in a Khyberi cloak of Umm Salama[ra], then said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household and my[saww] family[asws]'',[363]

وَ قَالَ صَاحِبُ كِتَابِ إِحْقَاقِ الْحَقِّ رَحِمَهُ اللَّهُ ذَكَرَ سَيِّدُ الْمُحَدِّثِينَ جَمَالُ الْمِلَّةِ وَ الدِّينِ عَطَاءُ اللَّهِ الْحُسَيْنِيُّ فِي كِتَابِ تُحْفَةِ الْأَحِبَّاءِ نَقْلًا عَنْ كِتَابِ الْمَصَابِيحِ فِي بَيَانِ شَأْنِ النُّزُولِ لِأَبِي الْعَبَّاسِ أَحْمَدَ بْنِ الْحَسَنِ الْمُفَسِّرِ الضَّرِيرِ الْأَسْفَرَايِنِيِّ مَا تَضَمَّنَ أَنَّهُ ص لَمَّا أَدْخَلَ عَلِيّاً وَ فَاطِمَةَ وَ سِبْطَيْهِ فِي الْعَبَاءِ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ أَطْهَارُ عِتْرَتِي وَ أَطَايِبُ أَرُومَتِي مِنْ لَحْمِي وَ دَمِي إِلَيْكَ لَا إِلَى النَّارِ أَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً وَ كَرَّرَ هَذَا الدُّعَاءَ ثَلَاثاً

And the author of the book 'Ihqaq Al Haq' said, 'Chief of the narrators, beauty of the nation and the religion, Ataullah Al-Husayni in the book 'Tohfa Al Ahya'a transmitting from Kita A'Al Masabih' in explanation of the descent to Ibn Al Abbas Ashad Bin Al Hasan Al Mufasser Al Zareer Al Asfarany what is guaranteed,

'When Ali[asws], and (Syeda) Fatima[asws], and his[saww] two grandsons[asws] entered in the robe, he[saww] said: 'O Allah[azwj]! They[asws] are People[asws] of the Household, and clean ones of my[saww] family and good ones of my[saww] roots, from my[saww] flesh and my[saww] blood! To You[azwj], not to the Fire. Keep the uncleanness away from them and Purify them with a Purification' – and he[saww] repeated this supplication thrice.

قَالَتْ أُمُّ سَلَمَةَ قُلْتُ يَا رَسُولَ اللَّهِ وَ أَنَا مَعَهُمْ قَالَ إِنَّكِ إِلَى خَيْرٍ وَ أَنْتِ مِنْ خَيْرٍ أَزْوَاجِي انْتَهَى.

Umm Salama[ra] said, 'I[ra] said, 'O Rasool-Allah[saww]! And am I[ra] with them[asws]?' He[saww] said: 'You[ra] are (destined) to good, and you[ra] are from my[saww] good wives''.[364]

أَقُولُ وَ رَوَى ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ وَ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ: نَزَلَتْ إِنَّمَا يُرِيدُ اللَّهُ الْآيَةَ فِي خَمْسَةٍ رَسُولِ اللَّهِ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع.

I (Majlisi) am saying, 'And it is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from Al Hafiz Abu Nueym by his chain from Abu Saeed, and Al Amsh, from Atiya, from Abu Saeed who said,

[362] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 w
[363] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 x
[364] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 y

‘The Verse: ***But rather, Allah Intends [33:33]*** was Revealed regarding five – Rasool-Allah[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]’’.[365]

روى البخاري و الترمذي و صاحب جامع الأصول عن ابن شهاب عن خارجة بن زيد بن ثابت أنه سمع زيد بن ثابت يقول فقدت آية في سورة الأحزاب حين نسخت الصحف قد كنت أسمع رسول الله يقرأ بها فالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فألحقناها في سورتها من المصحف.

It is reported by Al Bukhari, and Al Tirmizi, and author of (the book) ‘Jamie Al Usool’, from Ibn Shahaab, from Kharjah Bin Zayd Bin Sabit who hear Zayd Bin Sabit saying

‘I missed a Verse in Surah Al-Ahzaab (Chapter 33) when I copied the Quran, I used to hear Rasool-Allah[saww] reciting it. I searched for it and found it to be with Khuzeyman Bin Sabit Al-Ansari: ***From the Momineen there are men who ratified what they made a pact with Allah upon. [33:23]***, and I joined it in its chapter of the Quran’’.[366]

وَ رَوَى الصَّدُوقُ فِي كِتَابِ ثَوَابِ الْأَعْمَالِ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع سُورَةُ الْأَحْزَابِ فِيهَا فَضَائِحُ الرِّجَالِ وَ النِّسَاءِ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ يَا ابْنَ سِنَانٍ إِنَّ سُورَةَ الْأَحْزَابِ فَضَحَتْ نِسَاءَ قُرَيْشٍ مِنَ الْعَرَبِ وَ كَانَتْ أَطْوَلَ مِنْ سُورَةِ الْبَقَرَةِ وَ لَكِنْ نَقَصُوهَا وَ حَرَّفُوهَا.

And it is reported by Al Sadouq in Kitab ‘Sawaab Al Amaal’ by his chain, from Abdullah Bin Sinan,

‘From Abu Abdullah[asws]: ‘Surah Al-Ahzaab, in it are scandals of the men and the women from Quraysh, and others. O Ibn Sinan! Surah Al-Ahzaab (now of 73 Verses) exposed women of Quraysh from the Arabs, and it used to be longer than Surah Al-Baqarah (286 Verses), but they reduced it and altered it’’.[367]

[365] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 z
[366] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 z a
[367] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 5 H 34 z b

باب 6 نزول هل أتى

CHAPTER 6 – REVELATION OF SURAH AL DAHR FROM VERSE 1 TO 22

1- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنِ الْجَلُودِيِّ عَنِ الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنِ الْقَاسِمِ بْنِ بَهْرَامَ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ وَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجَلُودِيِّ عَنِ الْحَسَنِ بْنِ مِهْرَانَ عَنْ مَسْلَمَةَ بْنِ خَالِدٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَ يُوفُونَ بِالنَّذْرِ قَالا مَرِضَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ هُمَا صَبِيَّانِ صَغِيرَانِ فَعَادَهُمَا رَسُولُ اللَّهِ ص وَ مَعَهُ رَجُلَانِ فَقَالَ أَحَدُهُمَا يَا أَبَا الْحَسَنِ لَوْ نَذَرْتَ فِي ابْنَيْكَ نَذْراً إِنِ اللَّهُ عَافَاهُمَا

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Al Jaloudy, from Al Jowhari, from Shueyb Bin Waqid, from Al Qasim Bin Bahram, from Lays, from Mujahid, from Ibn Abbas, and it was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abdul Aziz Bin Yahya Al Jaloudi, from Al-Hassan Bin Mihran, from Maslama Bin Khalid,

'From Al-Sadiq Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] regarding Words of Mighty and Majestic: ***They are fulfilling the vows [76:7]***, they[asws] both said: 'Al-Hassan[asws] and Al-Husayn[asws] fell ill and they[asws] were young boys, so Rasool-Allah[saww] consoled them[asws], and with him[saww] were two men. One of them said, 'O Abu Al-Hassan[asws]! If only you[asws] would vow a vow with Allah[azwj] He[azwj] Grants them[asws] both good health?'

فَقَالَ أَصُومُ ثَلَاثَةَ أَيَّامٍ شُكْراً لِلَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ قَالَتْ فَاطِمَةُ ع وَ قَالَ الصَّبِيَّانِ وَ نَحْنُ أَيْضاً نَصُومُ ثَلَاثَةَ أَيَّامٍ وَ كَذَلِكَ قَالَتْ جَارِيَتُهُمْ فِضَّةُ فَأَلْبَسَهُمَا اللَّهُ عَافِيَتَهُ فَأَصْبَحُوا صِيَاماً وَ لَيْسَ عِنْدَهُمْ طَعَامٌ

He[asws] said: 'I[asws] shall Fast for three days in appreciation to Allah[azwj] Mighty and Majestic. And Fatima[asws] said similar to it. And the two young boys[asws] said: 'We[asws] shall also Fast for three days'. And their[asws] maid (Fizza[sa]) said that as well. Allah[azwj] Covered them[asws] with the health. (As a result) they[asws] became hungry and they[asws] did not have any food.

فَانْطَلَقَ عَلِيٌّ ع إِلَى جَارٍ لَهُ مِنَ الْيَهُودِ يُقَالُ لَهُ شَمْعُونُ يُعَالِجُ الصُّوفَ فَقَالَ هَلْ لَكَ أَنْ تُعْطِيَنِي جِزَّةً مِنْ صُوفٍ تَغْزِلُهَا لَكَ ابْنَةُ مُحَمَّدٍ بِثَلَاثَةِ أَصْوُعٍ مِنْ شَعِيرٍ قَالَ نَعَمْ فَأَعْطَاهُ

Ali[asws] went to a Jewish neighbour of his[asws] called Shamoun who used to treat wool. He[asws] said: 'Could you give me[asws] some wool so that the daughter[asws] of Muhammad[saww] can spin it for you in exchange for a Sa'a (a unit of measurement) of barley?' He said, 'Yes'. So he gave it to him[asws].

فَجَاءَ بِالصُّوفِ وَ الشَّعِيرِ وَ أَخْبَرَ فَاطِمَةَ ع فَقَبِلَتْ وَ أَطَاعَتْ ثُمَّ عَمَدَتْ فَغَزَلَتْ ثُلُثَ الصُّوفِ ثُمَّ أَخَذَتْ صَاعاً مِنَ الشَّعِيرِ فَطَحَنَتْهُ وَ عَجَنَتْهُ وَ خَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ لِكُلِّ وَاحِدٍ قُرْصاً

He[asws] came with the wool and the barley, and informed (Syeda) Fatima[asws]. She[asws] accepted and obeyed, then she[asws] spun a third of the wool, then took a measure (Sa'a) of barley, so she[asws] ground it and kneaded it, and made five discs of bread from it, a disc for each one of them[asws]'.

وَ صَلَّى عَلِيٌّ ع مَعَ النَّبِيِّ ص الْمَغْرِبَ ثُمَّ أَتَى مَنْزِلَهُ فَوُضِعَ الْخِوَانُ وَ جَلَسُوا خَمْسَتُهُمْ فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلِيٌّ ع إِذَا مِسْكِينٌ قَدْ وَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ أَنَا مِسْكِينٌ مِنْ مَسَاكِينِ الْمُسْلِمِينَ أَطْعِمُونِي مِمَّا تَأْكُلُونَ أَطْعَمَكُمُ اللَّهُ عَلَى مَوَائِدِ الْجَنَّةِ

And Ali[asws] prayed Al-Maghrib Salat with the Prophet[saww], then came to his[asws] house. The food was placed, and the five of them were seated. As soon as Ali[asws] broke the first morsel to eat, there was a beggar who paused at the door. He said, 'Greetings be upon you[asws], O People[asws] of the Household of Muhammad[saww]! I am a poor from the poor Muslims. Feed me from what you[asws] are eating, Allah[azwj] would Feed you[asws] from the Banquets of the Paradise'.

فَوَضَعَ اللُّقْمَةَ مِنْ يَدِهِ ثُمَّ قَالَ-

فَاطِمُ ذَاتَ الْمَجْدِ وَ الْيَقِينِ- يَا بِنْتَ خَيْرِ النَّاسِ أَجْمَعِينَ-
أَ مَا تَرَيْنَ الْبَائِسَ الْمِسْكِينَ- جَاءَ إِلَى الْبَابِ لَهُ حَنِينٌ-
يَشْكُو إِلَى اللَّهِ وَ يَسْتَكِينُ- يَشْكُو إِلَيْنَا جَائِعاً حَزِينٌ-
كُلُّ امْرِئٍ بِكَسْبِهِ رَهِينٌ- مَنْ يَفْعَلِ الْخَيْرَ يَقِفْ سَمِينٌ-
مَوْعِدُهُ فِي جَنَّةٍ دَهِينٌ- حَرَّمَهَا اللَّهُ عَلَى الضَّنِينِ-
وَ صَاحِبُ الْبُخْلِ يَقِفْ حَزِينٌ- تَهْوِي بِهِ النَّارُ إِلَى سِجِّينٍ-
شَرَابُهُ الْحَمِيمُ وَ الْغِسْلِينُ-

So he[asws] placed the morsel back from his hand, then said (In prose): '*Fatima[asws], O one of glory and conviction! O daughter[asws] of the one[saww] better than all the people together! But, do you[asws] not see the poor beggar who has come to the door? He is craving to complain to Allah[azwj] and submit his complaint against us[asws]. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah[azwj] has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be scalding water, (remaining therein for ages and years)*'.

فَأَقْبَلَتْ فَاطِمَةُ ع تَقُولُ-

أَمْرُكَ سَمْعٌ يَا ابْنَ عَمٍّ وَ طَاعَةْ- مَا بِيَ مِنْ لُؤْمٍ وَ لَا رَضَاعَةِ-
غَذَّيْتُ بِاللُّبِّ وَ بِالْبَرَاعَةِ- أَرْجُو إِذَا أَشْبَعْتُ مِنْ مَجَاعَةِ-
أَنْ أَلْحَقَ الْأَخْيَارَ وَ الْجَمَاعَةَ- وَ أَدْخُلَ الْجَنَّةَ فِي شَفَاعَةِ-

Fatima[asws] faced him[asws] and replied (in prose). She[asws] said: '*I[asws] heard your[asws] instruction, O cousin[asws], and obey. I[asws] will not be accused for menial food, nor do I[asws] want lowliness due to it, and I[asws] hope that we[asws] all should participate together in the good and enter the Paradise regarding intercession*'.

وَ عَمَدَتْ إِلَى مَا كَانَ عَلَى الْخِوَانِ فَدَفَعَتْهُ إِلَى الْمِسْكِينِ وَ بَاتُوا جِيَاعاً وَ أَصْبَحُوا صِيَاماً لَمْ يَذُوقُوا إِلَّا الْمَاءَ الْقَرَاحَ ثُمَّ عَمَدَتْ إِلَى الثُّلُثِ الثَّانِي مِنَ الصُّوفِ فَغَزَلَتْهُ ثُمَّ أَخَذَتْ صَاعاً مِنَ الشَّعِيرِ وَ طَحَنَتْهُ وَ عَجَنَتْهُ وَ خَبَزَتْ مِنْهُ خَمْسَةَ أَقْرِصَةٍ لِكُلِّ وَاحِدٍ قُرْصاً

And she[asws] proceeded to what was upon the table spread and handed it over to the poor beggar. And their[asws] hunger increased. That remained until the morning and they did not taste anything except for clear water (before observing Fast). She[asws] proceeded to the second, third of the wool and spun it. Then she[asws] took a measure of barley and ground it, and kneaded it, and made five discs of bread with it, a disc for each one of them[asws].

وَ صَلَّى عَلِيٌّ الْمَغْرِبَ مَعَ النَّبِيِّ ص ثُمَّ أَتَى مَنْزِلَهُ فَلَمَّا وُضِعَ الْخِوَانُ بَيْنَ يَدَيْهِ وَ جَلَسُوا خَمْسَتُهُمْ فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلِيٌّ ع إِذَا يَتِيمٌ مِنْ يَتَامَى الْمُسْلِمِينَ قَدْ وَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ بَيْتِ مُحَمَّدٍ أَنَا يَتِيمٌ مِنْ يَتَامَى الْمُسْلِمِينَ أَطْعِمُونِي مِمَّا تَأْكُلُونَ أَطْعَمَكُمُ اللَّهُ عَلَى مَوَائِدِ الْجَنَّةِ

And Ali[asws] prayed Al-Maghrib Salat with the Prophet[saww], then came to his[asws] house. When the food was placed in front of him[asws], and the five of them[asws] were seated, as soon as Ali[asws] broke the first morsel, an orphan from the orphans of the Muslims paused at the door and said, 'Greetings be upon you[asws], O People[asws] of the Household of Muhammad[saww]! I am an orphan from the Muslim orphans. Feed me from what you[asws] are eating, Allah[azwj] would Feed you upon the Banquets of the Paradise'.

فَوَضَعَ عَلِيٌّ ع اللُّقْمَةَ مِنْ يَدِهِ ثُمَّ قَالَ-

فَاطِمُ بِنْتَ السَّيِّدِ الْكَرِيمِ- بِنْتَ نَبِيٍّ لَيْسَ بِالزَّنِيمِ-
قَدْ جَاءَنَا اللَّهُ بِذَا الْيَتِيمِ- مَنْ يَرْحَمِ الْيَوْمَ هُوَ الرَّحِيمُ-
مَوْعِدُهُ فِي جَنَّةِ النَّعِيمِ- حَرَّمَهَا اللَّهُ عَلَى اللَّئِيمِ-
وَ صَاحِبُ الْبُخْلِ يَقِفْ ذَمِيمٌ- تَهْوِي بِهِ النَّارُ إِلَى الْجَحِيمِ-
شَرَابُهُ الصَّدِيدُ وَ الْحَمِيمُ-

Ali[asws] placed the morsel back from his[asws] hand and said (in prose): '*Fatima[asws], daughter[asws] of the Chief of the generous one, daughter of the Prophet[saww] who was not with wickedness, Allah[azwj] has Come to us with that orphan. The one who is merciful to him today would be in the Gardens of Bliss which Allah[azwj] has Forbidden upon the wicked and the one who is niggardly who would be plunged down into the obnoxious Fire. Their drink would be pus and boiling water*'.

فَأَقْبَلَتْ فَاطِمَةُ ع وَ هِيَ تَقُولُ-

فَسَوْفَ أُعْطِيهِ وَ لَا أُبَالِي- وَ أُوثِرُ اللَّهَ عَلَى عِيَالِي-
أَمْسَوْا جِيَاعاً وَ هُمْ أَشْبَالِي- أَصْغَرُهُمْ يُقْتَلُ فِي الْقِتَالِ-
بِكَرْبَلَاءَ يُقْتَلُ بِاغْتِيَالِ- لِقَاتِلِيهِ الْوَيْلُ مَعْ وَبَالِ-
يَهْوِي بِهِ النَّارُ إِلَى سَفَالِ- كُبُولُهُ زَادَتْ عَلَى الْأَكْبَالِ-

(Syeda) Fatima[asws] turned towards him[asws] and she[asws] said (in prose): '*I[asws] shall give and I[asws] do not mind, and I[asws] prefer Allah[azwj] over my[asws] children who are hungry, and the younger one[asws] would be killed in Karbala, killed by murderous assassins. So the woe along with the damnation be upon them who will be plunged into the Fire to its lowest level, with the Punishment being (ever) increased upon them*'.

ثُمَّ عَمَدَتْ فَأَعْطَتْهُ ع جَمِيعَ مَا عَلَى الْخِوَانِ وَ بَاتُوا جِيَاعاً لَمْ يَذُوقُوا إِلَّا الْمَاءَ الْقَرَاحَ وَ أَصْبَحُوا صِيَاماً وَ عَمَدَتْ فَاطِمَةُ ع فَغَزَلَتِ الثُّلُثَ الْبَاقِيَ مِنَ الصُّوفِ وَ طَحَنَتِ الصَّاعَ الْبَاقِيَ وَ عَجَنَتْهُ وَ خَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ لِكُلِّ وَاحِدٍ قُرْصاً

Then she[asws] proceeded and gave all what was upon the table spread. And their[asws] hunger increased, and they did not taste anything except for clear water. They[asws] were Fasting in the morning, and (Syeda) Fatima[asws] proceeded, to the remainder of the wool and spun it, and she[asws] ground the rest of the barley and kneaded it, and made five discs of bread from it, a disc for each one of them[asws].

وَ صَلَّى عَلِيٌّ ع الْمَغْرِبَ مَعَ النَّبِيِّ ص ثُمَّ أَتَى مَنْزِلَهُ فَقُرِّبَ إِلَيْهِ الْخِوَانَ وَ جَلَسُوا خَمْسَتُهُمْ فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلِيٌّ ع إِذَا أَسِيرٌ مِنْ أُسَرَاءِ الْمُشْرِكِينَ قَدْ وَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ تَأْسِرُونَنَا وَ تَشُدُّونَنَا وَ لَا تُطْعِمُونَنَا

And Ali[asws] prayed Al-Maghrib Salat with the Prophet[saww], then came to his[asws] house. The food was placed near to him[asws], and the five of them[asws] were seated. As soon as Ali[asws] broke the first morsel, there was a captive from the captives of the Polytheists who had paused at the door. He said, ‘Greetings be upon you[asws], O People[asws] of the Household of Muhammad[saww]! You[asws] have made us to be captives and do not feed us?’

فَوَضَعَ عَلِيٌّ ع اللُّقْمَةَ مِنْ يَدِهِ ثُمَّ قَالَ-

فَاطِمُ يَا بِنْتَ النَّبِيِّ أَحْمَدَ- بِنْتَ نَبِيٍّ سَيِّدٍ مُسَوَّدِ-
قَدْ جَاءَكِ الْأَسِيرُ لَيْسَ يَهْتَدِي- مُكَبَّلًا فِي غُلِّهِ مُقَيَّدٌ-
يَشْكُو إِلَيْنَا الْجُوعَ قَدْ تَقَدَّدَ- مَنْ يُطْعِمِ الْيَوْمَ يَجِدْهُ فِي غَدِ-
عِنْدَ الْعَلِيِّ الْوَاحِدِ الْمُوَحَّدِ- مَا يَزْرَعُ الزَّارِعُ سَوْفَ يَحْصُدُ-
فَأَعْطِهِ لَا تَجْعَلِيهِ يُنْكَدُ-

So Ali[asws] placed the morsel back from his hand, then said (in prose): ‘Fatima[asws], O daughter of the Prophet Ahmad[saww]. A Prophet[saww] who is a Chief of the chiefs. There has come to your[asws] door, the captive, chained and restricted. He is complaining to us[asws] of the hunger. The one who feeds him today, would sow today and reap tomorrow in the Presence of the Exalted, the One, so do not despair’.

فَأَقْبَلَتْ فَاطِمَةُ ع وَ هِيَ تَقُولُ

لَمْ يَبْقَ مِمَّا كَانَ غَيْرُ صَاعِ- قَدْ دَبِرَتْ كَفِّي مَعَ الذِّرَاعِ-
شِبْلَايَ وَ اللَّهِ هُمَا جِيَاعُ- يَا رَبِّ لَا تَتْرُكْهُمَا ضَيَاعُ-
أَبُوهُمَا لِلْخَيْرِ ذُو اصْطِنَاعِ- عَبْلُ الذِّرَاعَيْنِ طَوِيلُ الْبَاعِ-
وَ مَا عَلَى رَأْسِيَ مِنْ قِنَاعِ- إِلَّا عَبَا نَسَجْتُهَا بِصَاعِ-

(Syeda) Fatima[asws] faced him[asws] and she[asws] said (in prose): ‘*There does not remain any other measure (of barley) behind to suffice my[asws] children. By Allah[azwj] they are hungry. O Lord[azwj]! Do not Leave both of them[asws], as their father[asws] is the good, one with two hands (double*

generous) with a long span, and there is nothing in my[asws] possession which I[asws] can spin (anymore)'.

وَ عَمَدُوا إِلَى مَا كَانَ عَلَى الْخِوَانِ فَأَعْطَوْهُ وَ بَاتُوا جِيَاعاً وَ أَصْبَحُوا مُفْطِرِينَ وَ لَيْسَ عِنْدَهُمْ شَيْءٌ

And she[asws] proceeded to what was upon the table spread, so she[asws] gave it. And their[asws] hunger increased. And their Fasts had ended and there was nothing (to eat) in their[asws] possession'.

قَالَ شُعَيْبٌ فِي حَدِيثِهِ وَ أَقْبَلَ عَلِيٌّ بِالْحَسَنِ وَ الْحُسَيْنِ ع نَحْوَ رَسُولِ اللَّهِ ص وَ هُمَا يَرْتَعِشَانِ كَالْفَرْخِ مِنْ شِدَّةِ الْجُوعِ فَلَمَّا بَصُرَ بِهِمُ النَّبِيُّ ص قَالَ يَا أَبَا الْحَسَنِ شَدَّ مَا يَسُوؤُنِي مَا أَرَى بِكُمْ انْطَلِقْ إِلَى ابْنَتِي فَاطِمَةَ

Shuayb said in his Hadeeth, 'And Ali[asws] went with Al-Hassan[asws] and Al-Husayn[asws] to Rasool-Allah[saww], and they[asws] were both trembling like nestlings due to the intensity of the hunger. When the Rasool-Allah[saww] saw the two of them[asws], he[saww] said: 'O Abu Al-Hassan[asws]! I[asws] do not like what I[saww] see with you[asws] all. (So let us[asws]) go to my[saww] daughter[asws] Fatima[asws]'.

فَانْطَلَقُوا إِلَيْهَا وَ هِيَ فِي مِحْرَابِهَا قَدْ لَصِقَ بَطْنُهَا بِظَهْرِهَا مِنْ شِدَّةِ الْجُوعِ وَ غَارَتْ عَيْنَاهَا فَلَمَّا رَآهَا رَسُولُ اللَّهِ ص ضَمَّهَا إِلَيْهِ وَ قَالَ وَا غَوْثَاهْ بِاللَّهِ أَنْتُمْ مُنْذُ ثَلَاثٍ فِيمَا أَرَى

So they[asws] went to her[asws], and she[asws] was in her[asws] prayer niche (Mehraab). Her[asws] stomach had touched her[asws] back (bone) due to the intensity of the hunger, and her[asws] eyes had sunk. So, when the Rasool-Allah[saww] saw her[asws], he[saww] took her[asws] in his[saww] arms and said: 'Waah! I[saww] seek Your[azwj] Help, with what I[saww] see you[asws] all to be in, for the last three days!'

فَهَبَطَ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ خُذْ مَا هَيَّأَ اللَّهُ لَكَ فِي أَهْلِ بَيْتِكَ قَالَ وَ مَا آخُذُ يَا جَبْرَئِيلُ قَالَ هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ حَتَّى إِذَا بَلَغَ إِنَّ هذا كانَ لَكُمْ جَزاءً وَ كانَ سَعْيُكُمْ مَشْكُوراً

Jibraeel[as] descended and said: 'O Muhammad[saww]! Take it, that which is for you[saww] regarding the People[asws] of your[saww] Household!' He[saww] said: 'And what shall I[saww] take, O Jibraeel[as]?' He[as] said: '***Didn't there come upon the human being, a period of time? [76:1]*** – until he[as] reached: ***Surely this would be a Recompense for you and your striving would always be appreciated [76:22]***'.

وَ قَالَ الْحَسَنُ بْنُ مِهْرَانَ فِي حَدِيثِهِ فَوَثَبَ النَّبِيُّ ص حَتَّى دَخَلَ مَنْزِلَ فَاطِمَةَ ع فَرَأَى مَا بِهِمْ فَجَمَعَهُمْ ثُمَّ انْكَبَّ عَلَيْهِمْ يَبْكِي وَ يَقُولُ أَنْتُمْ مُنْذُ ثَلَاثٍ فِيمَا أَرَى وَ أَنَا غَافِلٌ عَنْكُمْ

Al-Hassan Bin Mihran said in a Hadeeth, 'The Prophet[saww] leapt until he[saww] entered the house of (Syeda) Fatima[asws] and saw what was with them. He[saww] gathered them[asws], then he[saww] was devastated upon them[asws] crying and saying: 'You[asws] are in what I[saww] see for the last three days, and I[saww] am unaware of you[asws] all?'

فَهَبَطَ عَلَيْهِ جَبْرَئِيلُ بِهَذِهِ الْآيَاتِ- إِنَّ الْأَبْرارَ يَشْرَبُونَ مِنْ كَأْسٍ كانَ مِزاجُها كافُوراً- عَيْناً يَشْرَبُ بِها عِبادُ اللَّهِ يُفَجِّرُونَها تَفْجِيراً قَالَ هِيَ عَيْنٌ فِي دَارِ النَّبِيِّ ص يُفَجَّرُ إِلَى دُورِ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ

So, Jibraeel[as] descended unto him[saww] with these Verses: ***Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]***. He said, 'It is a spring in the house of the Prophet[saww] bursting forth to house of the Prophets[as] and the Momineen.

يُوفُونَ بِالنَّذْرِ يَعْنِي عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ جَارِيَتَهُمْ- وَ يَخافُونَ يَوْماً كانَ شَرُّهُ مُسْتَطِيراً يَكُونُ عَابِساً كَلُوحاً-

They are fulfilling the vows [76:7] – meaning Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and their maid (Fizza[sa]). ***and are fearing a Day, the evil of it would be widespread [76:7]***, bleak, crying.

وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ يَقُولُ عَلَى شَهْوَتِهِمْ لِلطَّعَامِ وَ إِيثَارِهِمْ لَهُ مِسْكِيناً مِنْ مَسَاكِينِ الْمُسْلِمِينَ وَ يَتِيماً مِنْ يَتَامَى الْمُسْلِمِينَ- وَ أَسِيراً مِنْ أُسَارَى الْمُشْرِكِينَ وَ يَقُولُونَ

And they fed the food upon His love, - over their[asws] own desired for the food, and their[asws] preferring for it, ***a poor*** – from the poor Muslims, ***and an orphan*** – from the Muslim orphans, ***and a captive [76:8]*** – from the captives of the Polytheists.

إِذَا أَطْعَمُوهُمْ- إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزاءً وَ لا شُكُوراً قَالَ وَ اللَّهِ مَا قَالُوا هَذَا لَهُمْ وَ لَكِنَّهُمْ أَضْمَرُوهُ فِي أَنْفُسِهِمْ فَأَخْبَرَ اللَّهُ بِإِضْمَارِهِمْ يَقُولُونَ لَا نُرِيدُ جَزَاءً تُكَافُونَنَا بِهِ وَ لَا شُكُوراً تُثْنُونَ عَلَيْنَا بِهِ وَ لَكِنْ إِنَّمَا أَطْعَمْنَاكُمْ لِوَجْهِ اللَّهِ وَ طَلَبِ ثَوَابِهِ

And when they[asws] are feeding them, ***(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]***. He said, 'By Allah[azwj]! They[asws] did not say this for them[asws], but they[asws] thought it within themselves[asws], so Allah[azwj] Informed their[asws] consciences saying: 'We[asws] neither want any recompense to be sufficed with it nor any appreciation to be praised upon it due to it, but rather we[asws] are feeding you all for the Face of Allah[azwj] and seeking His[azwj] Reward'.

قَالَ اللَّهُ تَعَالَى ذِكْرُهُ فَوَقاهُمُ اللَّهُ شَرَّ ذلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً فِي الْوُجُوهِ وَ سُرُوراً فِي الْقُلُوبِ- وَ جَزاهُمْ بِما صَبَرُوا جَنَّةً يَسْكُنُونَهَا- وَ حَرِيراً يَفْتَرِشُونَهُ وَ يَلْبَسُونَهُ

Allah[azwj], Exalted is His[azwj] Mention, Said: ***Therefore, Allah will Protect them for the evil of that Day and cast freshness*** – in their faces, ***and happiness*** – in the hearts ***[76:11] And Recompense them due to their being patient, a Garden*** – to dwell in it, ***and silk [76:12]***, they can furnish with it and wear it.

مُتَّكِئِينَ فِيها عَلَى الْأَرائِكِ وَ الْأَرِيكَةُ السَّرِيرُ عَلَيْهِ الْحَجَلَةُ- لا يَرَوْنَ فِيها شَمْساً وَ لا زَمْهَرِيراً قَالَ ابْنُ عَبَّاسٍ فَبَيْنَا أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ إِذَا رَأَوْا مِثْلَ الشَّمْسِ قَدْ أَشْرَقَتْ لَهَا الْجِنَانُ فَيَقُولُ أَهْلُ الْجَنَّةِ يَا رَبِّ إِنَّكَ قُلْتَ فِي كِتَابِكَ- لا يَرَوْنَ فِيها شَمْساً

Reclining therein upon the couches, - and the couches as the beds having the curtains upon it, ***neither seeing (heat of a) sun therein nor intense cold [76:13]***. Ibn Abbas said, 'While the

people of the Paradise would be in the Paradise, then they would see a resemblance of the sun, the Gardens would be shining due to it. So, the people of the Paradise would say, 'O Lord[azwj]! You[azwj] Said in Your[azwj] Book: ***neither seeing (heat of a) sun [76:13]***.

فَيُرْسِلُ اللَّهُ جَلَّ اسْمُهُ إِلَيْهِمْ جَبْرَئِيلَ فَيَقُولُ لَيْسَ هَذِهِ بِشَمْسٍ وَ لَكِنَّ عَلِيّاً وَ فَاطِمَةَ ضَحِكَا فَأَشْرَقَتِ الْجِنَانُ مِنْ نُورِ ضَحِكِهِمَا

So, Allah[azwj], Majestic is His[azwj] Name, would Send Jibraeel[as] to them. He[as] would say: 'This isn't a sun, but Ali[asws] and (Syeda) Fatima[asws] smile, to the Gardens shone from the radiance of their smile'.

وَ نَزَلَتْ هَلْ أَتى فِيهِمْ إِلَى قَوْلِهِ تَعَالَى وَ كانَ سَعْيُكُمْ مَشْكُوراً.

And 'Hal Ata' (Surah Al Dahr) was Revealed regarding them[asws] up to the Words of the Exalted: ***and your striving (which) would always be appreciated [76:22]***''.[368]

2- قب، المناقب لابن شهرآشوب رَوَى أَبُو صَالِحٍ وَ مُجَاهِدٌ وَ الضَّحَّاكُ وَ الْحَسَنُ وَ عَطَاءٌ وَ قَتَادَةُ وَ مُقَاتِلٌ وَ اللَّيْثُ وَ ابْنُ عَبَّاسٍ وَ ابْنُ مَسْعُودٍ وَ ابْنُ جُبَيْرٍ وَ عَمْرُو بْنُ شُعَيْبٍ وَ الْحَسَنُ بْنُ مِهْرَانَ وَ النَّقَّاشُ وَ الْقُشَيْرِيُّ وَ الثَّعْلَبِيُّ وَ الْوَاحِدِيُّ فِي تَفَاسِيرِهِمْ وَ صَاحِبُ أَسْبَابِ النُّزُولِ وَ الْخَطِيبُ الْمَكِّيُّ فِي الْأَرْبَعِينَ وَ أَبُو بَكْرٍ الشِّيرَازِيُّ فِي نُزُولِ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْأُشْنَهِيُّ فِي اعْتِقَادِ أَهْلِ السُّنَّةِ وَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْفَضْلِ النَّحْوِيُّ فِي الْعَرُوسِ فِي الزُّهْدِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Abu Salih, and Mujahid, and Al Zahak, and Al-Hassan, and Ata'a, and Qatadah, and Muqatal, and Al Lays, and Ibn Abbas, and Ibn Masoud, and Ibn Jubeyr, and Amro Bin Shueyb, and Al-Hassan Bin Mihran, and Al-Hassan Bin Mihran, and Al Naqqash, and Al Qusheyri, and Al Sa'alby, and Al Wahidy in their Tafseers, and author of 'Asbab Al Nuzool', and the preacher Al Makky in 'Al Arbaeen', and Abu Bakr Al Shirazi in 'Nuzool Al Quran regarding Amir Al-Momineen[asws], and Al Ashnahy in 'Itiqad Ahl Al Sunnah', and Abu Bakr Muhammad Bin Ahmad Bin Al Fazl Al Nahqy in 'Al Arous Fi Al Zohd'.

وَ رَوَى أَهْلُ الْبَيْتِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ وَ غَيْرِهِ عَنِ الْبَاقِرِ ع وَ اللَّفْظُ لَهُ ثُمَّ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ وَ أَصْبَحُوا مُفْطِرِينَ لَيْسَ عِنْدَهُمْ شَيْءٌ

And it is reported by People[asws] of the Household from Al-Asbagh Bin Nubata and others from Al-Baqir[asws], and the words for it. Then he[asws] continued the Hadeeth up to his[asws] words: 'And they[asws] came to breaking the Fast, there wasn't anything with them'.

ثُمَّ قَالَ فَرَآهُمُ النَّبِيُّ ص جِيَاعاً فَنَزَلَ جَبْرَئِيلُ وَ مَعَهُ صَحْفَةٌ مِنَ الذَّهَبِ مُرَصَّعَةٌ بِالدُّرِّ وَ الْيَاقُوتِ مُمْلُوءَةٌ مِنَ الثَّرِيدِ وَ عُرَاقٍ يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ وَ الْكَافُورِ فَجَلَسُوا وَ أَكَلُوا حَتَّى شَبِعُوا وَ لَمْ تَنْقُصْ مِنْهَا لُقْمَةٌ وَاحِدَةٌ

Then he[asws] said: 'The Prophet[saww] saw then hungry, so Jibraeel[as] descended and there was a large pot of gold inlaid with the gems and sapphire, filled from porridge and rose-petals (fragrance) effusing from it aroma of the musk and the camphor. They[asws] were seated and ate until they[asws] were satiated and not a single morsel was reduced from it.

وَ خَرَجَ الْحُسَيْنُ ع وَ مَعَهُ قِطْعَةُ عُرَاقٍ فَنَادَتْهُ امْرَأَةٌ يَهُودِيَّةٌ يَا أَهْلَ بَيْتِ الْجُوعِ مِنْ أَيْنَ لَكُمْ هَذَا أَطْعِمْنِيهَا فَمَدَّ يَدَهُ الْحُسَيْنُ لِيُطْعِمَهَا فَهَبَطَ جَبْرَئِيلُ وَ أَخَذَهَا مِنْ يَدِهِ وَ رَفَعَ الصَّحْفَةَ إِلَى السَّمَاءِ

[368] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 1

And Al-Husayn[asws] went out and with him[asws] was a piece or a rose petal. A Jewish woman called out to him[asws], 'O People[asws] of the Household! Where is the hunger for you[asws]? Feed us this'. Al-Husayn[asws] extended his[asws] hand to feed her, but Jibraeel[as] came down and seized it from his[asws] hand and raised the pot to the sky.

فَقَالَ النَّبِيُ ص لَوْ لَا مَا أَرَادَ الْحُسَيْنُ مِنْ إِطْعَامِ الْجَارِيَةِ تِلْكَ الْقَصْعَةَ لَبَرَكَتْ تِلْكَ الصَّحْفَةُ فِي أَهْلِ بَيْتِي يَأْكُلُونَ مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ لَا تَنْقُصُ لُقْمَةٌ

The Prophet[saww] said: 'If Al-Husayn[asws] had not intended feeding the girl (from) that pot, that pot would have been left among the People[asws] of my[saww] Household. They would have eating from it up to the Day of Qiyamah, not reducing a morsel from it.

وَ نَزَلَ يُوفُونَ بِالنَّذْرِ وَ كَانَتِ الصَّدَقَةُ فِي لَيْلَةِ خَمْسٍ وَ عِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ نَزَلَ هَلْ أَتَى فِي يَوْمِ الْخَامِسِ وَ الْعِشْرِينَ مِنْهُ.

And it was Revealed: ***They are fulfilling the vows [76:7]***, and the charity was (given) during the night of twenty fifth of Zul Hijja, and 'Hal Ata' (Surah Dahr) was Revealed during the day twenty-fifth from it''.[369]

3- فس، تفسير القمي قَوْلُهُ تَعَالَى وَ يُطْعِمُونَ الطَّعامَ حَدَّثَنِي أَبِي عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عِنْدَ فَاطِمَةَ ع شَعِيرٌ فَجَعَلُوهُ عَصِيدَةً فَلَمَّا أَنْضَجُوهَا وَ وَضَعُوهَا بَيْنَ أَيْدِيهِمْ جَاءَ مِسْكِينٌ فَقَالَ الْمِسْكِينُ رَحِمَكُمُ اللَّهُ أَطْعِمُونَا مِمَّا رَزَقَكُمُ اللَّهُ

Tafseer Al-Qummi – Words of the Exalted: ***And they fed the food [76:8]*** –

It is narrated to me by my father, from Al Qaddah,

'From Abu Abdullah[asws] having said: 'There was some barley with (Syeda) Fatima[asws], so she[asws] made it as porridge. When she[asws] had cooked it and placed it in front of them[asws], a poor one came and said, 'The poor one has come, may Allah[azwj] have Mercy on you[asws] all! Feed us from what Allah[azwj] has Graced you[asws]!'

فَقَامَ عَلِيٌّ ع فَأَعْطَاهُ ثُلُثَهَا وَ لَمْ يَلْبَثْ أَنْ جَاءَ يَتِيمٌ فَقَالَ الْيَتِيمُ رَحِمَكُمُ اللَّهُ فَقَامَ عَلِيٌّ ع فَأَعْطَاهُ ثُلُثَهَا ثُمَّ جَاءَ أَسِيرٌ فَقَالَ الْأَسِيرُ رَحِمَكُمُ اللَّهُ فَأَعْطَاهُ عَلِيٌّ ع الثُّلُثَ الْبَاقِيَ وَ مَا ذَاقُوهَا

Ali[asws] stood up and gave him a third of it, and it was not long before an orphan came. The orphan said, 'May Allah[azwj] have Mercy on you[asws] all!' Ali[asws] stood up and gave him the (other) third of it. Then a captive came and said, 'May Allah[azwj] have mercy on you[asws] all!' So, Ali[asws] gave him the remaining third, and they had not even tasted it.

فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ إِلَى قَوْلِهِ- وَ كانَ سَعْيُكُمْ مَشْكُوراً وَ هِيَ جَارِيَةٌ فِي كُلِّ مُؤْمِنٍ فَعَلَ مِثْلَ ذَلِكَ.

So, Allah[azwj] Revealed this Verse regarding them[asws] up to His[azwj] Words: ***and your striving (which) would always be appreciated [76:22]***, and it flows regarding every momin who does similar to that''.[370]

[369] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 2
[370] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 3

4- يج، الخرائج و الجرائح رُوِيَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ مَرِضَا فَنَذَرَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع صِيَامَ ثَلَاثَةِ أَيَّامٍ فَلَمَّا عَافَاهُمَا اللَّهُ وَ كَانَ الزَّمَانُ قَحْطاً أَخَذَ عَلِيٌّ مِنْ يَهُودِيٍّ ثَلَاثَ جِزَّاتِ صُوفاً لِتَغْزِلَهَا فَاطِمَةُ ع وَ ثَلَاثَةَ أَصْوَاعٍ شَعِيراً

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Al-Hassan[asws] and Al-Husayn[asws] were ill, so Ali[asws] and (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn vowed for Fasting three days. When Allah[azwj] Granted them[asws] good health, and it was the time of drought, Ali[asws] took three portions of wool from a Jew for (Syeda) Fatima[asws] to spin these, and three Sa'a (unit of measurement) of barley (as wages for spinning).

فَصَامُوا وَ غَزَلَتْ فَاطِمَةُ جِزَّةً ثُمَّ طَحَنَتْ صَاعاً مِنَ الشَّعِيرِ فَخَبَزَتْهُ فَلَمَّا كَانَ عِنْدَ الْإِفْطَارِ أَتَى مِسْكِينٌ فَأَعْطَوْهُ طَعَامَهُمْ وَ لَمْ يَذُوقُوا إِلَّا الْمَاءَ

They Fasted, and (Syeda) Fatima[asws] spun a portion, then she[asws] cooked a Sa'a from the Barley and made bread out of it. When it was the time of breaking the Fast, a poor man came, so they[asws] gave him their food, and did not even taste it except the water.

ثُمَّ غَزَلَتْ جِزَّةً أُخْرَى مِنَ الْغَدِ ثُمَّ طَحَنَتْ صَاعاً فَخَبَزَتْهُ فَلَمَّا كَانَ عِنْدَ الْمَسَاءِ أَتَى يَتِيمٌ فَأَعْطَوْهُ وَ لَمْ يَذُوقُوا إِلَّا الْمَاءَ

Then she[asws] spun another portion from the next morning, then cooked a Sa'a and made it into bread. When it was during the evening, an orphan came. So, they[asws] gave him and did not taste except the water.

فَلَمَّا كَانَ مِنَ الْغَدِ غَزَلَتِ الْجِزَّةَ الْبَاقِيَةَ ثُمَّ طَحَنَتِ الصَّاعَ وَ خَبَزَتْهُ وَ أَتَى أَسِيرٌ عِنْدَ الْمَسَاءِ فَأَعْطَوْهُ وَ كَانَ مَضَى عَلَى رَسُولِ اللَّهِ أَرْبَعَةُ أَيَّامٍ وَ الْحَجَرُ عَلَى بَطْنِهِ وَ قَدْ عَلِمَ بِحَالِهِمْ فَخَرَجَ وَ دَخَلَ حَدِيقَةَ الْمِقْدَادِ وَ لَمْ يَبْقَ عَلَى نَخْلَاتِهَا ثَمَرَةٌ وَ مَعَهُ عَلِيٌّ

When it was the next morning, she[asws] spun the remaining portion, then she[asws] cooked the (remaining) Sa'a and made it into bread, and a captive came at evening. So, they gave it to him. And four days had passed upon Rasool-Allah[saww], and the stone was upon his[saww] belly (out of hunger), and he[saww] had known of their[asws] state. He[saww] went out and entered the garden of Al-Miqdad[ra], and no fruit had remained upon its palm trees, and with him[saww] was Ali[asws].

فَقَالَ يَا أَبَا الْحَسَنِ خُذِ السَّلَّةَ وَ انْطَلِقْ إِلَى النَّخْلَةِ وَ أَشَارَ إِلَى وَاحِدَةٍ فَقُلْ لَهَا قَالَ رَسُولُ اللَّهِ ص سَأَلْتُكِ عَنِ اللَّهِ أَطْعِمِينَا مِنْ ثَمَرِكِ

He[saww] said: 'O Abu Al-Hassan[asws]! Take the ladder and go to the palm tree' – and he[saww] indicated to one, 'and say to it, 'Rasool-Allah[saww] asks you on behalf of Allah[azwj] to feed us[asws] from your fruit (dates)'.

قَالَ عَلِيٌّ ع وَ لَقَدْ تَطَأْطَأَتْ بِحِمْلٍ مَا نَظَرَ النَّاظِرُونَ إِلَى مِثْلِهَا وَ الْتَقَطْتُ مِنْ أَطَايِبِهَا وَ حَمَلْتُ إِلَى رَسُولِ اللَّهِ ص فَأَكَلَ وَ أَكَلْتُ فَأَطْعَمَ الْمِقْدَادَ وَ جَمِيعَ عِيَالِهِ وَ حَمَلَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ ع مَا كَفَاهُمْ

Ali[asws] said: 'And it had become loaded with such a load (of dates), the beholders had not seen the like of it, and I[asws] picked from its good ones and carried it to Rasool-Allah[saww]. He[saww] ate and I[asws] ate, and Al-Miqdad[ra] fed the entirety of his[ra] dependants, and carried to Al-Hassan[asws], and Al-Husayn[asws] and (Syeda) Fatima[asws] what could suffice them[asws].

فَلَمَّا بَلَغَ الْمَنْزِلَ إِذَا فَاطِمَةُ ع يَأْخُذُهَا الصُّدَاعُ فَقَالَ ص أَبْشِرِي وَ اصْبِرِي فَلَنْ تَنَالِي مَا عِنْدَ اللَّهِ إِلَّا بِالصَّبْرِ فَنَزَلَ جَبْرَئِيلُ هَلْ أَتَى.

When he[saww] reached the house of (Syeda) Fatima[asws], the headache had seized her[asws]. He[saww] said: 'Receive glad tidings and be patience, for you[asws] cannot attain what is in the Presence of Allah[azwj] except by the patience'. Jibraeel[as] descended with 'Hal Ata' (Surah Al Dahr)''.[371]

5- كشف، كشف الغمة رَوَى الْوَاحِدِيُّ فِي تَفْسِيرِهِ أَنَّ عَلِيّاً ع آجَرَ نَفْسَهُ لَيْلَةً إِلَى الصُّبْحِ يَسْقِي نَخْلًا بِشَيْءٍ مِنْ شَعِيرٍ فَلَمَّا قَبَضَهُ طَحَنَ ثُلُثَهُ وَ اتَّخَذُوا مِنْهُ طَعَاماً فَلَمَّا تَمَّ أَتَى مِسْكِينٌ فَأَخْرَجُوا إِلَيْهِ الطَّعَامَ وَ عَمِلُوا الثُّلُثَ الثَّانِيَ فَأَتَاهُمْ يَتِيمٌ فَأَخْرَجُوهُ إِلَيْهِ وَ عَمِلُوا الثُّلُثَ الثَّالِثَ فَأَتَاهُمْ أَسِيرٌ فَأَخْرَجُوا الطَّعَامَ إِلَيْهِ

(The book) 'Kashf Al Ghumma' – (Non-Shia source)

It is reported by al Wahidy in his Tafseer that Ali[asws] hired out himself[asws] the night to the morning to irrigate palm trees for something from barley. When he[asws] took possession of it, he[asws] ground a third of it to make a meal from it. When it was complete (cooked), a poor man came. They brought out the food to him. And they worked on the second third. An orphan came to them[asws], so they brought it out to him, and they worked the third, third. A captive came to them[asws], and they brought out the food to him.

وَ طَوَى عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ عَلِمَ اللَّهُ حُسْنَ مَقْصَدِهِمْ وَ صِدْقَ نِيَّاتِهِمْ وَ أَنَّهُمْ إِنَّمَا أَرَادُوا بِمَا فَعَلُوهُ وَجْهَهُ وَ طَلَبُوا بِمَا أَتَوْا مَا عِنْدَهُ وَ الْتَمَسُوا الْجَزَاءَ مِنْهُ عَزَّ وَ جَلَّ

And Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] folded (out of hunger), and Allah[azwj] Knew the excellence of their[asws] purpose and sincerity of their[asws] intentions, and rather what they[asws] intended with what they[asws] had done is His[azwj] Face, and they[asws] sought with what they[asws] die, what is in His[azwj] Presence, and they[asws] sought the Recompense from Him[azwj] Mighty and Majestic.

فَأَنْزَلَ اللَّهُ فِيهِمْ قُرْآناً وَ أَوْلَاهُمْ مِنْ لَدُنْهُ إِحْسَاناً وَ نَشَرَ لَهُمْ بَيْنَ الْعَالَمِينَ دِيوَاناً وَ عَوَّضَهُمْ عَمَّا بَذَلُوا جِنَاناً وَ حُوراً وَ وِلْدَاناً

So, Allah[azwj] Revealed Quran (Verses) regarding them[asws] and Made them[asws] foremost from Him[saww] with Favours, and Publicised a register for them[asws] between the worlds, and Gave them[asws] instead of what they[asws] exerted, Gardens, and Houries, and servants.

فَقَالَ- وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً إِلَى آخِرِهَا وَ هَذِهِ مَنْقَبَةٌ لَهَا عِنْدَ اللَّهِ مَحَلٌّ كَرِيمٌ وَ جُودُهُمْ بِالطَّعَامِ مَعَ شِدَّةِ الْحَاجَةِ إِلَيْهِ أَمْرٌ عَظِيمٌ وَ لِهَذَا تَتَابَعَ فِيهَا وَعْدُهُ سُبْحَانَهُ بِفُنُونِ الْأَلْطَافِ وَ ضُرُوبِ الْإِنْعَامِ وَ الْإِسْعَافِ.

He[azwj] Said: ***And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8]*** – up to its end, and this is a feat in the Presence of Allah[azwj], being an honourable place for it, and their[asws] generosity with the food along with severity of the

[371] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 4

need to it is a mighty matter, and for this it follows His[azwj] Promise, Glory be to Him[azwj] during it, and types of Kind Gestures, and a variety of awards, and the result''.[372]

6- كشف، كشف الغمة مِنْ مَنَاقِبِ الْخُوارَزْمِيِّ عَنِ ابْنِ عَبَّاسٍ وَ قَدْ ذَكَرَهُ الثَّعْلَبِيُّ وَ غَيْرُهُ مِنْ مُفَسِّرِي الْقُرْآنِ الْمَجِيدِ فِي قَوْلِهِ تَعَالَى يُوفُونَ بِالنَّذْرِ وَ يَخافُونَ يَوْماً كانَ شَرُّهُ مُسْتَطِيراً قَالَ مَرِضَ الْحَسَنُ وَ الْحُسَيْنُ فَعَادَهُمَا جَدُّهُمَا رَسُولُ اللَّهِ ص وَ مَعَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ عَادَهُمَا عَامَّةُ الْعَرَبِ فَقَالُوا يَا أَبَا الْحَسَنِ لَوْ نَذَرْتَ عَلَى وَلَدَيْكَ نَذْراً وَ كُلُّ نَذْرٍ لَا يَكُونُ لَهُ وَفَاءٌ فَلَيْسَ بِشَيْءٍ

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Khawarizmi', from Ibn Abbas, and Sa'alby has mentioned it, and someone else from the interpreters of the Glorious Quran,

'Regarding Words of the Exalted: ***They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7]***, said, 'Al-Hassan[asws] and Al-Husayn[asws] fell ill, so their[asws] grandfather[saww] Rasool-Allah[saww] consoled them, and with him[saww] were Abu Bakr and Umar, and the generality of the Arabs consoled them. They said, 'O Abu Al-Hassan[asws]! If you[asws] could make a vow upon your[asws] children, and every vow not having any fulfilment for it, so it isn't anything'.

فَقَالَ عَلِيٌّ ع إِنْ بَرَأَ وَلَدَايَ مِمَّا بِهِمَا صُمْتُ ثَلَاثَةَ أَيَّامٍ شُكْراً وَ قَالَتْ فَاطِمَةُ ع إِنْ بَرَأَ وَلَدَايَ مِمَّا بِهِمَا صُمْتُ لِلَّهِ ثَلَاثَةَ أَيَّامٍ شُكْراً وَ قَالَتْ جَارِيَةٌ يُقَالُ لَهَا فِضَّةُ إِنْ بَرَأَ سَيِّدَايَ مِمَّا بِهِمَا صُمْتُ ثَلَاثَةَ أَيَّامٍ شُكْراً

Ali[asws] said: 'If my[asws] two sons[asws] were to be cured from what is with them[asws], I[asws] shall Fast three days in appreciation (to Allah[azwj]'). And (Syeda) Fatima[asws] said: 'If my[asws] two sons[asws] were to be cured from what is with them[asws], I[asws] shall Fast for three days in appreciation to Allah[azwj]'. And the maid called Fizza[sa] said: 'If my[ra] two masters[asws] were to be cured from what is with them[asws], I[ra] shall Fast three days in appreciation (to Allah[azwj]').

فَأُلْبِسَ الْغُلَامَانِ الْعَافِيَةَ وَ لَيْسَ عِنْدَ آلِ مُحَمَّدٍ قَلِيلٌ وَ لَا كَثِيرٌ فَانْطَلَقَ أَمِيرُ الْمُؤْمِنِينَ إِلَى شَمْعُونَ الْخَيْبَرِيِّ وَ كَانَ يَهُودِيّاً فَاسْتَقْرَضَ مِنْهُ ثَلَاثَةَ أَصْوَاعٍ مِنْ شَعِيرٍ وَ فِي حَدِيثِ الْمُزَنِيِّ عَنِ ابْنِ مِهْرَانَ الْبَاهِلِيِّ فَانْطَلَقَ إِلَى جَارٍ لَهُ مِنَ الْيَهُودِ يُعَالِجُ الصُّوفَ يُقَالُ لَهُ- شَمْعُونُ بْنُ حَانَا

The two boys[asws] were clothed with well being and there wasn't (anything) in the possession of Progeny[asws] of Muhammad[saww], neither little nor more. So, Amir Al-Momineen[asws] walked to Shamoun the Khyberi, and he was a Jews, and borrowed from him three Sa'a of barley. And in a Hadeeth of Al-Muzany, from Ibn Mihran al Bahily, he[asws] went to a neighbour of his[asws], from the Jews, called Shamoun Bin Haana, to treat (spin) the wool.

فَقَالَ هَلْ لَكَ أَنْ تُعْطِيَنِي جِزَّةً مِنْ صُوفٍ تَغْزِلُهَا لَكَ بِنْتُ مُحَمَّدٍ بِثَلَاثَةِ أَصْوُعٍ مِنْ شَعِيرٍ قَالَ نَعَمْ فَأَعْطَاهُ فَجَاءَ بِالصُّوفِ وَ الشَّعِيرِ فَأَخْبَرَ فَاطِمَةَ بِذَلِكَ فَقَبِلَتْ وَ أَطَاعَتْ

He[asws] said: 'Is it for you if you were to give me[asws] a portion of wool so the daughter[asws] of Muhammad[saww] can spin it for you for (a wage of) three Sa'a of barley?' he said, 'Yes'. He gave it to him[asws] and he[asws] came with the wool and the barley. He[asws] informed Fatima[asws] with that. She[asws] accepted and obeyed.

[372] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 5

قَالُوا فَقَامَتْ فَاطِمَةُ ع إِلَى صَاعٍ فَطَحَنَتْهُ وَ اخْتَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ لِكُلِّ وَاحِدٍ مِنْهُمْ قُرْصٌ وَ صَلَّى عَلِيٌّ الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ص ثُمَّ أَتَى الْمَنْزِلَ فَوَضَعَ الطَّعَامَ بَيْنَ يَدَيْهِ إِذْ أَتَاهُمْ مِسْكِينٌ فَوَقَفَ بِالْبَابِ وَ قَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ مِسْكِينٌ مِنْ مَسَاكِينِ الْمُسْلِمِينَ أَطْعِمُونِي أَطْعَمَكُمُ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ

They said, '(Syeda) Fatima[asws] stood up to a Sa'a and kneaded it and made bread from it, five discs, a disc for each one of them[asws], and Ali[asws] prayed Al-Maghrib Salat with Rasool-Allah[saww], then came to the house. The food was placed in front of him[asws], when a poor man came and paused at the door and said, 'The greetings be unto you[asws] all, O People[asws] of the Household of Muhammad[saww]. A poor from the poor Muslims! Feed me, may Allah[azwj] Feed you from the tables of Paradise!'

فَسَمِعَهُ عَلِيٌّ ع فَقَالَ-

فَاطِمُ ذَاتَ الْمَجْدِ وَ الْيَقِينِ- يَا بِنْتَ خَيْرِ النَّاسِ أَجْمَعِينَ-
أَ مَا تَرَيْنَ الْبَائِسَ الْمِسْكِينَ- قَدْ قَامَ بِالْبَابِ لَهُ حَنِينٌ-
يَشْكُو إِلَى اللَّهِ وَ يَسْتَكِينُ- يَشْكُو إِلَيْنَا جَائِعاً حَزِينٌ-
كُلُّ امْرِئٍ بِكَسْبِهِ رَهِينٌ- وَ فَاعِلُ الْخَيْرَاتِ يَسْتَبِينُ-
مَوْعِدُهُ جَنَّةُ عِلِّيِّينَ- حَرَّمَهَا اللَّهُ عَلَى الضَّنِينِ-
وَ لِلْبَخِيلِ مَوْقِفٌ مَهِينٌ- تَهْوِي بِهِ النَّارُ إِلَى سِجِّينٍ
شَرَابُهُ الْحَمِيمُ وَ الْغِسْلِينُ-

Ali[asws] heard him, so he[asws] said (in prose): ''(Syeda) *Fatima[asws], O one of glory and conviction! O daughter[asws] of the one[saww] better than all the people together! But, do you[asws] not see the poor beggar who has come to the door? He is craving to complain to Allah[azwj] and submit his complaint against us[asws]. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah[azwj] has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be scalding water, (remaining therein for ages and years)*'.

فَقَالَتْ فَاطِمَةُ ع-

أَمْرُكَ سَمْعٌ يَا ابْنَ عَمِّ وَ طَاعَةٌ- مَا بِيَ مِنْ لُؤْمٍ وَ لَا ضَرَاعَةٍ-

Fatima[asws] said: ''*I[asws] heard your[asws] instruction, O cousin[asws], and obey. I[asws] will not be accused for menial food, (nor do I[asws] want lowliness due to it, and I[asws] hope that we[asws] all should participate together in the good and enter the Paradise regarding intercession)*'.

وَ أَعْطَوْهُ الطَّعَامَ وَ مَكَثُوا لَيْلَتَهُمْ لَمْ يَذُوقُوا إِلَّا الْمَاءَ فَلَمَّا كَانَ الْيَوْمُ الثَّانِي طَحَنَتْ فَاطِمَةُ ع صَاعاً وَ اخْتَبَزَتْهُ وَ أَتَى عَلِيٌّ ع مِنَ الصَّلَاةِ وَ وَضَعَ الطَّعَامَ بَيْنَ يَدَيْهِ

And they[asws] gave him the food, and they[asws] remain during their night not tasting anything except the water. When it was the second day, (Syeda) Fatima[asws] ground a Sa'a (of barley)

and made bread from it, and Ali[asws] came (back) from the Salat, and the food was placed in front of him[asws].

فَأَتَاهُمْ يَتِيمٌ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ يَتِيمٌ مِنْ أَوْلَادِ الْمُهَاجِرِينَ اسْتُشْهِدَ وَالِدِي يَوْمَ الْعَقَبَةِ أَطْعِمُونِي أَطْعَمَكُمُ اللَّهُ عَلَى مَوَائِدِ الْجَنَّةِ

An orphan came to them[asws]. He said, 'The greetings be unto you[asws] all, O People[asws] of the Household of the Prophet[saww]! An orphan from the children of the Emigrants. My father had attended the day of Al-Aqaba. Feed me, may Allah[azwj] Feed you[asws] all from the tables of Paradise'.

فَسَمِعَهُ عَلِيٌّ وَ فَاطِمَةُ ع فَأَعْطَوْهُ الطَّعَامَ وَ مَكَثُوا يَوْمَيْنِ وَ لَيْلَتَيْنِ لَمْ يَذُوقُوا إِلَّا الْمَاءَ الْقَرَاحَ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّالِثِ قَامَتْ فَاطِمَةُ ع إِلَى الصَّاعِ الْبَاقِي فَطَحَنَتْهُ وَ اخْتَبَزَتْهُ وَ صَلَّى عَلِيٌّ مَعَ النَّبِيِّ ص الْمَغْرِبَ ثُمَّ أَتَى الْمَنْزِلَ

Ali[asws] and (Syeda) Fatima[asws] heard him[asws], and they[asws] gave him the food, and remain for two days and two night, not tasting anything except the pure water. When it was during the third (day), (Syeda) Fatima[asws] stood up to the remaining Sa'a (of barley). She[asws] ground it and made bread from it, and Ali[asws] prayed Salat Al-Maghrib with the Prophet[saww], then came to the house.

فَوَضَعَ الطَّعَامَ بَيْنَ يَدَيْهِ إِذْ أَتَاهُمْ أَسِيرٌ فَوَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَهْلَ بَيْتِ مُحَمَّدٍ تَأْسِرُونَنَا وَ لَا تُطْعِمُونَنَا أَطْعِمُونِي فَإِنِّي أَسِيرُ مُحَمَّدٍ أَطْعَمَكُمُ اللَّهُ عَلَى مَوَائِدِ الْجَنَّةِ

The food was placed in front of him[asws], when a captive came and stood at the door. He said, 'The greetings be to you[asws] O People[asws] of the Household of Muhammad[saww]! You (Muslims) are making us captives and are not feeding us? Feed me, for I am a captive of Muhammad[saww], may Allah[azwj] Feed you[asws] all upon the tables of Paradise'.

فَسَمِعَهُ عَلِيٌّ ع فَآثَرُوهُ وَ آثَرُوهُ وَ مَكَثُوا ثَلَاثَةَ أَيَّامٍ لَمْ يَذُوقُوا سِوَى الْمَاءِ فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ وَ قَدْ قَضَوْا نَذْرَهُمْ أَخَذَ عَلِيٌّ الْحَسَنَ بِيَدِهِ الْيُمْنَى وَ الْحُسَيْنَ بِالْيُسْرَى وَ أَقْبَلَ نَحْوَ رَسُولِ اللَّهِ ص وَ هُمْ يَرْتَعِشُونَ كَالْفِرَاخِ مِنْ شِدَّةِ الْجُوعِ

Ali[asws] heard him, and gave him, and preferred him, and they[asws] remained for three days not tasting anything besides the water. When it was the fourth day, and their vow had been fulfilled, Ali[asws] held Al-Hassan[asws] by his[asws] right hand, and Al-Husayn[asws] by the left and came towards Rasool-Allah[saww], and they[asws] trembling like the young chicks from the severity of the hunger.

فَلَمَّا بَصُرَ بِهِ النَّبِيُّ ص قَالَ يَا أَبَا الْحَسَنِ مَا أَشَدَّ مَا يَسُوؤُنِي مَا أَرَى بِكُمْ انْطَلِقْ إِلَى ابْنَتِي فَانْطَلَقُوا إِلَيْهَا وَ هِيَ فِي مِحْرَابِهَا تُصَلِّي قَدْ لَصِقَ بَطْنُهَا بِظَهْرِهَا مِنْ شِدَّةِ الْجُوعِ وَ غَارَتْ عَيْنَاهَا

When Rasool-Allah[saww] sighted him[asws], he[saww] said: 'O Abu Al-Hassan[asws]! How severe is what has worsened me[saww] of what I[saww] see with you[asws] all! Let us[asws] go to my[saww] daughter[asws]'. They went to her[asws], and she[asws] was in her[asws] prayer niche praying Salat, her[asws] stomach had stuck with her[asws] back (bone) from the severity of the hunger, and her[asws] eyes had sunk.

فَلَمَّا رَآهَا النَّبِيُّ ص قَالَ وَا غَوْثَاهْ بِاللَّهِ يَا أَهْلَ بَيْتِ مُحَمَّدٍ تَمُوتُونَ جُوعاً فَهَبَطَ جَبْرَئِيلُ وَ قَالَ خُذْ يَا مُحَمَّدُ هَنَّأَكَ اللَّهُ فِي أَهْلِ بَيْتِكَ قَالَ وَ مَا آخُذُ يَا جَبْرَئِيلُ

When he[saww] saw her[asws], he[saww] said: 'Waah! I[saww] seek Help with Allah[azwj]! O People[asws] of the Household, you[asws] are dying of hunger!' Jibraeel[as] descended and said: 'Take, O Muhammad[saww], Allah[azwj] is Congratulating you[saww] regarding People[asws] of your[saww] Household'. He[saww] said: 'And what shall I[saww] take, O Jibraeel[as]?'

فَأَقْرَأَهُ هَلْ أَتى عَلَى الْإِنْسانِ إِلَى قَوْلِهِ إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ- لا نُرِيدُ مِنْكُمْ جَزاءً وَ لا شُكُوراً إِلَى آخِرِ السُّورَةِ.

He[as] recited: '***Didn't there come upon the human being [76:1]*** – up to His[azwj] Words: ***(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]*** – up to the end of the Chapter''.[373]

قَالَ الْخَطِيبُ الْخُوارَزْمِيُّ حَاكِياً عَنْهُ وَ عَنِ الْبَرَاوِيِّ وَ زَادَنِي ابْنُ مِهْرَانَ الْبَاهِلِيُّ فِي هَذَا الْحَدِيثِ فَوَثَبَ النَّبِيُّ ص حَتَّى دَخَلَ عَلَى فَاطِمَةَ ع فَلَمَّا رَأَى مَا بِهِمْ انْكَبَّ عَلَيْهِمْ يَبْكِي وَ قَالَ أَنْتُمْ مُنْذُ ثَلَاثٍ فِيمَا أَرَى وَ أَنَا غَافِلٌ عَنْكُمْ

Al Khateeb Al Khawarizmi said narrating from him, and from Al Barawy, and increased by Ibn Mihran Al Bahily, in this Hadeeth –

'The Prophet[saww] leapt up until he[saww] entered to see (Syeda) Fatima[asws]. When he[saww] saw what was with them[asws], he[saww] was devastated upon them[asws] by crying, and said: 'You[ra] are in what I[saww] seeing for the last three days and I[saww] am unaware about you[asws]?'

فَهَبَطَ جَبْرَئِيلُ بِهَذِهِ الْآيَاتِ- إِنَّ الْأَبْرارَ يَشْرَبُونَ مِنْ كَأْسٍ كانَ مِزاجُها كافُوراً- عَيْناً يَشْرَبُ بِها عِبادُ اللَّهِ يُفَجِّرُونَها تَفْجِيراً قَالَ هِيَ عَيْنٌ فِي دَارِ النَّبِيِّ ص يُفَجِّرُ إِلَى دُورِ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ.

Jibraeel[as] descended with these Verses: ***Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]***. He said, 'It is a spring in the house of the Prophet[saww] bursting forth to houses of the Prophets[as] and the Momineen''.[374]

7- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِيُّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: مَرِضَ الْحَسَنُ وَ الْحُسَيْنُ ع مَرَضاً شَدِيداً فَعَادَهُمَا سَيِّدُ وُلْدِ آدَمَ مُحَمَّدٌ ص وَ عَادَهُمَا أَبُو بَكْرٍ وَ عُمَرُ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqy, from Furaat Bin Ibrahim transmitting,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Al-Hassan[asws] and Al-Husayn[asws] were ill with severe illness, so the chief of the children of Adam[as], Muhammad[saww], consoled them[asws], and Abu Bakr and Umar consoled them[asws].

فَقَالَ عُمَرُ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا أَبَا الْحَسَنِ إِنْ نَذَرْتَ لِلَّهِ نَذْراً وَاجِباً فَإِنَّ كُلَّ نَذْرٍ لَا يَكُونُ لِلَّهِ فَلَيْسَ فِيهِ وَفَاءٌ

[373] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 6 a
[374] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 6 b

Umar said to Amir Al-Momineen Ali[asws] Bin Abu Talib[asws], 'O Abu Al-Hassan[asws]! If you[asws] would make an obligatory vow for Allah[azwj], for every vow not being for Allah[azwj], so there isn't any fulfilment in it'.

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنْ عَافَى اللَّهُ وَلَدَيَّ مِمَّا بِهِمَا صُمْتُ لِلَّهِ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَاتٍ وَ قَالَتِ الزَّهْرَاءُ ع مِثْلَ مَا قَالَ زَوْجُهَا وَ كَانَتْ لَهُمَا جَارِيَةٌ بَرْبَرِيَّةٌ تُدْعَى فِضَّةَ قَالَتْ إِنْ عَافَى اللَّهُ سَيِّدَيَّ مِمَّا بِهِمَا صُمْتُ لِلَّهِ ثَلَاثَةَ أَيَّامٍ

Ali[asws] Bin Abu Talib[asws] said: 'If Allah[azwj] were to Grant well being to my[asws] sons[asws] from what is with them[asws], I[asws] shall Fast three days consecutively'. And Al-Zahra[asws] said similar to what her[asws] husband had said, and there was a Berber maid[sa] for them[asws], named as 'Fizza'. She[sa] said, 'If Allah[azwj] were to Grant well being to my[sa] masters[asws] from what is with them[asws], I[sa] shall Fast three days for Allah[azwj]'.

وَ سَاقَ الْحَدِيثَ نَحْواً مِمَّا مَرَّ إِلَى أَنْ قَالَ وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع أَخَذَ بِيَدِ الْغُلَامَيْنِ وَ هُمَا كَالْفَرْخَيْنِ لَا رِيشَ لَهُمَا يَرْتَعِشَانِ مِنَ الْجُوعِ فَانْطَلَقَ بِهِمَا إِلَى مَنْزِلِ النَّبِيِّ ص فَلَمَّا نَظَرَ إِلَيْهِمَا النَّبِيُّ ص اغْرَوْرَقَتْ عَيْنَاهُ بِالدُّمُوعِ وَ أَخَذَ بِيَدِ الْغُلَامَيْنِ فَانْطَلَقَ بِهِمَا إِلَى فَاطِمَةَ الزَّهْرَاءِ ع

And he continued the Hadeeth approximately from what has passed up to he said, 'And Amir Al-Momineen[asws] held the hands of the two boys[asws], and they[asws] were both (trembling) like the two chicks nor having feathers for them, out of hunger. He[asws] went with them to the house of the Prophet[saww]. When the Prophet[saww] looked at them[asws] his[saww] eyes overflowed with the tears and he[saww] grabbed the hands of the two boys[asws] and went with them[asws] to (Syeda) Fatima Al-Zahra[asws].

فَلَمَّا نَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ص وَ قَدْ تَغَيَّرَ لَوْنُهَا وَ إِذَا بَطْنُهَا لَاصِقٌ بِظَهْرِهَا انْكَبَّ عَلَيْهَا يُقَبِّلُ بَيْنَ عَيْنَيْهَا وَ نَادَتْهُ بَاكِيَةً وَا غَوْثَاهْ بِاللَّهِ ثُمَّ بِكَ يَا رَسُولَ اللَّهِ مِنَ الْجُوعِ

When Rasool-Allah[saww] looked at her[asws], and her[asws] complexion had changed, and her[asws] stomach had stuck with her[asws] back (bone), he[saww] was devastated upon her[asws] kissing between her[asws] eyes and called out crying: 'Waah! I[saww] seek Help with Allah[azwj]!' Then Rasool-Allah[saww] cried from the hunger.

قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ اللَّهُمَّ أَشْبِعْ آلَ مُحَمَّدٍ فَهَبَطَ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ اقْرَأْ قَالَ وَ مَا أَقْرَأُ قَالَ اقْرَأْ- إِنَّ الْأَبْرارَ يَشْرَبُونَ مِنْ كَأْسٍ كانَ مِزاجُها كافُوراً إِلَى آخِرِ ثَلَاثِ آيَاتٍ

Then he[saww] raised his[saww] head towards the sky and he[saww] was saying: 'O Allah[azwj]! Satiate the Progeny[asws] of Muhammad[saww]!' Jibraeel[as] descended and said: 'O Muhammad[saww]! Recite!' He[saww] said: 'And what shall I[saww] recite?' He[as] said: 'Recite: ***Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]*** – to the end of three Verses.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع مَضَى مِنْ فَوْرِهِ ذَلِكَ حَتَّى أَتَى أَبَا جَبَلَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ يَا أَبَا جَبَلَةَ هَلْ مِنْ قَرْضِ دِينَارٍ قَالَ نَعَمْ يَا أَبَا الْحَسَنِ أُشْهِدُ اللَّهَ وَ مَلَائِكَتَهُ أَنَّ شَطْرَ مَالِي لَكَ حَلَالٌ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ قَالَ لَا حَاجَةَ لِي فِي شَيْءٍ مِنْ ذَلِكَ إِنْ يَكُ قَرْضاً قَبِلْتُهُ

Then Amir Al-Momineen[asws] went immediately after than until he[asws] came to Abu Jabalah Al-Ansari, may Allah[azwj] be Pleased from him. He[asws] said to him: 'O Abu Jabalah! Can you

lend me[asws] a Dinar?' He said, 'Yes, O Abu Al-Hassan[asws]! I keep Allah[azwj] as Witness and His[azwj] Angels that half my wealth is Permissible for you[asws] from Allah[azwj] and from His[azwj] Rasool[saww]'. He[asws] said: 'There is no need for me[asws] regarding anything from that. If you can lend, I[asws] shall accept it'.

قَالَ فَدَفَعَ إِلَيْهِ دِينَاراً وَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَتَحَرَّقُ أَزِقَّةَ الْمَدِينَةِ لِيَبْتَاعَ بِالدِّينَارِ طَعَاماً فَإِذَا هُوَ بِمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ قَاعِدٌ عَلَى الطَّرِيقِ فَدَنَا مِنْهُ وَ سَلَّمَ عَلَيْهِ وَ قَالَ يَا مِقْدَادُ مَا لِي أَرَاكَ فِي هَذَا الْمَوْضِعِ كَئِيباً حَزِيناً

He (the narrator) said, 'He handed a Dinar to him[asws], and Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] passed by the alleyways of Al-Medina in order to buy some food with the Dinar, and there he[asws] was with Miqdad Al-Aswad Al-Kindy, seated upon the street. He[asws] went near him[ra] and greeted unto him[ra] and said: 'O Miqdad[ra]! What is the matter I[asws] see you[ra] in this place, bleak, grieving?'

فَقَالَ أَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ- رَبِّ إِنِّي لِما أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ قَالَ وَ مُنْذُ كَمْ يَا مِقْدَادُ قَالَ مُنْذُ أَرْبَعٍ فَرَجَعَ أَمِيرُ الْمُؤْمِنِينَ ع مَلِيّاً ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ آلُ مُحَمَّدٍ مُنْذُ ثَلَاثٍ وَ أَنْتَ يَا مِقْدَادُ أَرْبَعٍ أَنْتَ أَحَقُّ بِالدِّينَارِ مِنِّي

He[ra] said, 'I[ra] am saying just as the righteous servant Musa Bin Imran[as] had said: ***'Lord! I stand in need of whatever good You may Send down upon me' [28:24]***'. He[asws] said: 'And since how long, O Miqdad[ra]?' He[ra] said, 'Since four (days)'. Amir Al-Momineen[asws] returned a little, then said: 'Allah[azwj] is the Greatest! Allah[azwj] the Greatest! The Progeny[asws] of Muhammad[saww] (are hungry) since three (days), and you[ra], O Miqdad[ra] are (hungry) since four (days). You[ra] are more rightful with the Dinar than I[asws] am'.

قَالَ فَدَفَعَ إِلَيْهِ الدِّينَارَ وَ مَضَى حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ ص رَآهُ قَدْ سَجَدَ فَلَمَّا انْفَتَلَ رَسُولُ اللَّهِ ضَرَبَ بِيَدِهِ إِلَى كَتِفِهِ ثُمَّ قَالَ يَا عَلِيُّ انْهَضْ بِنَا إِلَى مَنْزِلِكَ لَعَلَّنَا نُصِيبُ طَعَاماً فَقَدْ بَلَغَنَا أَخْذُكَ الدِّينَارَ مِنْ أَبِي جَبَلَةَ

He (the narrator) said, 'He[asws] handed the Dinar over to him[ra] and went until he[asws] entered to see Rasool-Allah[saww]. He[asws] saw him[saww] to be performing Sajdah. When Rasool-Allah[saww] finished, he[saww] struck his[saww] hand to his[asws] shoulder, then said: 'O Ali[asws]! Get up with us[asws] to go to your[asws] house, perhaps we[asws] shall attain a meal, for it has reached us[saww] that you[asws] took the Dinar from Abu Jabalah'.

قَالَ فَمَضَى وَ أَمِيرُ الْمُؤْمِنِينَ مُسْتَحْيٍ مِنْ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ ص رَابِطٌ عَلَى بَطْنِهِ حَجَراً مِنَ الْجُوعِ حَتَّى قَرَعَا عَلَى فَاطِمَةَ الْبَابَ فَلَمَّا نَظَرَتْ فَاطِمَةُ ع إِلَى رَسُولِ اللَّهِ ص وَ قَدْ أَثَّرَ الْجُوعُ فِي وَجْهِهِ وَلَّتْ هَارِبَةً قَالَتْ وَا سَوْأَتَاهْ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ كَأَنَّ أَبَا الْحَسَنِ مَا عَلِمَ أَنْ لَمْ يَكُنْ عِنْدَنَا شَيْءٌ مُذْ ثَلَاثٍ

He (the narrator) said, 'He[saww] went, and Amir Al-Momineen[asws] was embarrassed from Rasool-Allah[saww], and Rasool-Allah[saww] had tied a stone upon his[saww] belly out of hunger, until he[saww] knocked the door of (Syeda) Fatima[asws]. When (Syeda) Fatima[asws] looked at Rasool-Allah[saww], and the impact of the hunger was in his[saww] face, she[asws] turned around fleeing. She[asws] said: 'Waah! Its trial from Allah[azwj] and His[azwj] Rasool[saww]! It is as if Abu Al-Hassan[asws] unaware that there does not happen to be anything with us[asws] since three (days)'.

ثُمَّ دَخَلَ مِخْدَعاً لَهَا فَصَلَّتْ رَكْعَتَيْنِ ثُمَّ نَادَتْ يَا إِلَهَ مُحَمَّدٍ هَذَا مُحَمَّدٌ نَبِيُّكَ وَ فَاطِمَةُ بِنْتُ نَبِيِّكَ وَ عَلِيٌّ خَتَنُ نَبِيِّكَ وَ ابْنُ عَمِّهِ وَ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ سِبْطَا نَبِيِّكَ

Then she[asws] entered a prayer niche of hers[asws] and prayed two Cycles, then she[asws] called out: 'O God[azwj] of Muhammad[saww]! This is Muhammad[saww], Your[azwj] Prophet[saww], and (Syeda) Fatima[asws] daughter[asws] of Your[azwj] Prophet[saww], and Ali[asws] in-law of Your[azwj] Prophet[saww] and son[asws] of his[saww] uncle, and these two are Al-Hassan[asws] and Al-Husayn[asws], two grandsons[asws] of Your[azwj] Prophet[saww].

اللَّهُمَّ فَإِنَّ بَنِي إِسْرَائِيلَ سَأَلُوكَ أَنْ تُنْزِلَ عَلَيْهِمْ مَائِدَةً مِنَ السَّمَاءِ فَأَنْزَلْتَهَا عَلَيْهِمْ وَ كَفَرُوا بِهَا اللَّهُمَّ فَإِنَّ آلَ مُحَمَّدٍ لَا يَكْفُرُونَ بِهَا ثُمَّ الْتَفَتَتْ مُسَلِّمَةً فَإِذَا هِيَ بِصَحْفَةٍ مَمْلُوءَةٍ مِنْ ثَرِيدٍ وَ عُرَاقٍ فَاحْتَمَلَتْهَا وَ وَضَعَتْهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص

O Allah[azwj]! The Children of Israel had asked You[azwj] to Send down upon them a meal from the sky, so You[azwj] Sent it down to them, and they disbelieved in it. O Allah[azwj]! The Progeny[asws] of Muhammad[saww] will not disbelieve in it!' Then she[asws] turned around submissively, and there she[asws] was with an earthenware pot filled from porridge and rose-petals. She[asws] carried it and placed it in front of Rasool-Allah[saww'].

فَأَهْوَى بِيَدِهِ إِلَى الصَّحْفَةِ فَسَبَّحَتِ الصَّحْفَةُ وَ الثَّرِيدُ وَ الْعُرَاقُ فَتَلَا النَّبِيُّ ص وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ثُمَّ قَالَ يَا عَلِيُّ كُلْ مِنْ جَوَانِبِ الْقَصْعَةِ وَ لَا تَهْدِمُوا ذِرْوَتَهَا فَإِنَّ فِيهَا الْبَرَكَةَ

He[saww] gestured by his[saww] hand to the pot and the pot, and the porridge and the rose petals glorified (Allah[azwj]), so the Prophet[saww] recited: ***and there is nothing except it Glorifies with His Praise, [17:44]***. Then he[saww] said: 'O Ali[asws]! Eat from the sides of the pot and do not tear its top level for there is the Blessing in it'.

فَأَكَلَ النَّبِيُّ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ يَأْكُلُ النَّبِيُّ ص وَ يَنْظُرُ إِلَى عَلِيٍّ ع مُتَبَسِّماً وَ عَلِيٌّ يَأْكُلُ وَ يَنْظُرُ إِلَى فَاطِمَةَ مُتَعَجِّباً فَقَالَ لَهُ النَّبِيُّ ص كُلْ يَا عَلِيُّ وَ لَا تَسْأَلْ فَاطِمَةَ الزَّهْرَاءَ عَنْ شَيْءٍ

The Prophet[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] ate, and the Prophet[saww] was eating and looking at Ali[asws] smiling, and Ali[asws] was eating and looking at (Syeda) Fatima[asws] wondering. The Prophet[saww] said to him[asws]: 'Eat O Ali[asws] and do not ask (Syeda) Fatima Al-Zahra[asws] about anything.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مَثَلَكَ وَ مَثَلَهَا مَثَلَ مَرْيَمَ بِنْتِ عِمْرَانَ وَ زَكَرِيَّا- كُلَّما دَخَلَ عَلَيْها زَكَرِيَّا الْمِحْرابَ وَجَدَ عِنْدَها رِزْقاً قالَ يا مَرْيَمُ أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

The Praise is for Allah[azwj] Who Made the like of you and the like of you[asws] an example of Maryam Bint Imran[as] and Zakariyya[as]: ***Whenever Zakariyya entered the Prayer Niche to (see) her, he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***.

يَا عَلِيُّ هَذَا بِالدِّينَارِ الَّذِي أَقْرَضْتَهُ لَقَدْ أَعْطَاكَ اللَّيْلَةَ خَمْساً وَ عِشْرِينَ جُزْءاً مِنَ الْمَعْرُوفِ فَأَمَّا جُزْءٌ وَاحِدٌ فَجَعَلَ لَكَ فِي دُنْيَاكَ أَنْ أَطْعَمَكَ مِنْ جَنَّتِهِ وَ أَمَّا أَرْبَعَةٌ وَ عِشْرُونَ جُزْءاً فَذَخَرَهَا لَكَ لِآخِرَتِكَ.

O Ali[asws]! This is for the Dinar which you[asws] had borrowed it. Tonight He[azwj] has Given you[asws] twenty-five segments of goodness. As for the one segment, it has been Made for you[asws] in your[asws] world that you[asws] be fed from His[azwj] Paradise, and as for the twenty-four, He[azwj] had Treasured it for you[asws] for your[asws] Hereafter''.[375]

8- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ إِبْرَاهِيمَ مُعَنْعَناً عَنْ زَيْدِ بْنِ رَبِيعٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَشُدُّ عَلَى بَطْنِهِ الْحَجَرَ مِنَ الْغَرَثِ يَعْنِي الْجُوعَ فَظَلَّ يَوْماً صَائِماً لَيْسَ عِنْدَهُ شَيْءٌ فَأَتَى بَيْتَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع فَلَمَّا أَتَى رَسُولُ اللَّهِ تَسَلَّقَا إِلَى مَنْكِبِهِ وَ هُمَا يَقُولَانِ يَا بَابَاهْ قُلْ لِمَامَاهْ تُطْعِمُنَا نَانَاهْ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Ibrahim, transmitting from Zayd Bin Rabie who said,

'Rasool-Allah[saww] had tied the stone upon his[saww] belly from 'Al-Gars', meaning the hunger. He[saww] endured one day Fasting, there being nothing with him[saww]. So, he[saww] came to the house of (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws]. When Rasool-Allah[saww] came, they[asws] both climbed upon his[saww] shoulders and they[asws] were saying: 'Father[saww]! Tell mother[asws] to feed us[asws]!'

فَقَالَ رَسُولُ اللَّهِ ص لِفَاطِمَةَ أَطْعِمِي ابْنَيَّ قَالَتْ مَا فِي بَيْتِي شَيْءٌ إِلَّا بَرَكَةُ رَسُولِ اللَّهِ

Rasool-Allah[saww] said to (Syeda) Fatima[asws]: 'Feed my[saww] sons[asws]'. She[asws] said: 'There is nothing in my[asws] house except Blessing of Rasool-Allah[saww]'.

قَالَ فَشَغَلَهُمَا رَسُولُ اللَّهِ ص بِرِيقِهِ حَتَّى شَبِعَا وَ نَامَا فَاقْتَرَضْنَا لِرَسُولِ اللَّهِ ثَلَاثَةَ أَقْرَاصٍ مِنْ شَعِيرٍ فَلَمَّا أَفْطَرَ رَسُولُ اللَّهِ ص وَضَعْنَاهُ بَيْنَ يَدَيْهِ

He (the narrator) said, 'Rasool-Allah[saww] pre-occupied them[asws] both with his[saww] saliva until they[asws] were satiated and slept. So we (Ali[asws] and (Syeda) Fatima[asws] made three discs from barley for Rasool-Allah[saww]. When Rasool-Allah[saww] broke Fast, we[asws] placed it in front of him[saww].

فَجَاءَ سَائِلٌ وَ قَالَ يَا أَهْلَ بَيْتِ النُّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ أَطْعِمُونِي مِمَّا رَزَقَكُمُ اللَّهُ أَطْعَمَكُمُ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ فَإِنِّي مِسْكِينٌ فَقَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ قَدْ جَاءَكِ الْمِسْكِينُ فَلَهُ حَنِينٌ قُمْ يَا عَلِيُّ وَ أَعْطِهِ

A beggar came and said, 'O People[asws] of the Household of the Prophet-hood and the Mine of the Message! Feed me from what Allah[azwj] has Graced you[asws], may Allah[azwj] Feed you[asws] all from tables of the Paradise, for I am poor'. Rasool-Allah[saww] said: 'O (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]! The poor man has come to you[asws], there is craving for him. Arise, O Ali[asws] and give him'.

قَالَ فَأَخَذْتُ قُرْصاً فَقُمْتُ فَأَعْطَيْتُهُ وَ رَجَعْتُ قَدْ حَبَسَ رَسُولُ اللَّهِ يَدَهُ ثُمَّ جَاءَ ثَانٍ فَقَالَ يَا أَهْلَ بَيْتِ النُّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ إِنِّي يَتِيمٌ فَأَطْعِمُونِي مِمَّا رَزَقَكُمُ اللَّهُ أَطْعَمَكُمُ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ قَدْ جَاءَكِ الْيَتِيمُ وَ لَهُ حَنِينٌ قُمْ يَا عَلِيُّ وَ أَعْطِهِ

He[asws] said, 'I[asws] took a disc (of bread) and stood up and gave it to him, and I[asws] returned. Rasool-Allah[saww] had withheld his[saww] hand. Then a second one came and said, 'O People[asws] of the Household of the Prophet-hood, and Mine of the Message! I am an orphan, so feed

[375] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 7

me from what Allah[azwj] has Graced you[asws], may Allah[azwj] Feed you[asws] all from the tables of Paradise'. Rasool-Allah[saww] said: 'O (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]! The orphan has come to you[asws] and there is craving for him. Stand, O Ali[asws], and give him'.

قَالَ فَأَخَذْتُ قُرْصاً وَ أَعْطَيْتُهُ ثُمَّ رَجَعْتُ وَ قَدْ حَبَسَ رَسُولُ اللَّهِ ص يَدَهُ قَالَ فَجَاءَ ثَالِثٌ وَ قَالَ يَا أَهْلَ بَيْتِ النُّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ إِنِّي أَسِيرٌ فَأَطْعِمُونِي مِمَّا رَزَقَكُمُ اللَّهُ أَطْعَمَكُمُ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ

He[asws] said: 'So I[asws] took a disc (of bread) and gave it to him, then returned, and Rasool-Allah[saww] had withheld his[saww] hand. A third one came and said, 'O People[asws] of the Household of the Prophet-hood and Mine of the Message! I am a captive, so feed me from what Allah[azwj] has Graced you[asws], may Allah[azwj] Feed you[asws] all from the tables of Paradise'.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ قَدْ جَاءَكِ الْأَسِيرُ وَ لَهُ حَنِينٌ قُمْ يَا عَلِيُّ فَأَعْطِهِ

He[asws] said: 'Rasool-Allah[saww] said: 'O (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]! The captive has come to you[asws] and there is a craving for him. Stand, O Ali[asws] and give him'.

قَالَ فَأَخَذْتُ قُرْصاً وَ أَعْطَيْتُهُ وَ بَاتَ رَسُولُ اللَّهِ ص طَاوِياً وَ بِتْنَا طَاوِينَ مَجْهُودِينَ فَنَزَلَتْ هَذِهِ الْآيَةُ- وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً.

He[asws] said: 'I[asws] took a disc (of bread) and gave it to him, and Rasool-Allah[saww] spent the night folded, and we[asws] both spent the night folded, exhausted. So, this Verse was Revealed: ***And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8]***''.[376]

9- فر، تفسير فرات بن إبراهيم عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: صَنَعَ حُذَيْفَةُ طَعَاماً وَ دَعَا عَلِيّاً فَجَاءَ وَ هُوَ صَائِمٌ فَتَحَدَّثَ عِنْدَهُ ثُمَّ انْصَرَفَ فَبَعَثَ إِلَيْهِ حُذَيْفَةُ بِنِصْفِ الثَّرِيدَةِ فَقَسَمَهَا عَلَى أَثْلَاثٍ ثُلُثٍ لَهُ وَ ثُلُثٍ لِفَاطِمَةَ وَ ثُلُثٍ لِخَادِمِهِمْ

Tafseer Furaat Bin Ibrahim – From Al-Husayn Bin Saeed, by his chain from Ubeydullah Bin Abu Rafie, from his father, from his grandfather who said,

'Huzeyfa prepared a meal and called Ali[asws]. He[asws] came and he[asws] was Fasting. He[asws] discussed with him then left. Huzeyfa sent half of the porridge to him[asws]. He[asws] apportion it upon thirds – a third for him[asws], and a third for (Syeda) Fatima[asws], and a third for their[asws] servant.

ثُمَّ خَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فَلَقِيَتْهُ امْرَأَةٌ مَعَهَا يَتَامَى فَشَكَتِ الْحَاجَةَ وَ ذَكَرَتْ حَالَ أَيْتَامِهَا فَدَخَلَ وَ أَعْطَاهَا ثُلُثَهُ لِأَيْتَامِهَا

Then Ali[asws] Bin Abu Talib[asws] Amir Al-Momineen[asws] went out, and a woman met him[asws] having two orphans with her. She complained of the need and mentioned the state of her two sons. He[asws] entered (the house) and gave her this for her two orphans.

ثُمَّ فَجَأَهُ سَائِلٌ وَ شَكَا إِلَيْهِ الْحَاجَةَ وَ الْجُوعَ فَدَخَلَ عَلَى فَاطِمَةَ وَ قَالَ هَلْ لَكِ فِي الطَّعَامِ وَ هُوَ خَيْرٌ لَكِ مِنْ هَذَا الطَّعَامِ طَعَامِ الْجَنَّةِ عَلَى أَنْ تُعْطِيَنِي حِصَّتَكِ مِنْ هَذَا الطَّعَامِ قَالَتْ خُذْهُ فَأَخَذَهُ وَ دَفَعَهُ إِلَى ذَلِكَ الْمِسْكِينِ

[376] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 8

Then a beggar came and complained to him[asws] of the need and the hunger. He[asws] entered to see (Syeda) Fatima[asws] and said: 'Is it for you[asws] (to give away) the food and there would be for you[asws] better than this food, food of the Paradise, upon if you[asws] were to give me[asws] your[asws] portion from this food'. She[asws] said: 'Take it', and he[asws] handed it to that poor one.

ثُمَّ مَرَّ بِهِ أَسِيرٌ يَشْكُو إِلَيْهِ الْحَاجَةَ وَ شِدَّةَ حَالِهِ فَدَخَلَ وَ قَالَ لِخَادِمَتِهِ مِثْلَ الَّذِي قَالَ لِفَاطِمَةَ وَ سَأَلَهَا حِصَّتَهَا مِنْ ذَلِكَ الطَّعَامِ قَالَتْ خُذْهُ فَأَخَذَهُ فَدَفَعَهُ إِلَى ذَلِكَ الْأَسِيرِ

Then a captive passed by his complaining to him[asws] of the need and the severity of his state. He[asws] entered and said to his[asws] servant similar to that which he[asws] had said to (Syeda) Fatima[asws] and asked her (Fizza[sa]) for her[sa] share from that food. She[sa] said, 'Take it'. He[asws] took it and handed it to that captive.

فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ- وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً إِلَى قَوْلِهِ وَ كانَ سَعْيُكُمْ مَشْكُوراً.

Allah[azwj] Revealed regarding them[asws], this Verse: ***And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8]*** – up to His[azwj] Words: ***and your striving (which) would always be appreciated [76:22]***''.[377]

10- فر، تفسير فرات بن إبراهيم عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَوْلُهُ تَعَالَى وَ يُطْعِمُونَ الطَّعامَ قَالَ نَزَلَتْ فِي عَلِيٍّ وَ فَاطِمَةَ وَ جَارِيَةٍ لَهَا وَ ذَلِكَ أَنَّهُمْ زَارُوا رَسُولَ اللَّهِ ص فَأَعْطَى كُلَّ إِنْسَانٍ مِنْهُمْ صَاعاً مِنَ الطَّعَامِ فَلَمَّا انْصَرَفُوا إِلَى مَنَازِلِهِمْ جَاءَ سَائِلٌ يَسْأَلُ فَأَعْطَى عَلِيٌّ صَاعَهُ

Tafseer Furaat Bin Ibrahim – From Ja'far Bin Muhammad, transmitting from Ibn Abbas,

'Words of the Exalted: ***And they are feeding the food [76:8]***. He said, 'It was Revealed regarding Ali[asws], and (Syeda) Fatima[asws] and a maid (Fizza[sa]) of hers[asws], and that is, they[asws] had visited Rasool-Allah[saww], so he[saww] have given each person from them a Sa'a from the food. When they[asws] left to their[asws] house, a beggar came begging. Ali[asws] gave his[asws] Sa'a (portion).

ثُمَّ دَخَلَ عَلَيْهِ يَتِيمٌ مِنَ الْجِيرَانِ فَأَعْطَتْهُ فَاطِمَةُ الزَّهْرَاءُ ع صَاعَهَا فَقَالَ لَهَا عَلِيٌّ ع إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ قَالَ اللَّهُ وَ عِزَّتِي وَ جَلَالِي- لَا يُسَكِّنُ بُكَاءَهُ الْيَوْمَ عَبْدٌ إِلَّا أَسْكَنْتُهُ مِنَ الْجَنَّةِ حَيْثُ يَشَاءُ

Then an orphan came from the neighbourhood, so (Syeda) Fatima Al-Zahra[asws] gave him her[asws] Sa'a. Ali[asws] said to her[asws]: 'Rasool-Allah[saww] was saying: 'Allah[azwj] Said: "By My[azwj] Might and My[azwj] Majesty! No servant will calm the his (orphan's) crying today except I[azwj] shall Settle him in the Paradise wherever he so desires!"'

ثُمَّ جَاءَ أَسِيرٌ مِنْ أُسَرَاءِ أَهْلِ الشِّرْكِ فِي أَيْدِي الْمُسْلِمِينَ يَسْتَطْعِمُ فَأَمَرَ عَلِيٌّ السَّوْدَاءَ خَادِمَهُمْ فَأَعْطَتْهُ صَاعَهَا فَنَزَلَتْ فِيهِمُ الْآيَةُ وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً- إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزاءً وَ لا شُكُوراً.

Then a captive came from the captives of the people of Shirk, being in the hands of the Muslims, to be fed. So, Ali[asws] instructed the black (Ethiopian) servant of theirs[asws] to give him her[sa] Sa'a. So the Verse was Revealed regarding them[asws]: ***And they are feeding the***

[377] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 9

food upon His love, to a poor, and an orphan and a captive [76:8] (They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]''.[378]

11- فر، تفسير فرات بن إبراهيم عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَوْلُهُ تَعَالَى يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ قَالَ أَبُو جَعْفَرٍ ع وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim, from Ja'far Bin Muhammad, transmitting,

'From Ja'far[asws] Bin Muhammad[asws]: 'Words of the Exalted: ***He Enters one He so Desires through His Mercy, [42:8]***: 'Abu Ja'far[asws] said: 'Wilayah of Ali[asws] Bin Abu Talib[asws] (is the Mercy)''.[379]

12- فر، تفسير فرات بن إبراهيم عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ ع أَصْبَحَا وَ عِنْدَهُمْ ثَلَاثَةُ أَرْغِفَةٍ فَأَطْعَمُوا مِسْكِيناً وَ يَتِيماً وَ أَسِيراً فَبَاتُوا جِيَاعاً فَنَزَلَتْ فِيهِمْ ع.

Tafseer Bin Furaat Bin Ibrahim – From Muhammad Bin Ahmad, by his chain from Ibn Abbas,

'Regarding Words of the Exalted: ***And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8]***, 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws], and (Syeda) Fatima[asws]. They[asws] woke up in the morning and with them[asws] were three loaves. They[asws] fed a poor, and an orphan, and a captive. They[asws] spent the night hungry, so it was Revealed regarding them[asws]''.[380]

13- قب، المناقب لابن شهرآشوب فِي تَفْسِيرِ أَهْلِ الْبَيْتِ ع أَنَّ قَوْلَهُ هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ يَعْنِي بِهِ عَلِيّاً ع وَ تَقْدِيرُ الْكَلَامِ مَا أَتَى عَلَى الْإِنْسَانِ زَمَانٌ مِنَ الدَّهْرِ إِلَّا وَ كَانَ فِيهِ شَيْئاً مَذْكُوراً وَ كَيْفَ لَمْ يَكُنْ مَذْكُوراً وَ إِنَّ اسْمَهُ مَكْتُوبٌ عَلَى سَاقِ الْعَرْشِ وَ عَلَى بَابِ الْجَنَّةِ وَ الدَّلِيلُ عَلَى هَذَا الْقَوْلِ قَوْلُهُ- إِنَّا خَلَقْنَا الْإِنْسانَ مِنْ نُطْفَةٍ وَ مَعْلُومٌ أَنَّ آدَمَ ع لَمْ يُخْلَقْ مِنَ النُّطْفَةِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'In the Tafseer of People[asws] of the Household, His[azwj] Words: '***Didn't there come upon the human being [76:1]***, meaning by it Ali[asws]. And appreciate the speech. There did not come upon the human being (Ali[asws]) any time from the times except and he was a thing mentioned in it; and how can he[asws] not be mentioned and his[asws] name is Inscribed upon the Base of the Throne, and on the door of the Paradise? And the evidence upon this are the Words, His[azwj] Words: ***Surely, We Created the human being from a uniting seed. [76:2]***, and it is known that Adam[as] was not Created from the seed''.[381]

14- قل، إقبال الأعمال فِي لَيْلَةِ خَمْسٍ وَ عِشْرِينَ مِنْ ذِي الْحِجَّةِ تَصَدَّقَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ ع وَ فِي الْيَوْمِ الْخَامِسِ وَ الْعِشْرِينَ مِنْهُ نَزَلَتْ فِيهِمَا وَ فِي الْحَسَنِ وَ الْحُسَيْنِ ع سُورَةُ هَلْ أَتَى

[378] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 10
[379] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 11
[380] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 12
[381] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 13

(The book) 'Iqbal Al Amaal' –

'During the night of twenty-fifth from Zul Hijja, Amir Al-Momineen[asws] and (Syeda) Fatima[asws] gave charity, and during the day of the twenty-fifth from it, it was Revealed regarding them[asws] both and regarding Al-Hassan[asws] and Al-Husayn[asws], the Chapter 'Hal Ata' (Al Dahr – 76)'.

ثُمَّ سَاقَ الْحَدِيثَ نَحْواً مِمَّا مَرَّ فِي خَبَرِ عَلِيِّ بْنِ عِيسَى ثُمَّ رَوَى نُزُولَ الْمَائِدَةِ عَنِ الثَّعْلَبِيِّ وَ الْخُوارَزْمِيِّ ثُمَّ قَالَ وَ ذَكَرَ حَدِيثَ نُزُولِ الْمَائِدَةِ الزَّمَخْشَرِيُّ فِي الْكَشَّافِ وَ لَكِنَّهُ لَمْ يَذْكُرْ نُزُولَهَا فِي الْوَقْتِ الَّذِي ذَكَرْنَاهُ

Then he continued the Hadeeth approximate to what has passed in the Hadeeth of Ali bin Isa. Then he reported the descent of the meal (from Paradise), from Al-Sa'alby, and Al-Khawarizmy, then said, 'And the Hadeeth of the descend of the meal was mentioned by Al-Zamakhshari in (the book) 'Al-Kashaaf', but he did not mention its descend during the time we mentioned it.

قَالَ عَنِ النَّبِيِّ ص أَنَّهُ جَاعَ فِي قَحْطٍ فَأَهْدَتْ لَهُ فَاطِمَةُ ع رَغِيفَيْنِ وَ بَضْعَةَ لَحْمٍ آثَرَتْهُ بِهَا فَرَجَعَ بِهَا إِلَيْهَا فَقَالَ هَلُمِّي يَا بُنَيَّةِ وَ كَشَفَتْ عَنِ الطَّبَقِ فَإِذَا هُوَ مَمْلُوءٌ خُبْزاً وَ لَحْماً فَبُهِتَتْ وَ عَلِمَتْ أَنَّهَا نَزَلَتْ مِنْ عِنْدِ اللَّهِ

He said, from the Prophet[saww] and he[saww] came during drought, and (Syeda) Fatima[asws] prepared for him[saww] two loaves and some meat, preferring him[saww] with it. He[saww] returned with it to her[asws] and said: 'Come, O daughter[asws], and uncover from the tray!' There, it was filled with bread and meat. She[asws] was amazed and knew that it had descended from the Presence of Allah[azwj].

فَقَالَ ص لَهَا أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ فَقَالَ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكِ شَبِيهَةَ سَيِّدَةِ نِسَاءِ بَنِي إِسْرَائِيلَ

He[saww] said to her[asws]: ***From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***. He[saww] said: 'The Praise is for Allah[azwj] Who Made you[asws] a resemblance of chieftess of the women of the Children of Israel'.

ثُمَّ جَمَعَ رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ جَمِيعَ أَهْلِ بَيْتِهِ ع حَتَّى شَبِعُوا وَ بَقِيَ الطَّعَامُ كَمَا هُوَ وَ أَوْسَعَتْ فَاطِمَةُ ع عَلَى جِيرَانِهَا.

Then Rasool-Allah[saww] Gathered Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws], and gathered his[saww] family members until they were (all) satiated, and the food remain just as it was, and (Syeda) Fatima[asws] extended (the meal) to her[asws] neighbours''.[382]

15- كشف، كشف الغمة أَبُو بَكْرِ بْنُ مَرْدَوَيْهِ قَوْلُهُ تَعَالَى وَ يُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ نَزَلَ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع.

(The book) 'Kashf Al Ghumma' – Abu Bakr Bin Mardawayh –

[382] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 14

‘Words of the Exalted: ***And they are feeding the food upon His love, [76:8]***, were Revealed regarding Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]’’.[383]

.– قال أبو حمزة الثمالي في تفسيره حَدَّثَنِي الْحَسَنُ بْنُ الْحَسَنِ أَبُو عَبْدِ اللَّهِ بْنُ الْحَسَنِ أَنَّهَا مَدَنِيَّةٌ نَزَلَتْ فِي عَلِيٍّ وَ فَاطِمَةَ ع السُّورَةُ كُلُّهَا.

Abu Hamza Al-Sumali said in his Tafseer – It is narrated to me by Al-Hassan Bin Al-Hassan Abu Abdullah Bin Al-Hassan, ‘It is Medinite, it was Revealed regarding Ali[asws], and (Syeda) Fatima[asws], and the Chapter (76), all of it’’.[384]

ثُمَّ قَالَ حَدَّثَنَا أَبُو الْحَمْدِ مَهْدِيُّ بْنُ نَزَارٍ الْحُسَيْنِيُّ الْقَائِنِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْحَسْكَانِيِّ عَنْ أَبِي نَصْرٍ الْمُفَسِّرِ عَنْ عَمِّهِ أَبِي حَامِدٍ عَنْ يَعْقُوبَ بْنِ مُحَمَّدٍ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ يَزِيدَ السُّلَمِيِّ عَنْ زَيْدِ بْنِ أَبِي مُوسَى عَنْ عَمْرِو بْنِ هَارُونَ عَنْ عُثْمَانَ بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَا أُنْزِلَ بِمَكَّةَ اقْرَأْ بِاسْمِ رَبِّكَ ثُمَّ ذَكَرَ السُّوَرَ الْمَكِّيَّةَ بِتَمَامِهَا خَمْساً وَ ثَمَانِينَ سُورَةً قَالَ ثُمَّ أُنْزِلَتْ بِالْمَدِينَةِ الْبَقَرَةُ ثُمَّ الْأَنْفَالُ ثُمَّ آلُ عِمْرَانَ ثُمَّ الْأَحْزَابُ ثُمَّ الْمُمْتَحِنَةُ ثُمَّ النِّسَاءُ ثُمَّ إِذَا زُلْزِلَتْ ثُمَّ الْحَدِيدُ ثُمَّ سُورَةُ مُحَمَّدٍ ص ثُمَّ الرَّعْدُ ثُمَّ سُورَةُ الرَّحْمَنِ

Then he said, ‘It is narrated to us by Abu Al Hamd Mahdi Bin Nazar Al-Husayni Al Qainy, from Ubeydullah Bin Abdullah Al Haskany, from Abu Nasr Al Mufassir, from his uncle Abu Hamid, from Yaqoub Bin Muhammad Al Muqry, from Muhammad Bin Yazeed Al Sulamy, from Zayd Bin Abu Musa, from Amro Bin Haroun, from Usman Bin Ata’a, from his father, from Ibn Abbas who said,

‘The first of what was Revealed at Makkah was: ***Read in the Name of your Lord Who Created! [96:1]***’. Then he mentioned the Makkan Chapters, complete thirty-five Chapters. Then he said, ‘Then Al Baqarah was Revealed at Al-Medina, then Al-Anfal, then Aal-e-Imran, then Al-Ahzaab, then Al Mumtahana, then Al Nisa, then Zulzilat, then Al Hadeed, then Surah Muhammad[saww], then Al Ra’ad, then Surah Al Rahman;

ثُمَّ هَلْ أَتَى ثُمَّ الطَّلَاقُ ثُمَّ لَمْ يَكُنْ ثُمَّ الْحَشْرُ ثُمَّ إِذَا جَاءَ نَصْرُ اللَّهِ ثُمَّ النُّورُ ثُمَّ الْحَجُّ ثُمَّ الْمُنَافِقُونَ ثُمَّ الْمُجَادَلَةُ ثُمَّ الْحُجُرَاتُ ثُمَّ التَّحْرِيمُ ثُمَّ الْجُمُعَةُ ثُمَّ التَّغَابُنُ ثُمَّ سُورَةُ الصَّفِّ ثُمَّ الْفَتْحُ ثُمَّ الْمَائِدَةُ ثُمَّ سُورَةُ التَّوْبَةِ فَهَذِهِ ثَمَانِي وَ عِشْرُونَ سُورَةً.

Then Hal Atat (Dahr), then Al Talaq, then Lam Yakun, then Al Hashr, then Iza Ja’a Nasr Allah[azwj], then Al Noor, then Al Hajj, then Al Munafiqoon, then Al Mujadilah, then Al Hujraat, then Al Tahreem, then Al Jumma, then Al Tagabhun, then Surah Al Saff, then Al Fat’h, then Al Maidah, then Surah Al Tawbah. So these are twenty-eight Chapters’’.[385]

وَ قَدْ رَوَاهُ الْأُسْتَاذُ أَحْمَدُ الزَّاهِدُ بِإِسْنَادِهِ عَنْ عُثْمَانَ بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ فِي كِتَابِ الْإِيضَاحِ وَ زَادَ فِيهِ وَ كَانَتْ إِذَا نَزَلَتْ فَاتِحَةُ سُورَةٍ بِمَكَّةَ كُتِبَتْ بِمَكَّةَ ثُمَّ يَزِيدُ اللَّهُ فِيهَا مَا يَشَاءُ بِالْمَدِينَةِ.

And it is reported by the chain of Ahmad Al Zahid, by his chain from Usman Bin Ata’a, from his father, from Ibn Abbas in Kitab ‘Al Ibzah’, and there is an addition in it,

‘And when the beginning of a Surah was Revealed at Makkah, then Allah[azwj] Added in it whatever He[azwj] so Desired at Al-Medina’’.[386]

[383] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 15 a
[384] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 15 b
[385] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 15 c
[386] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 15 d

و بإسناده عن عكرمة و الحسن بن أبي الحسن البصري أنهما عدا هل أتى فيما نزلت بالمدينة بعد أربع عشرة سورة.

And by his chain from Ikrimah (Bin Abu Jahl), and Al-Hassan Bin Abu Al-Hassan Al Basry,

'They both counted (Surah) 'Hal Ata' (Dahr) among what were Revealed at Al-Medina after twenty four Chapters''.[387]

وَ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: سَأَلْتُ النَّبِيَّ ص عَنْ ثَوَابِ الْقُرْآنِ فَأَخْبَرَنِي بِثَوَابِ سُورَةٍ سُورَةٍ عَلَى نَحْوِ مَا نَزَلَتْ مِنَ السَّمَاءِ وَ سَاقَ الْحَدِيثَ إِلَى أَنْ عَدَّ سُورَةَ هَلْ أَتَى فِي السُّوَرِ الْمَدَنِيَّةِ بَعْدَ إِحْدَى عَشْرَةَ سُورَةً.

And by his chain from Saeed Bin Al Musayyab,

'From Ali[asws] Bin Abu Talib[asws] having said: 'I[asws] asked the Prophet[saww] about the Rewards of the Quran, so he[saww] informed me[asws] with the Rewards of Chapter by Chapter upon an approximate of what had been Revealed from the sky' – and continued the Hadeeth until he[saww] counted Surah 'Hal Ata' (Dahr – 76) among Chapters of Al-Medinat after twenty one Chapters''.[388]

[387] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 15 e
[388] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 6 H 15 f

CHAPTER 7 – THE VERSE OF IMPRECATION (MUBAHILA) - (3:61)

قَالَ الشَّيْخُ الْمُفِيدُ رَحِمَهُ اللَّهُ فِي كِتَابِ الْفُصُولِ قَالَ الْمَأْمُونُ يَوْماً لِلرِّضَا ع أَخْبِرْنِي بِأَكْبَرِ فَضِيلَةٍ لِأَمِيرِ الْمُؤْمِنِينَ ع يَدُلُّ عَلَيْهَا الْقُرْآنُ

The sheykh Al Mufeed said in Kitab 'Al Fusool' –

'One day Al-Mamoun said to Al-Reza[asws], 'Inform me with the greatest merit of Amir Al-Momineen[asws], the Quran evidences upon it'.

قَالَ فَقَالَ الرِّضَا ع فَضِيلَةٌ فِي الْمُبَاهَلَةِ قَالَ اللَّهُ جَلَّ جَلَالُهُ- فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ

He (the narrator) said, 'Al-Reza[asws] said: 'The merit in the imprecation (Mubahila). Allah[azwj], Majestic is His[azwj] Majesty Said: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]***.

فَدَعَا رَسُولُ اللَّهِ ص الْحَسَنَ وَ الْحُسَيْنَ ع فَكَانَا ابْنَيْهِ وَ دَعَا فَاطِمَةَ ع فَكَانَتْ فِي هَذَا الْمَوْضِعِ نِسَاءَهُ وَ دَعَا أَمِيرَ الْمُؤْمِنِينَ ع فَكَانَ نَفْسَهُ بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ ثَبَتَ أَنَّهُ لَيْسَ أَحَدٌ مِنْ خَلْقِ اللَّهُ تَعَالَى أَجَلَّ مِنْ رَسُولِ اللَّهِ ص وَ أَفْضَلَ فَوَاجِبٌ أَنْ لَا يَكُونَ أَحَدٌ أَفْضَلَ مِنْ نَفْسِ رَسُولِ اللَّهِ بِحُكْمِ اللَّهِ جَلَّ وَ عَزَّ

Rasool-Allah[saww] called Al-Hassan[asws] and Al-Husayn[asws], and they[asws] were his[saww] sons[asws], and called (Syeda) Syeda Fatima[asws]. She[asws] was in this place 'His[saww] women', and he[saww] called Amir Al-Momineen[asws], and he[asws] was his[saww] 'self', by the Judgment of Allah[azwj] Mighty and Majestic, and it has been proven that there isn't anyone from the creatures of Allah[azwj] the Exalted more majestic and superior than Rasool-Allah[saww], so it obligates that there should not be anyone superior than the self of Rasool-Allah[azwj], by the Judgment of Allah[azwj] Majestic and Mighty'.

قَالَ فَقَالَ لَهُ الْمَأْمُونُ أَ لَيْسَ قَدْ ذَكَرَ اللَّهُ الْأَبْنَاءَ بِلَفْظِ الْجَمْعِ وَ إِنَّمَا دَعَا رَسُولُ اللَّهِ ص ابْنَيْهِ خَاصَّةً وَ ذَكَرَ النِّسَاءَ بِلَفْظِ الْجَمْعِ وَ إِنَّمَا دَعَا رَسُولُ اللَّهِ ص ابْنَتَهُ وَحْدَهَا فَأَلَّا جَازَ أَنْ يُذْكَرَ الدُّعَاءُ لِمَنْ هُوَ نَفْسُهُ وَ يَكُونَ الْمُرَادُ نَفْسَهُ فِي الْحَقِيقَةِ دُونَ غَيْرِهِ فَلَا يَكُونَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا ذَكَرْتَ مِنَ الْفَضْلِ

He (the narrator) said, 'Al-Mamoun said to him[asws], 'But hasn't Allah[azwj] Mentioned the sons with the plural word, and rather Rasool-Allah[saww] called his[saww] two sons[asws] in particular, and Mentioned the women with the plural word, and rather Rasool-Allah[saww] called his[saww] daughter[asws] alone. So is it not allowed that the calling is for one who is himself[saww], and the Intended would be himself[saww] in the reality besides someone else, so there would not happen to be any merit for Amir Al-Momineen[asws] what you[asws] mentioned?'

قَالَ فَقَالَ لَهُ الرِّضَا ع لَيْسَ يَصِحُ مَا ذَكَرْتَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ ذَلِكَ أَنَّ الدَّاعِيَ إِنَّمَا يَكُونُ دَاعِياً لِغَيْرِهِ كَمَا أَنَّ الْآمِرَ آمِرٌ لِغَيْرِهِ وَ لَا يَصِحُّ أَنْ يَكُونَ دَاعِياً لِنَفْسِهِ فِي الْحَقِيقَةِ كَمَا لَا يَكُونُ آمِراً لَهَا فِي الْحَقِيقَةِ وَ إِذَا لَمْ يَدْعُ رَسُولُ اللَّهِ ص فِي الْمُبَاهَلَةِ رَجُلًا إِلَّا أَمِيرَ الْمُؤْمِنِينَ ع فَقَدْ ثَبَتَ أَنَّهُ نَفْسُهُ الَّتِي عَنَاهَا اللَّهُ سُبْحَانَهُ فِي كِتَابِهِ وَ جَعَلَ حُكْمَهُ ذَلِكَ فِي تَنْزِيلِهِ

He (the narrator) said, 'Al-Reza[asws] said to him: 'It isn't correct what you are mentioning, O commander of the faithful, and that is because the caller rather happens to be calling to others, just as the commanders commands to others, and it is not correct that the caller be calling to himself in the reality, just as he cannot happen to be a commander for it in the reality. And when Rasool-Allah[saww] did not call in the imprecation any man except Amir Al-Momineen[asws], so it is proven that he[asws] is his[saww] 'self' which Allah[azwj] the Glorious has Meant in His[azwj] Book, and Made that to be His[azwj] Judgment in His[azwj] Revelation'.

قَالَ فَقَالَ الْمَأْمُونُ إِذَا وَرَدَ الْجَوَابُ سَقَطَ السُّؤَالُ.

He (the narrator) said, 'Al-Mamoun said, 'When the answer arrives, the question drops''.[389]

وَ قَالَ الزَّمَخْشَرِيُّ فِي كِتَابِ الْكَشَّافِ رُوِيَ أَنَّهُ لَمَّا دَعَاهُمْ إِلَى الْمُبَاهَلَةِ قَالُوا حَتَّى نَرْجِعَ وَ نَنْظُرَ فَنَأْتِيَكَ غَداً فَلَمَّا تَخَالَوْا قَالُوا لِلْعَاقِبِ وَ كَانَ ذَا رَأْيِهِمْ يَا عَبْدَ الْمَسِيحِ مَا تَرَى

And Al Zamakhshari said in Kitab 'Al Kashaaf' –

'It is reported that when he[saww] called them (Christians) to the imprecation, they said, '(Wait) until we return and consider. We shall come to you[saww] tomorrow morning'. When they were alone, they said to Al-Aqib, and he was the opiner of theirs, 'O Abdul Maseeh! What is your view?'

فَقَالَ وَ اللَّهِ لَقَدْ عَرَفْتُمْ يَا مَعْشَرَ النَّصَارَى أَنَّ مُحَمَّداً نَبِيٌّ مُرْسَلٌ وَ لَقَدْ جَاءَكُمْ بِالْفَصْلِ مِنْ أَمْرِ صَاحِبِكُمْ وَ اللَّهِ مَا بَاهَلَ قَوْمٌ نَبِيّاً قَطُّ فَعَاشَ كَبِيرُهُمْ وَ لَا نَبَتَ صَغِيرُهُمْ وَ لَئِنْ فَعَلْتُمْ لَتَهْلِكُنَّ فَإِنْ أَبَيْتُمْ إِلَّا إِلْفَ دِينِكُمْ وَ الْإِقَامَةَ عَلَى مَا أَنْتُمْ عَلَيْهِ فَوَادِعُوا الرَّجُلَ وَ انْصَرِفُوا إِلَى بِلَادِكُمْ

He said, 'By Allah[azwj], you have known, O community of Christians that Muhammad[saww] is a Sent Prophet[saww], and he[saww] has come to you all with the decision from the matter of your companion. By Allah[azwj]! No people have imprecated a Prophet[as] at all and their elders have lived, nor have their young ones grown, and if you were to do so, you will be destroyed. But if you refuse except friendliness of your religion and staying upon what you are upon, then bid the man[saww] farewell and leave to go to your cities'.

فَأَتَوْا رَسُولَ اللَّهِ ص وَ قَدْ غَدَا مُحْتَضِناً الْحُسَيْنَ آخِذاً بِيَدِ الْحَسَنِ وَ فَاطِمَةُ تَمْشِي خَلْفَهُ وَ عَلِيٌّ خَلْفَهَا وَ هُوَ يَقُولُ إِذَا أَنَا دَعَوْتُ فَأَمِّنُوا

They came to Rasool-Allah[saww], and he[saww] had come early morning holding Al-Husayn[asws] in his[saww] arms, and holding a hand of Al-Hassan[asws], and Syeda Fatima[asws] was walking behind him, and Ali[asws] was behind her[asws] and he[saww] was saying: 'When I[saww] supplicate, then say 'Ameen''.

[389] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 1

فَقَالَ أُسْقُفُ نَجْرَانَ يَا مَعْشَرَ النَّصَارَى إِنِّي لَأَرَى وُجُوهاً لَوْ شَاءَ اللَّهُ أَنْ يُزِيلَ جَبَلًا مِنْ مَكَانِهِ لَأَزَالَهُ بِهَا فَلَا تُبَاهِلُوا فَتَهْلِكُوا فَلَمْ يَبْقَ عَلَى وَجْهِ الْأَرْضِ نَصْرَانِيٌّ إِلَى يَوْمِ الْقِيَامَةِ

The Bishop of Najran said, 'O community of Christians! I see such faces, if they[asws] were to desire Allah[azwj] to move a mountain from its place, He[azwj] would Move it, so do not imprecate, for you will be destroyed. There will not remain any Christian upon the surface of the earth up to the Day of Qiyamah!'

فَقَالُوا يَا أَبَا الْقَاسِمِ رَأَيْنَا أَنْ لَا نُبَاهِلَكَ وَ أَنْ نُقِرَّكَ عَلَى دِينِكَ وَ نَثْبُتَ عَلَى دِينِنَا

They said, 'O Abu Al-Qasim[saww]! We have viewed that we will not imprecate you[asws] and that we shall separate from you[saww] being upon your[saww] religion and we shall stay affirmed upon our religion'.

قَالَ ص فَإِذَا أَبَيْتُمُ الْمُبَاهَلَةَ فَأَسْلِمُوا يَكُنْ لَكُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْكُمْ مَا عَلَيْهِمْ فَأَبَوْا

He[saww] said: 'Since you are refusing the imprecation, then become Muslims. It would be for you what would be for the Muslims, and against you what is against them'. They refused.

قَالَ فَإِنِّي أُنَاجِزُكُمْ فَقَالُوا مَا لَنَا بِحَرْبِ الْعَرَبِ طَاقَةٌ وَ لَكِنْ نُصَالِحُكَ عَلَى أَنْ لَا تَغْزُوَنَا وَ لَا تُخِيفَنَا وَ لَا تَرُدَّنَا عَنْ دِينِنَا عَلَى أَنْ نُؤَدِّيَ إِلَيْكَ كُلَّ عَامٍ أَلْفَيْ حُلَّةٍ أَلْفاً فِي صَفَرٍ وَ أَلْفاً فِي رَجَبٍ وَ ثَلَاثِينَ دِرْعاً عَادِيَةً مِنْ حَدِيدٍ

He[saww] said: 'So, I[saww] shall fight you'. They said, 'There is no strength for us for war, but we shall reconcile with you[saww] upon that neither will you battle against us nor will you[saww] frighten us, nor return us from our religion, upon that we shall pay to you[saww] every year two thousand garments, a thousand during Safar and a thousand during Rajab. And thirty armours of iron'.

فَصَالَحَهُمُ النَّبِيُّ ص عَلَى ذَلِكَ وَ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ الْهَلَاكَ قَدْ تَدَلَّى عَلَى أَهْلِ نَجْرَانَ وَ لَوْ لَاعَنُوا لَمُسِخُوا قِرَدَةً وَ خَنَازِيرَ وَ لَاضْطَرَمَ عَلَيْهِمَا الْوَادِي نَاراً وَ لَاسْتَأْصَلَ اللَّهُ نَجْرَانَ وَ أَهْلَهُ حَتَّى الطَّيْرَ عَلَى رُءُوسِ الشَّجَرِ وَ لَمَا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى يَهْلِكُوا.

The Prophet[saww] reconciled with them upon that and said: 'By the One[azwj] in Whose Hand is my[saww] soul! The destruction had shaded upon the people of Najran, and if they had been cursed, they would have been morphed into monkeys and pigs, and the valley would have rained fire upon them, and Allah[azwj] would have Eradicated Najran and its inhabitants, to the extent of the birds on top of the trees, and not even a year would have passed upon the Christians until they would have all been destroyed!''[390]

وَ قَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي الطَّرَائِفِ ذَكَرَ النَّقَّاشُ فِي تَفْسِيرِهِ شِفَاءِ الصُّدُورِ مَا هَذَا لَفْظُهُ قَوْلُهُ عَزَّ وَ جَلَ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ قَالَ أَبُو بَكْرٍ جَاءَتِ الْأَخْبَارُ بِأَنَّ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ الْحَسَنِ وَ حَمَلَ الْحُسَيْنَ ع عَلَى صَدْرِهِ وَ يُقَالُ بِيَدِهِ الْأُخْرَى وَ عَلِيٌّ ع مَعَهُ وَ فَاطِمَةُ ع مِنْ وَرَائِهِمْ

And the Seyyid Bin Tawoos said in (the book) 'Al Taraif', A; Naqash mentioned in his Tafseer 'Shifa Al Sudoor' what are these words –

[390] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 2

‘Words of Mighty and Majestic: ***say: ‘Come, let us call our sons and your sons, [3:61]*** – Abu Bakr said, ‘The monks came, Rasool-Allah[saww] held a hand of Al-Hassan[asws], and carried Al-Husayn[asws] upon his[saww] chest’, and it is said, ‘with his[saww] other hand, and Ali[asws] was with him, and Syeda Fatima[asws] was from behind them[asws].

فَحَصَلَتْ هَذِهِ الْفَضِيلَةُ لِلْحَسَنِ وَ الْحُسَيْنِ ع مِنْ بَيْنِ جَمِيعِ أَبْنَاءِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص وَ أَبْنَاءِ أُمَّتِهِ وَ حَصَلَتْ هَذِهِ الْفَضِيلَةُ لِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص مِنْ بَيْنِ بَنَاتِ النَّبِيِّ وَ بَنَاتِ أَهْلِ بَيْتِهِ وَ بَنَاتِ أُمَّتِهِ

So, this merit was achieved for Al-Hassan[asws] and Al-Husayn[asws] from between the entirety of the sons of People[asws] of the Household of Rasool-Allah[saww], and sons of his[saww] community, and this merit was achieved for Syeda Fatima[asws] daughter[asws] of Rasool-Allah[saww] from between the (step) daughters[as] of the Prophet[saww] and daughters of People[asws] of his[saww] Household and daughter of his[saww] community.

وَ حَصَلَتْ هَذِهِ الْفَضِيلَةُ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع مِنْ بَيْنِ أَقَارِبِ رَسُولِ اللَّهِ وَ مِنْ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ بِأَنْ جَعَلَهُ رَسُولُ اللَّهِ ص كَنَفْسِهِ يَقُولُ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ.

And this merit was achieved for Amir Al-Momineen Ali[asws] from between the relatives of Rasool-Allah[azwj], and from his[saww] family members, and his[saww] community, by that Rasool-Allah[saww] made him[asws] to be like his[saww] ‘self’. He[saww] Said: ***and ourselves and yourselves, [3:61]***’’.[391]

جرير عن الأعمش قال كانت المباهلة ليلة إحدى و عشرين من ذي الحجة و كان تزويج فاطمة لعلي بن أبي طالب ع يوم خمسة و عشرين من ذي الحجة و كان يوم غدير خم يوم ثمانية عشر من ذي الحجة.

Jareer, from Al Amsh who said, ‘

‘The imprecation happened on the night of twenty-first of Zul Hijja, and the marriage of Syeda Fatima[asws] to Ali[asws] Bin Abu Talib[asws] happened on the twenty-fifth of Zul Hijja, and the Day of Ghadeer on the eighteenth of Zul Hijja’’.[392]

و من ذلك. ما رواه مسلم في صحيحه من طرق فمنها في الجزء الرابع في باب فضائل أمير المؤمنين علي بن أبي طالب ع في ثالث كراس من أوله من الكتاب الذي نقل الحديث منه في تفسير قوله تعالى فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ

And from that is what is reported by Muslim in his (book) ‘Saheeh’ from (several) ways, from these is in the fourth volume in the chapter of merits of Amir Al-Momineen Ali Bin Abu Talib[asws] in the third page from its first of the book which the Hadeeth has been copied from –

‘In interpretation of Words of the Exalted: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]***.

[391] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 3
[392] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 4

فَرَفَعَ مُسْلِمٌ الْحَدِيثَ إِلَى النَّبِيِّ ص وَ هُوَ طَوِيلٌ يَتَضَمَّنُ عِدَّةَ فَضَائِلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع خَاصَّةً يَقُولُ فِي آخِرِهِ وَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي.

Muslim raised the Hadeeth to the Prophet[saww], and it is lengthy inclusive of a number of merits for Ali[asws] Bin Abu Talib[asws] in particular, saying in its end, 'And when this Verse was Revealed, Rasool-Allah[saww] called Ali[asws], and Syeda Fatima[asws], and Hassan[asws] and Husayn[asws] , said: 'O Allah[azwj]! They[asws] are People[asws] of my[saww] Household''.[393]

وَ فِي رِوَايَةِ الثَّعْلَبِيِّ زِيَادَةٌ فِي آخِرِ حَدِيثِهِ وَ هِيَ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ الْعَذَابَ قَدْ تَدَلَّى عَلَى أَهْلِ نَجْرَانَ وَ لَوْ لَاعَنُوا لَمُسِخُوا قِرَدَةً وَ خَنَازِيرَ وَ لَاضْطَرَمَ عَلَيْهِمُ الْوَادِي نَاراً وَ لَاسْتَأْصَلَ اللَّهُ نَجْرَانَ وَ أَهْلَهُ حَتَّى الطَّيْرَ عَلَى الشَّجَرِ وَ لَمَا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى هَلَكُوا

And in a report of Al-Sa'alby, there is an addition at the end of his Hadeeth, and it is, 'He[saww] said: 'By the One[azwj] in Whose Hand is my[asws] soul! The Punishment had hovered upon people of Najran, and if they had been cursed, they would have been morphed into monkeys and pigs, and the valley would have rained fired upon them, and Allah[azwj] would have Eradicated Najran and its people to the extent of the birds upon the tree, and not a year would have turned upon the Christians, all of them, until they would have been destroyed'.

فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ هذا لَهُوَ الْقَصَصُ الْحَقُّ وَ ما مِنْ إِلهٍ إِلَّا اللَّهُ وَ إِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ- فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ.

Allah[azwj] the Exalted Revealed: ***Most surely this is the true narrative, and there is none from a god except Allah; and that Allah - He is the Mighty, the Wise [3:62] But if they turn back, then Allah Knows the mischief-makers [3:63]***''.[394]

وَ رَوَاهُ الشَّافِعِيُّ بْنُ الْمَغَازِلِيِّ فِي كِتَابِ الْمَنَاقِبِ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَدِمَ وَفْدُ النَّجْرَانِ عَلَى النَّبِيِّ ص الْعَاقِبُ وَ الطَّيِّبُ فَدَعَاهُمَا إِلَى الْإِسْلَامِ فَقَالا أَسْلَمْنَا يَا مُحَمَّدُ قَبْلَكَ قَالَ كَذَبْتُمَا إِنْ شِئْتُمَا أَخْبَرْتُكُمَا مَا يَمْنَعُكُمَا مِنَ الْإِسْلَامِ قَالا هَاتِ قَالَ حُبُّ الصَّلِيبِ وَ شُرْبُ الْخَمْرِ وَ أَكْلُ الْخِنْزِيرِ

And it is reported by Al Shafie Bin Al Maghazili in Kitab 'Al Manaqib' from Al Shaby, from Jabir Bin Abdullah who said,

'A delegation arrived from Al-Najran to the Prophet[saww] of Al-Aqib and Al-Tayyib, so he[saww] called them both to Al-Islam. They said, 'We have become Muslims before you[saww], O Muhammad[saww]!' He[saww] said: 'You are lying! If you so like, I[saww] shall inform you both what is preventing you from Al-Islam'. They said, 'Give!' He[saww] said: 'Love of the crucifix and drinking the wine and eating the pig'.

فَدَعَاهُمَا إِلَى الْمُلَاعَنَةِ فَوَاعَدَاهُ أَنْ يُغَادِيَاهُ بِالْغُدْوَةِ فَغَدَا رَسُولُ اللَّهِ ص وَ أَخَذَ بِيَدِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع ثُمَّ أَرْسَلَ إِلَيْهِمَا فَأَبَيَا أَنْ يُجِيبَا فَأَقَرَّا بِالْخَرَاجِ

He[saww] called them to the cursing, but they promised him[saww] for coming early morning. Rasool-Allah[saww] came early morning and he[saww] had held a hand of Ali[asws], and Syeda

[393] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 5
[394] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 6

Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. Then he[saww] sent a message to them, but they refused to come, and they accepted with (paying) the tribute.

فَقَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَوْ فَعَلَا لَأَمْطَرَ اللَّهُ عَلَيْهِمَا الْوَادِيَ نَاراً

The Prophet[saww] said: 'By the One[azwj] in Who Sent me[saww] with the truth as a Prophet[saww]! If they had done so, Allah[azwj] would have Caused the valley to rain fire upon them'.

قَالَ جَابِرٌ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ نَدْعُ أَبْنَاءَنا وَ أَبْنَاءَكُمْ الْآيَةَ

Jabir said, 'This Verse was Revealed regarding them[asws]: ***let us call our sons and your sons, [3:61]*** – the Verse.

قَالَ الشَّعْبِيُّ أَبْنَاءَنا الْحَسَنُ وَ الْحُسَيْنُ وَ نِساءَنا فَاطِمَةُ وَ أَنْفُسَنا عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Al-Shaby said, '***our sons*** – are Al-Hassan[asws] and Al-Husayn[asws], and ***our women*** – Syeda Fatima[asws], and ***ourselves***, is Ali[asws] Bin Abu Talib[asws]'.[395]

أَقُولُ وَ قَالَ السُّيُوطِيُّ فِي الدُّرِّ الْمَنْثُورِ أَخْرَجَ الْحَاكِمُ وَ صَحَّحَهُ وَ ابْنُ مَرْدَوَيْهِ وَ أَبُو نُعَيْمٍ فِي الدَّلَائِلِ عَنْ جَابِرٍ قَالَ: قَدِمَ عَلَى النَّبِيِّ ص الْعَاقِبُ وَ السَّيِّدُ فَدَعَاهُمَا إِلَى الْإِسْلَامِ وَ ذَكَرَ نَحْوَ مَا مَرَّ وَ قَالَ فِي آخِرِهِ قَالَ جَابِرٌ أَنْفُسَنا وَ أَنْفُسَكُمْ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ أَبْنَاءَنا الْحَسَنُ وَ الْحُسَيْنُ وَ نِساءَنا فَاطِمَةُ ع.

I (Majlisi) am saying, 'And Al Suyuti said, in (the book) 'Al Durr Al Mansour' – Al Hakim extracted it and corrected it, and Ibn Mardawayh, and Abu Nueym in (the book) 'Al Dalail', from Jabir who said,

'Al-Aqib and Al-Seyyid arrived to the Prophet[saww], so he[saww] called them both to Al-Islam', and he mentioned approximate to what passed and said in its end, 'Jabir said, '***ourselves and yourselves***, is Rasool-Allah[saww] and Ali[asws], ***our sons*** are Al-Hassan[asws] and Al-Husayn[asws] , and ***our women*** is Syeda Fatima[asws]'.[396]

قَالَ وَ أَخْرَجَ الْبَيْهَقِيُّ فِي الدَّلَائِلِ مِنْ طَرِيقِ سَلَمَةَ بْنِ عَبْدِ يَشُوعَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص كَتَبَ إِلَى أَهْلِ نَجْرَانَ قَبْلَ أَنْ يَنْزِلَ عَلَيْهِ طس سُلَيْمَانُ بِسْمِ إِلَهِ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى أُسْقُفِّ نَجْرَانَ وَ أَهْلِ نَجْرَانَ إِنْ أَسْلَمْتُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

He said, 'And Al Bayhaqi extracted in (the book) 'Al Dalail' from the way of Salamah Bin Abd Yashou, from his father, from his grandfather,

'Rasool-Allah[saww] wrote to people of Najran before 'Taseen Suleyman[as]' (Surah Al-Naml) was Revealed unto him[saww]: 'In the Name of God of Ibrahim[as], and Is'haq[as], and Yaqoub[as]. From Muhammad[saww], Rasool[saww] of Allah[azwj] to Al-Asqaf (Bishop) of Najran and people of Najran. If you become Muslims, then I[saww] praise to you God of Ibrahim[as], and Is'haq[as] and Yaqoub[as].

أَمَّا بَعْدُ فَإِنِّي أَدْعُوكُمْ إِلَى عِبَادَةِ اللَّهِ مِنْ عِبَادَةِ الْعِبَادِ وَ أَدْعُوكُمْ إِلَى وَلَايَةِ اللَّهِ مِنْ وَلَايَةِ الْعِبَادِ فَإِنْ أَبَيْتُمْ فَالْجِزْيَةُ وَ إِنْ أَبَيْتُمْ فَقَدْ أُوذِنْتُمْ بِحَرْبٍ وَ السَّلَامُ

[395] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 7
[396] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 8

As for after, I[saww] hereby call you to worship Allah[azwj] from (instead of) worship the servants, and I[saww] call you to the Wilayah of Allah[azwj] from the wilayah of the servants. If you refuse, then (you have to pay) the tribute, and if you denied, so you would have accounted a war. And the greetings'.

فَلَمَّا قَرَأَ الْأُسْقُفُّ الْكِتَابَ فَظِعَ بِهِ وَ ذُعِرَ ذُعْراً شَدِيداً فَبَعَثَ إِلَى رَجُلٍ مِنْ أَهْلِ نَجْرَانَ يُقَالُ لَهُ شُرَحْبِيلُ بْنُ وَادِعَةَ فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللَّهِ ص فَقَرَأَهُ فَقَالَ لَهُ الْأُسْقُفُّ مَا رَأْيُكَ فَقَالَ شُرَحْبِيلُ قَدْ عَلِمْتَ مَا وَعَدَ اللَّهُ إِبْرَاهِيمَ فِي ذُرِّيَّةِ إِسْمَاعِيلَ مِنَ النُّبُوَّةِ فَمَا يُؤْمَنُ مِنْ أَنْ يَكُونَ ذَلِكَ الرَّجُلَ لَيْسَ لِي فِي النُّبُوَّةِ رَأْيٌ لَوْ كَانَ أَمْرٌ مِنْ أَمْرِ الدُّنْيَا أَشَرْتُ عَلَيْكَ فِيهِ وَ جَهَدْتُ لَكَ

When Al-Asqaf read the letter, he was horrified by it and feared with intense fear. He sent a message to a man from the people of Najran called Shurahbeel Bin Wadiah. He handed to him the letter of Rasool-Allah[saww]. He read it. Al-Asqaf said to him, 'What is our view?' Shurahbeel said, 'You have known what Allah[azwj] had Promised Ibrahim[as] regarding his[as] offspring Ismail[as], of the Prophet-hood. So, there is no safety from him[saww] being that man. There isn't any view for me regarding the Prophet-hood. If it had been from the matters of the world, I would have advised to you regarding it, and strived for you'.

فَبَعَثَ الْأُسْقُفُّ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ مِنْ أَهْلِ نَجْرَانَ فَكُلُّهُمْ قَالَ مِثْلَ قَوْلِ شُرَحْبِيلَ فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَبْعَثُوا شُرَحْبِيلَ بْنَ وَادِعَةَ وَ عَبْدَ اللَّهِ بْنَ شُرَحْبِيلَ وَ جَبَّارَ بْنَ فَيْضٍ فَيَأْتُونَهُمْ بِخَبَرِ رَسُولِ اللَّهِ ص

Al-Asqaf sent the message to one after another from the people of Najran. All of them said similar to the words of Shurahbeel. He gathered their view upon that they would sent Shurahbeel Bin Wadiah and Abdullah Bin Shurahbeel, and Jabbar Bin Faiz, and they would come to them with the news of Rasool-Allah[saww]'.

فَانْطَلَقَ الْوَفْدُ حَتَّى أَتَوْا رَسُولَ اللَّهِ ص فَسَأَلَهُمْ وَ سَأَلُوهُ فَلَمْ تَنْزِلْ بِهِ وَ بِهِمُ الْمَسْأَلَةُ حَتَّى قَالُوا لَهُ مَا تَقُولُ فِي عِيسَى ابْنِ مَرْيَمَ فَقَالَ رَسُولُ اللَّهِ ص مَا عِنْدِي فِيهِ شَيْءٌ يَوْمِي هَذَا فَأَقِيمُوا حَتَّى أُخْبِرَكُمْ بِمَا يُقَالُ لِي فِي عِيسَى

The delegation went until they came to Rasool-Allah[saww]. He[saww] asked them and they asked him[saww], but the issue was not resolved with him[saww] and them until they said to him[saww], 'What are you[saww] saying regarding Isa[as] Bin Maryam[as]?' Rasool-Allah[saww] said: 'There is nothing with me[saww] regarding him[as] in this day of mine, so stay until I[saww] inform you with what is to say regarding Isa[as]'.

صُبْحَ الْغَدَاةِ فَأَنْزَلَ اللَّهُ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ إِلَى قَوْلِهِ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ فَأَبَوْا أَنْ يُقِرُّوا بِذَلِكَ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ص الْغَدَ بَعْدَ مَا أَخْبَرَهُمُ الْخَبَرَ أَقْبَلَ مُشْتَمِلًا عَلَى الْحَسَنِ وَ الْحُسَيْنِ فِي خَمِيلَةٍ لَهُ وَ فَاطِمَةُ تَمْشِي عِنْدَ ظَهْرِهِ لِلْمُلَاعَنَةِ وَ لَهُ يَوْمَئِذٍ عِدَّةُ نِسْوَةٍ

Early morning, Allah[azwj] Revealed: ***Surely the example of Isa with Allah is like the example of Adam [3:59]*** – up to His[azwj] Words: ***and make the Curse of Allah to be upon the liars [3:61]***. They refused to acknowledge with that. When it was morning Rasool-Allah[saww] went out after having informed them the news, coming inclusive upon Al-Hassan[asws] and Al-Husayn[asws] in a cloth of his[saww], and Syeda Fatima[asws] was walking by his[saww] back, for the cursing, and on that day there were a number of wives for him[saww].

فَقَالَ شُرَحْبِيلُ لِصَاحِبَيْهِ إِنِّي أَرَى امْرَأً مُقْبِلًا إِنْ كَانَ هَذَا الرَّجُلُ نَبِيّاً مُرْسَلًا فَنُلَاعِنَهُ- لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ مِنَّا شَعْرٌ وَ لَا ظُفُرٌ إِلَّا هَلَكَ فَقَالا لَهُ مَا رَأْيُكَ فَقَالَ رَأْيِي أَنْ أُحَكِّمَهُ فَإِنِّي أَرَى رَجُلًا مُقْبِلًا لَا يَحْكُمُ شَطَطاً أَبَداً فَقَالَ لَهُ أَنْتَ وَ ذَاكَ

Shurahbeel said to his companion, ‘I see a matter coming. If this man[saww] was a Prophet[saww] and we curse him[saww], there will not remain upon the surface of the earth for us, neither any hair nor nail, except it would be destroyed’. They said to him, ‘What is your view?’ He said, ‘My view is that I shall let him[saww] decide. So, if I see a man face to face, he[saww] would not judge remotely from the truth ever!’ He said to him, ‘(Up to) you and that’.

فَتَلَقَّى شُرَحْبِيلُ رَسُولَ اللَّهِ ص فَقَالَ إِنِّي قَدْ رَأَيْتُ خَيْراً مِنْ مُلَاعَنَتِكَ قَالَ وَ مَا هُوَ قَالَ أُحَكِّمُكَ الْيَوْمَ إِلَى اللَّيْلِ وَ لَيْلَتَكَ إِلَى الصَّبَاحِ فَمَهْمَا حَكَمْتَ فِينَا فَهُوَ جَائِزٌ فَرَجَعَ رَسُولُ اللَّهِ ص وَ لَمْ يُلَاعِنْهُمْ وَ صَالَحَهُمْ عَلَى الْجِزْيَةِ.

Shurahbeel met Rasool-Allah[azwj]. He said, ‘I have viewed better than cursing you[saww]’. He[saww] said: ‘And what is it?’ He said, ‘I shall let you[saww] decide today up to the night, and your[saww] night to the morning. So, whatever you[saww] decide regarding us, it is allowed (acceptable)’. Rasool-Allah[saww] returned and did not curse them and reconciled them upon the tribute’’.[397]

وَ أَخْرَجَ أَبُو نُعَيْمٍ فِي الدَّلَائِلِ مِنْ طَرِيقِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ وَفْدَ نَجْرَانَ مِنَ النَّصَارَى قَدِمُوا عَلَى رَسُولِ اللَّهِ وَ هُمْ أَرْبَعَةَ عَشَرَ رَجُلًا مِنْ أَشْرَافِهِمْ مِنْهُمُ السَّيِّدُ وَ هُوَ الْكَبِيرُ وَ الْعَاقِبُ وَ هُوَ الَّذِي يَكُونُ بَعْدَهُ صَاحِبَ رَأْيِهِمْ

And Abu Nueym extracted in (the book) ‘Al Dalail’ from the way of Al Kalby, from Abu Salih, from Ibn Abbas,

‘A delegation of Christians from Najran arrived to Rasool-Allah[saww] and they were fourteen men from their nobles, from them were Al-Seyyid, and he was the eldest, and Al-Aqib, and he is the one happened to be their adviser after him.

فَقَالَ رَسُولُ اللَّهِ ص أَسْلِمَا قَالا أَسْلَمْنَا قَالَ مَا أَسْلَمْتُمَا قَالا بَلَى قَدْ أَسْلَمْنَا قَبْلَكَ قَالَ كَذَبْتُمَا يَمْنَعُكُمَا مِنَ الْإِسْلَامِ ثَلَاثٌ فِيكُمَا عِبَادَتُكُمَا الصَّلِيبَ وَ أَكْلُكُمَا الْخِنْزِيرَ وَ زَعْمُكُمَا أَنَّ لِلَّهِ وَلَداً

Rasool-Allah[saww] said: ‘Become Muslims’. They said, ‘We are Muslims’. He[saww] said: ‘You have not become Muslims’. They said, ‘Yes, we became Muslims before you[saww]’. He[saww] said: ‘you are lying. Three matters in you prevents you – your worshipping the crucifix, and your eating the pig, and your alleging that there is a son for Allah[azwj]’.

فَنَزَلَ إِنَّ مَثَلَ عِيسى الْآيَةَ فَلَمَّا قَرَأَهَا عَلَيْهِمْ قَالُوا مَا نَعْرِفُ مَا تَقُولُ فَنَزَلَ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ يَقُولُ مَنْ جَادَلَكَ فِي أَمْرِ عِيسَى مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْقُرْآنِ- فَقُلْ تَعالَوْا إِلَى قَوْلِهِ ثُمَّ نَبْتَهِلْ يَقُولُ نَجْتَهِدُ فِي الدُّعَاءِ أَنَّ الَّذِي جَاءَ بِهِ مُحَمَّدٌ هُوَ الْحَقُّ وَ أَنَّ الَّذِي يَقُولُونَ هُوَ الْبَاطِلُ

It was Revealed: ***Surely the example of Isa [3:59]*** – the Verse. When he[saww] recited it to them, they said, ‘We do not understand what you[saww] are saying. So, it was Revealed: ***So the one who argues with you in this matter after what has come to you from the Knowledge, [3:61]***. He[azwj] is Saying: “The one who argues with you[saww] regarding the matter of Isa[as] from after what has come to you[saww] from the Quran, ***then say: ‘Come,*** - up to His[azwj] Words: ***then let us imprecate [3:61]***”. He said: ‘We shall strive in the supplication whether that which Muhammad[saww] has come with it is the truth, and that which they are saying, it is the false’.

[397] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 9

فَقَالَ لَهُمْ إِنَّ اللَّهَ قَدْ أَمَرَنِي إِنْ لَمْ تَقْبَلُوا هَذَا أَنْ أُبَاهِلَكُمْ فَقَالُوا يَا أَبَا الْقَاسِمِ بَلْ نَرْجِعُ فَنَنْظُرُ فِي أَمْرِنَا ثُمَّ نَأْتِيكَ

He[saww] said to them: 'Allah[azwj] has Commanded me[saww] that if you do not accept this, I[saww] shall imprecate you all'. They said, 'O Abu Al-Qasim[saww]! But, we shall return and consider regarding our matter, then we shall come to you[saww]'.

فَخَلَا بَعْضُهُمْ بِبَعْضٍ فَيُصَادِقُوا فِيمَا بَيْنَهُمْ قَالَ السَّيِّدُ لِلْعَاقِبِ قَدْ وَ اللَّهِ عَلِمْتُمْ أَنَّ الرَّجُلَ نَبِيٌّ فَلَوْ لَاعَنْتُمُوهُ لَاسْتُؤْصِلْتُمْ وَ مَا لَاعَنَ قَوْمٌ قَطُّ نَبِيّاً فَعَاشَ كَبِيرُهُمْ وَ نَبَتَ صَغِيرُهُمْ فَإِنْ أَنْتُمْ لَمْ تَتَّبِعُوهُ وَ أَبَيْتُمْ إِلَّا إِلْفَ دِينِكُمْ فَوَادِعُوهُ وَ ارْجِعُوا إِلَى بِلَادِكُمْ

They were alone with each other and discussed in what is between them. Al-Seyyid said to Al-Aqib, 'By Allah[azwj]! You have known that the man[saww] is a Prophet[saww]. If you were to curse him[saww], you will be eradicated, and not people have cursed a Prophet[saww] at all and their elders have lived and their young ones have grown. So, if you do not follow him[saww] and refuse except the safety of your religion, then bid him[saww] farewell and return to your city'.

وَ قَدْ كَانَ رَسُولُ اللَّهِ ص خَرَجَ وَ مَعَهُ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ ع فَقَالَ رَسُولُ اللَّهِ ص إِنْ أَنَا دَعَوْتُ فَأَمِّنُوا أَنْتُمْ فَأَبَوْا أَنْ يُلَاعِنُوهُ وَ صَالَحُوهُ عَلَى الْجِزْيَةِ.

And Rasool-Allah[saww] had come out and with him[saww] was Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Syeda Fatima[asws]. Rasool-Allah[saww] said: 'If I[saww] supplicate, then you[asws] should say: 'Ameen'. They refused to curse him[saww] and reconciled with him[saww] upon (paying) the tribute''.[398]

وَ أَخْرَجَ ابْنُ أَبِي شَيْبَةَ وَ سَعِيدُ بْنُ مَنْصُورٍ وَ عَبْدُ بْنُ حُمَيْدٍ وَ ابْنُ جَرِيرٍ وَ أَبُو نُعَيْمٍ عَنِ الشَّعْبِيِّ وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَوَاعِدُوهُ لِغَدٍ فَغَدَا النَّبِيُّ ص وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ ع فَأَبَوْا أَنْ يُلَاعِنُوهُ وَ صَالَحُوهُ عَلَى الْجِزْيَةِ

And In Abu Shayba extracted, and Saeed Bin Mansour, and Abdu Bin Humeyd, and Ibn Jareer, and Abu Nueym, from Al Shaby,

'And he continued the Hadeeth up to his words, 'Make appointment with him[asws] for early morning'. The Prophet[saww] came out early morning and with him[saww] was Al-Hassan[asws], and Al-Husayn[asws], and Syeda Fatima[asws]. They refused to curse him[saww] and reconciled with him[saww] upon (paying) the tribute.

فَقَالَ النَّبِيُّ ص لَقَدْ أَتَانِي الْبِشْرُ بِهَلَكَةِ أَهْلِ نَجْرَانَ حَتَّى الطَّيْرِ عَلَى الشَّجَرِ لَوْ تَمُّوا عَلَى الْمُلَاعَنَةِ.

The Prophet[saww] said: 'The news had come to me[saww] of the destruction of people of Najran to the extent of the bird upon the tree, if they had determined upon the cursing''.[399]

وَ أَخْرَجَ مُسْلِمٌ وَ التِّرْمِذِيُّ وَ ابْنُ الْمُنْذِرِ وَ الْحَاكِمُ وَ الْبَيْهَقِيُّ فِي سُنَنِهِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

[398] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 10
[399] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 11

And it is extracted by Muslim, and Al Tirmizi, and Ibn Al Munzar, and Al Haakim, and al Bayhaqi in his (book) ‘Sunnah’, from Sa’ad Bin Abu Waqas who said,

‘When this Verse was Revealed: ***then say: ‘Come, let us call our sons and your sons, [3:61]***, Rasool-Allah[saww] called Ali[asws], and Syeda Fatima[asws], and Hassan[asws], and Husayn[asws]. He[saww] said: ‘O Allah[azwj]! They[asws] are my[saww] family’’.[400]

وَ أَخْرَجَ ابْنُ جَرِيرٍ عَنْ عِلْبَاءِ بْنِ أَحْمَرَ الْيَشْكُرِيِّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ- فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ الْآيَةَ أَرْسَلَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ ابْنَيْهَا- الْحَسَنِ وَ الْحُسَيْنِ ع وَ دَعَا الْيَهُودَ لِيُلَاعِنَهُمْ فَقَالَ شَابٌّ مِنَ الْيَهُودِ وَيْحَكُمْ أَ لَيْسَ عَهِدَكُمْ بِالْأَمْسِ إِخْوَانُكُمُ الَّذِينَ مُسِخُوا قِرَدَةً وَ خَنَازِيرَ- لَا تُلَاعِنُوا فَانْتَهَوْا.

And it is extracted by Ibn Jareer, from Ilba’a Bin Ahmad A; Yashkari who said,

‘When this Verse was Revealed: ***then say: ‘Come, let us call our sons and your sons, [3:61]*** – the Verse, Rasool-Allah[saww] sent for Ali[asws] and Syeda Fatima[asws] and their[asws] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws], and he[saww] called the Jews to curse them[asws]’. A youth from the Jews said, ‘Woe be unto you all! Wasn’t it in your past yesterday your brethren, those who had been morphed into monkeys and pigs? Do not cure’. They desisted’’.[401]

أقول روى ابن بطريق في العمدة نزول آية المباهلة فيهم بأسانيد من صحيح مسلم و تفسير الثعلبي و مناقب ابن المغازلي وَ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ مُسْلِمٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Amdah’ the Revelation of the Verse of imprecation regarding them[asws] by the chains from (the books) ‘Saheeh’ of Muslim, and Tafseer of Sa’alby, and ‘Manaqib’ of Ibn Al Maghazili, and it is reported by Ibn Al Aseer in (the boo) ‘Jamie Al Usool’, from ‘Saheeh’ of Muslim, from Sa’ad Bin Abu Waqas who said,

‘When this Verse was Revealed: ***let us call our sons and your sons, [3:61]***, Rasool-Allah[saww] called Ali[asws], and Syeda Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: ‘O Allah[azwj]! They[asws] are my[saww] family’’.[402]

وَ مِمَّا يُؤَيِّدُهُ مِنَ الْأَخْبَارِ قَوْلُ النَّبِيِّ ص ابْنَايَ هَذَانِ إِمَامَانِ قَامَا أَوْ قَعَدَا.

And from what supports it from the Ahadeeth are words of the Prophet[saww]: ‘These two sons[asws] of mine[saww] (Al-Hassan[asws] and Al-Husayn[asws]) are two Imams[asws], whether they[asws] are standing (battling) or sitting (reconciling)’’.[403]

أَقُولُ وَ يَدُلُّ عَلَى كَوْنِ الْمُرَادِ بِأَنْفُسِنَا أَمِيرَ الْمُؤْمِنِينَ ع مَا رَوَاهُ ابْنُ حَجَرٍ فِي صَوَاعِقِهِ رِوَايَةً عَنِ الدَّارَقُطْنِي أَنَّ عَلِيّاً ع يَوْمَ الشُّورَى احْتَجَّ عَلَى أَهْلِهَا فَقَالَ لَهُمْ أَنْشُدُكُمُ اللَّهَ هَلْ فِيكُمْ أَحَدٌ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص فِي الرَّحِمِ مِنِّي وَ مَنْ جَعَلَهُ نَفْسَهُ وَ أَبْنَاءَهُ أَبْنَاءَهُ وَ نِسَاءَهُ نِسَاءَهُ غَيْرِي قَالُوا اللَّهُمَّ لَا.

I (Majlisi) am saying: ‘And the evidence upon the intended by ‘Our selves’ being Amir Al-Momineen[asws] is what is reported by Ibn Hajar in his (book) ‘Sawaaiq’, a report from Al Daraqutni that,

[400] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 12
[401] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 13
[402] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 14
[403] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 15

‘Ali[asws], on the day of consultation argued against its people. He[asws] said to them: ‘I[asws] adjure you all with Allah[azwj]! Is there anyone among you closer to Rasool-Allah[saww] in kinship than me[asws], and one whom he[saww] made as ‘his[saww] self’, and his sons and being his[saww] two sons[asws], and his women as his[saww] women, apart from me[asws]?’ They said, ‘O Allah[azwj], no!’’[404]

وَ قَدْ وَرَدَ فِي صِحَاحِهِمْ أَنَّهُ ص قَالَ لِعَلِيٍّ ع أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ قَالَ عَلِيٌّ مِنِّي بِمَنْزِلَةِ رَأْسِي مِنْ جَسَدِي وَ فِي رِوَايَةٍ أُخْرَى بِمَنْزِلَةِ رُوحِي مِنْ جَسَدِي وَ قَوْلُهُ ص لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا كَنَفْسِي.

And it has been reported in their (general Muslims’) ‘Saheeh’ (books) that he[saww] said to Ali[asws]: ‘You[asws] are from me[saww] and I[saww] am from you[asws]’. And he[saww] said: ‘Ali[asws] is from me[saww] at the status of my[saww] head from my[saww] body’. And in another report: ‘At the status of my[saww] soul from my[saww] body’. And his[saww] words: ‘I[saww] shall send to you all a man[asws] like my[saww] self’’.[405]

[404] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 16
[405] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 7 H 17

باب 8 قوله تعالى وَ النَّجْمِ إِذا هَوى و نزول الكوكب في داره ع

CHAPTER 8 – WORDS OF THE EXALTED: *(I Swear) by the star when it swoops down [53:1]*, AND DESCENT OF THE PLANET (METEOR) IN HIS[asws] HOUSE

1- لي، الأمالي للصدوق ابْنُ سَعِيدٍ عَنْ فُرَاتٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْهَاشِمِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ غِيَاثٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ جُوَيْبِرٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْنَا الْعِشَاءَ الْآخِرَةَ ذَاتَ لَيْلَةٍ مَعَ رَسُولِ اللَّهِ ص فَلَمَّا سَلَّمَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ثُمَّ قَالَ أَمَا إِنَّهُ سَيَنْقَضُ كَوْكَبٌ مِنَ السَّمَاءِ مَعَ طُلُوعِ الْفَجْرِ فَيَسْقُطُ فِي دَارِ أَحَدِكُمْ فَمَنْ سَقَطَ ذَلِكَ الْكَوْكَبُ فِي دَارِهِ فَهُوَ وَصِيِّي وَ خَلِيفَتِي وَ الْإِمَامُ بَعْدِي

(The book) 'Al Amaali' of Al Sadouq – Ibn Saeed, from Furat, from Muhammad Bin Ahmad Al Hamdany, from Al-Husayn Bin Ali, from abdullah Bin Saeed Al Hashimi, from Abdul Wahid Bin Gayas, from Aasim Bin Suleyman, from Juweybir, from Al Zahhak, from Ibn Abbas who said,

'We prayed Al-Isha Salat with Rasool-Allah[saww]. When he[saww] greeted (finished), he[saww] faced towards us with his[saww] face. Then he[saww] said: 'But a planet (meteor) would drop from the sky with emergence of the dawn, and it would fall in the house of one of you. So, the one the planet falls in his house, he would be my[saww] successor[asws], and my[saww] caliph, and the Imam[asws] after me[saww]'.

فَلَمَّا كَانَ قُرْبُ الْفَجْرِ جَلَسَ كُلُّ وَاحِدٍ مِنَّا فِي دَارِهِ يَنْتَظِرُ سُقُوطَ الْكَوْكَبِ فِي دَارِهِ وَ كَانَ أَطْمَعَ الْقَوْمِ فِي ذَلِكَ أَبِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَلَمَّا طَلَعَ الْفَجْرُ انْقَضَّ الْكَوْكَبُ مِنَ الْهَوَاءِ فَسَقَطَ فِي دَارِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

When it was near to dawn, each one of us sat in his house awaiting the planet to drop in his house, and the most covetous of the people regarding that was my father Al-Abbas son of Abdul Muttalib[asws]. when the dawn emerged, the planet dropped from the air and fell in the house of Ali[asws] Bin Abu Talib[asws].

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالنُّبُوَّةِ لَقَدْ وَجَبَتْ لَكَ الْوَصِيَّةُ وَ الْخِلَافَةُ وَ الْإِمَامَةُ بَعْدِي

Rasool-Allah[saww] said to Ali[asws]: 'O Ali[asws]! By the One[azwj] Who Sent me[saww] with the Prophet-hood! The successor-ship is obligated for you[asws], and the caliphate and the Imamate after me[saww]'.

فَقَالَ الْمُنَافِقُونَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ وَ أَصْحَابُهُ لَقَدْ ضَلَّ مُحَمَّدٌ فِي مَحَبَّةِ ابْنِ عَمِّهِ وَ غَوَى وَ مَا يَنْطِقُ فِي شَأْنِهِ إِلَّا بِالْهَوَى

The hypocrites, Abdullah Bin Ubay and his companions, said, 'Muhammad[saww] has strayed in his[saww] love of the son[asws] of his[saww] uncle[as], and has deviated, and he[saww] does not speak in his[asws] glory except by the personal desire'.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ النَّجْمِ إِذا هَوى يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ خَالِقِ النَّجْمِ إِذَا هَوَى- ما ضَلَّ صاحِبُكُمْ يَعْنِي فِي مَحَبَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ ما غَوى وَ ما يَنْطِقُ عَنِ الْهَوى يَعْنِي فِي شَأْنِهِ- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى.

Allah[azwj] Blessed and Exalted Revealed: '***(I Swear) by the star when it swoops down [53:1]*** – Allah[azwj] Mighty and Majestic and Creator of the star is Saying: "When it swoops' - ***Your companion does not err, and does not deviate [53:2]*** – meaning in the love of Ali[asws] Bin Abu Talib[asws], ***And he does not speak out of (personal) desire [53:3]*** – meaning regarding his[asws] glory, ***Surely it is only a Revelation He Revealed [53:4]***''.[406]

وَ حَدَّثَنِي بِهَذَا الْحَدِيثِ شَيْخٌ لِأَهْلِ الرَّيِّ يُقَالُ لَهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الصَّقْرِ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ بَسَّامٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْهَيْثَمِ عَنْ أَحْمَدَ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنِ ابْنِ عَبَّاسٍ بِمِثْلِ ذَلِكَ إِلَّا أَنَّهُ قَالَ فِي حَدِيثِهِ يَهْوِي كَوْكَبٌ مِنَ السَّمَاءِ مَعَ طُلُوعِ الشَّمْسِ فَيَسْقُطُ فِي دَارِ أَحَدِكُمْ.

And this Hadeeth has been narrated to me by sheykh of the people of view called Ahmad Bin Muhammad Bin Al Saqar, from Muhammad Bin Al Abbas Bin Basaam, from Muhammad Bin Abu Al Haysam, from Ahmad Bin Abu Al Khattab, from Abu Is'haq Al Fazary, from his father,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ibn Abbas similar to that except he said in his Hadeeth, 'A planet (meteor) would collapse from the sky with emergence of the sun, and it would fall in the house of one of you''.[407]

وَ حَدَّثَنَا أَيْضاً الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ السِّجْزِيِّ عَنْ يَحْيَى بْنِ الْحُسَيْنِ الْمَشْهَدِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ رَبِيعَةَ السَّعْدِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ النَّجْمِ إِذا هَوى قَالَ هُوَ النَّجْمُ الَّذِي هَوَى مَعَ طُلُوعِ الْفَجْرِ فَسَقَطَ فِي حُجْرَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كَانَ أَبِي الْعَبَّاسُ يُحِبُّ أَنْ يَسْقُطَ ذَلِكَ النَّجْمُ فِي دَارِهِ فَيَحُوزَ الْوَصِيَّةَ وَ الْخِلَافَةَ وَ الْإِمَامَةَ وَ لَكِنْ أَبَى اللَّهُ أَنْ يَكُونَ ذَلِكَ غَيْرَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ.

And it is narrated to us as well by Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Is'haq Al Kufi, from Ibrahim Bin Abdullah Al Sijzy, from Yahya Bin Al-Husayn Al Mash'hadi, from Abu Haroun Al Abdy, from Rabie Al Sa'ady who said,

'I asked Ibn Abbas about Words of Allah[azwj] Mighty and Majestic: '***(I Swear) by the star when it swoops down [53:1]***. He said, 'It is the star which collapsed with emergence of the dawn, so it fell in the chamber of Ali[asws] Bin Abu Talib[asws], and my father loved for that star to fall in his house so he would possess the successor-ship and the caliphate and the Imamate, but Allah[azwj] Refused for that to happen for other than Ali[asws] Bin Abu Talib[asws], ***That is a Grace of Allah. He Gives it to the one He so Desires, [5:54]***''.[408]

2- لي، الأمالي للصدوق الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ الْأَسْوَدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: لَمَّا مَرِضَ النَّبِيُّ ص مَرَضَهُ الَّذِي قَبَضَهُ اللَّهُ فِيهِ اجْتَمَعَ عَلَيْهِ أَهْلُ بَيْتِهِ وَ أَصْحَابُهُ وَ قَالُوا يَا رَسُولَ اللَّهِ إِنْ حَدَثَ بِكَ حَدَثٌ فَمَنْ لَنَا بَعْدَكَ وَ مَنِ الْقَائِمُ فِينَا بِأَمْرِكَ

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Al-Hassan Bin Ziyad, from Ali Bin Al Hakam, from Mansour Bin Al Aswad,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'When the Prophet[saww] fell ill in his[saww] illness in which Allah[azwj] Caused him[saww] to pass

[406] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 1 a
[407] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 1 b
[408] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 1 c

away, he[saww] gathered his[saww] family members and his[saww] companions, and they said, 'O Rasool-Allah[saww]! If the event of death occurs with you[saww], so who would be for us after you[saww], and the one to be standing among us with your[saww] matter?'

فَلَمْ يُجِبْهُمْ جَوَاباً وَ سَكَتَ عَنْهُمْ فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَعَادُوا عَلَيْهِ الْقَوْلَ فَلَمْ يُجِبْهُمْ عَنْ شَيْءٍ مِمَّا سَأَلُوهُ فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَالُوا لَهُ يَا رَسُولَ اللَّهِ إِنْ حَدَثَ بِكَ حَدَثٌ فَمَنْ لَنَا مِنْ بَعْدِكَ وَ مَنِ الْقَائِمُ فِينَا بِأَمْرِكَ

But, he[saww] did not respond to them with an answer and was silent from them. When it was the second day, they repeated the words to him, but he[saww] did not respond to them about anything from what they had asked him[saww]. When it was the third day, they said to him[saww], 'O Rasool-Allah[saww]! If the event of death occurs with you[saww], so who would be for us from after you[saww], and who will be standing among us with your[saww] matter?'

فَقَالَ لَهُمْ إِذَا كَانَ غَداً هَبَطَ نَجْمٌ مِنَ السَّمَاءِ فِي دَارِ رَجُلٍ مِنْ أَصْحَابِي فَانْظُرُوا مَنْ هُوَ فَهُوَ خَلِيفَتِي عَلَيْكُمْ مِنْ بَعْدِي وَ الْقَائِمُ فِيكُمْ بِأَمْرِي

He[saww] said to them: 'When it would be tomorrow morning, a star (meteor) would come down from the sky into the house of a man from my[saww] companions. So, look who he is, for he would be my[saww] caliph upon you all from after me[saww], and the one standing among you with my[saww] matter'.

وَ لَمْ يَكُنْ فِيهِمْ أَحَدٌ إِلَّا وَ هُوَ يَطْمَعُ أَنْ يَقُولَ لَهُ أَنْتَ الْقَائِمُ مِنْ بَعْدِي فَلَمَّا كَانَ الْيَوْمُ الرَّابِعُ جَلَسَ كُلُّ رَجُلٍ مِنْهُمْ فِي حُجْرَتِهِ يَنْتَظِرُ هُبُوطَ النَّجْمِ إِذَا انْقَضَّ نَجْمٌ مِنَ السَّمَاءِ قَدْ غَلَبَ نُورُهُ عَلَى ضَوْءِ الدُّنْيَا حَتَّى وَقَعَ فِي حُجْرَةِ عَلِيٍّ ع

And there did not happen to be anyone among them except and he coveted that he[saww] should be saying to him, 'You are the one to stand from after me[asws]'. When it was the fourth day, each man from them sat in his chamber awaiting the fall of the star (meteor). When a star (meteor) fell from the sky, its light overwhelmed over the illumination of the world until it fell in the chamber of Ali[asws].

فَهَاجَ الْقَوْمُ وَ قَالُوا وَ اللَّهِ لَقَدْ ضَلَّ هَذَا الرَّجُلُ وَ غَوَى وَ مَا يَنْطِقُ فِي ابْنِ عَمِّهِ إِلَّا بِالْهَوَى فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي ذَلِكَ- وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى- وَ ما يَنْطِقُ عَنِ الْهَوى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى إِلَى آخِرِ السُّورَةِ.

The people argued and said, 'By Allah[azwj]! This man[saww] has strayed and deviated, and he[saww] does not speak regarding the son[asws] of his[saww] uncle except by the personal opinion. So, Allah[azwj] Blessed and Exalted Revealed regarding that: '***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]*** – up to the end of the Chapter''.[409]

قب، المناقب لابن شهرآشوب عَنْهُ ع مِثْلَهُ ثُمَّ قَالَ وَ يُقَالُ وَ نَزَلَ فَكُلَّما جاءَكُمْ رَسُولٌ بِما لا تَهْوى أَنْفُسُكُمُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub -

[409] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 2 a

‘From him[asws] – similar to it. Then he said, ‘And it is said, and it was Revealed: ***so every time the Rasools came to you with what your souls did not desire, [2:87]***’’.[410]

وَ فِي رِوَايَةِ نَوْفٍ الْبِكَالِيِ أَنَّهُ سَقَطَ فِي مَنْزِلِ عَلِيٍّ نَجْمٌ أَضَاءَتْ لَهُ الْمَدِينَةُ وَ مَا حَوْلَهَا وَ النَّجْمُ كَانَتِ الزُّهَرَةَ وَ قِيلَ بَلِ الثُّرَيَّا.

And in a report of Nowf Al-Bakaly – ‘A star (meteor) fell in the house of Ali[asws], Al-Medina and what is around it was lit up by it, and the star was Al-Zuhra (Venus), and it is said, ‘But it is Al-Surya (Pleiades)’’.[411]

3- يل، الفضائل لابن شاذان قَالَ بَعْضُ الثِّقَاتِ اجْتَمَعَ أَصْحَابُ رَسُولِ اللَّهِ ص فِي عَامِ فَتْحِ مَكَّةَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ شَأْنِ الْأَنْبِيَاءِ إِذَا اسْتَقَامَ أَمْرُهُمْ أَنْ يَدُلُّوا عَلَى وَصِيٍّ مِنْ بَعْدِهِمْ يَقُومُ بِأَمْرِهِمْ

(The book) ‘Al Fazail’ of Ibn Shazan – ‘One of the reliable ones said,

‘The companions of Rasool-Allah[saww] in the year of conquest of Makkah. Rasool-Allah[saww] said: ‘From the glory of the Prophets[as] is when their[asws] matter is straight and they point upon a successor[as] to be from after them[as] standing with their[as] matters’.

فَقَالَ إِنَّ اللَّهَ تَعَالَى قَدْ وَعَدَنِي أَنْ يُبَيِّنَ لِي هَذِهِ اللَّيْلَةَ وَصِيّاً مِنْ بَعْدِي وَ الْخَلِيفَةَ الَّذِي يَقُومُ بِأَمْرِي بِآيَةٍ تَنْزِلُ مِنَ السَّمَاءِ

He[saww] said: ‘Allah[azwj] the Exalted has Promised me[saww] that He[azwj] would Clarify a successor[asws] to be for me[saww] from after me[saww], this night, and the caliph who would be standing with my[saww] matters, by a Sign descending from the sky’.

فَلَمَّا فَرَغَ النَّاسُ مِنْ صَلَاةِ الْعِشَاءِ الْآخِرَةِ مِنْ تِلْكَ اللَّيْلَةِ وَ دَخَلُوا الْبُيُوتَ وَ كَانَتْ لَيْلَةَ ظَلَامٍ لَا قَمَرَ فَإِذَا نَجْمٌ قَدْ نَزَلَ مِنَ السَّمَاءِ بِدَوِيٍ عَظِيمٍ وَ شُعَاعٍ هَائِلٍ حَتَّى وَقَفَ عَلَى ذِرْوَةِ حُجْرَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ صَارَتِ الْحُجْرَةُ كَالنَّهَارِ أَضَاءَتِ الدُّورُ بِشُعَاعِهِ

When the people were free from Salat Al-Isha the last from that night, and they entered the houses, and it was a dark night, there being no moon, and there was a star (meteor) which was descending from the sky with mighty thunder and terrifying rays until it paused at the top of the chamber of Ali[asws] Bin Abu Talib[asws], and the chamber became like the day, illuminating the houses with its rays.

فَفَزِعَ النَّاسُ وَ جَاءُوا يُهْرَعُونَ إِلَى رَسُولِ اللَّهِ ص وَ يَقُولُونَ إِنَّ الْآيَةَ الَّتِي وَعَدْتَنَا بِهَا قَدْ نَزَلَتْ وَ هُوَ نَجْمٌ وَ قَدْ نَزَلَ عَلَى ذِرْوَةِ دَارِ عَلِيِّ بْنِ أَبِي طَالِبٍ

The people panicked and came sprinting to Rasool-Allah[saww] and saying, ‘The Sign which you[saww] had promised us with has descended and it is a star (meteor), and it has descended on top of the house of Ali[asws] Bin Abu Talib[asws]’.

فَقَالَ النَّبِيُّ ص فَهُوَ الْخَلِيفَةُ مِنْ بَعْدِي وَ الْقَائِمُ مِنْ بَعْدِي وَ الْوَصِيُّ مِنْ بَعْدِي وَ الْوَلِيُّ بِأَمْرِ اللَّهِ تَعَالَى فَأَطِيعُوهُ وَ لَا تُخَالِفُوهُ

[410] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 2 b
[411] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 2 c

The Prophet[saww] said: 'He[asws] is the caliph from after me[saww] and the one standing from after me[saww], and the successor[asws] from after me[saww], and the one in charge of the Command of Allah[azwj] the Exalted, so obey him[asws] and do not oppose him[asws]'.

فَخَرَجُوا مِنْ عِنْدِهِ فَقَالَ الْأَوَّلُ لِلثَّانِي مَا يَقُولُ فِي ابْنِ عَمِّهِ إِلَّا بِالْهَوَى وَ قَدْ رَكِبَتْهُ الْغَوَايَةُ فِيهِ حَتَّى لَوْ يُرِيدُ أَنْ يَجْعَلَهُ نَبِيّاً مِنْ بَعْدِهِ لَفَعَلَ

They went out from his[saww] presence. The first (Abu Bakr) said to the second (Umar), 'He[saww] is not saying regarding the son[asws] of his[saww] uncle[as] except by the personal opinion, and he[saww] is deviating regarding him[asws] to the extent that if he[asws] wanted him[saww] to make him[asws] a Prophet[as] from after him[saww], he[saww] would do so'.

فَأَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى- وَ ما يَنْطِقُ عَنِ الْهَوى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى- عَلَّمَهُ شَدِيدُ الْقُوى.

Allah[azwj] the Exalted Revealed: '***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] The Mighty of Strength Taught him [53:5]***''.[412]

4- فض، كتاب الروضة يل، الفضائل لابن شاذان بِالْإِسْنَادِ يَرْفَعُهُ إِلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: أُعْطِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ خَمْسَ خِصَالٍ لَوْ كَانَ لِي وَاحِدَةٌ لَكَانَ أَحَبَّ إِلَيَّ مِنَ الدُّنْيَا وَ الْآخِرَةِ قَالُوا وَ مَا هِيَ يَا عُمَرُ

Kitab 'Al Rowza' (and) 'Al Fazaail' of Ibn Shazan, by the chain, raising it to Umar Bin Al Khattab having said,

'Ali[asws] Bin Abu Talib[asws] has been given five qualities if even one (of these) were to be for me, it would be more beloved to me that the world and the Hereafter'. They said, 'And what are these, O Umar?'

قَالَ الْأُولَى تَزْوِيجُهُ بِفَاطِمَةَ ع وَ فَتْحُ بَابِهِ إِلَى الْمَسْجِدِ حِينَ سُدَّتْ أَبْوَابُنَا وَ انْقِضَاضُ النَّجْمِ فِي حُجْرَتِهِ وَ يَوْمَ خَيْبَرَ قَوْلُ رَسُولِ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَفْتَحُ اللَّهُ عَلَى يَدِهِ وَ اللَّهِ لَقَدْ كُنْتُ أَرْجُو أَنْ يَكُونَ لِي ذَلِكَ.

He said, 'The first is his[asws] being married to Syeda Fatima[asws], and his[asws] door being kept open to the Masjid when our doors were closed off, and dropping of the star (meteor) in his[asws] chamber, and on the day of Khyber, words of Rasool-Allah[saww]: 'I[saww] shall give the flag tomorrow to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]', and Allah[azwj] Granting victory upon his[asws] hands. By Allah[azwj]! I wish that would have happened to be for me!''[413]

5- إِرْشَادُ الْقُلُوبِ، بِالْإِسْنَادِ إِلَى الْبَاقِرِ ع قَالَ: لَمَّا كَثُرَ قَوْلُ الْمُنَافِقِينَ وَ حُسَّادُ أَمِيرِ الْمُؤْمِنِينَ ع فِيمَا يُظْهِرُهُ رَسُولُ اللَّهِ ص مِنْ فَضْلِ عَلِيٍّ ع وَ يَنُصُّ عَلَيْهِ وَ يَأْمُرُ بِطَاعَتِهِ وَ يَأْخُذُ الْبَيْعَةَ لَهُ عَلَى كُبَرَائِهِمْ وَ مَنْ لَا يُؤْمِنُ غَدَرَهُ وَ يَأْمُرُهُمْ بِالتَّسْلِيمِ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ

(The book) 'Irshad al Quloob' – By his chain to,

'Al-Baqir[asws] having said: 'When the talk of the hypocrites was a lot and they envied Amir Al-Momineen[asws] regarding what Rasool-Allah[saww] had revealed from the merits of Ali[asws] and

[412] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 3
[413] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 4

stipulated upon it and ordered with obeying him[asws] and taking the allegiance for him upon their great ones and the ones he[saww] did not feel safe of his betrayal, and ordered them with the greeting to him[asws] as 'Amir Al-Momineen';

وَ يَقُولُ لَهُمْ إِنَّهُ وَصِيِّي وَ خَلِيفَتِي وَ قَاضِي دَيْنِي وَ مُنْجِزُ عِدَتِي وَ الْحُجَّةُ لِلَّهِ عَلَى خَلْقِهِ مِنْ بَعْدِي مَنْ أَطَاعَهُ سَعِدَ وَ مَنْ خَالَفَهُ ضَلَّ وَ شَقِيَ

And his[saww] saying to them: 'He[asws] is my[saww] successor[asws], and my[saww] caliph, and payer of my[saww] debts, and fulfiller of my[saww] promises, and the Divine Authority of Allah[azwj] upon His[azwj] creatures from after me[saww]. One who obeys him[asws] would be fortunate, and one opposing him[asws] would stray and be wretched';

قَالَ الْمُنَافِقُونَ لَقَدْ ضَلَّ مُحَمَّدٌ فِي ابْنِ عَمِّهِ عَلِيٍّ وَ غَوَى وَ جُنَ وَ اللَّهِ مَا أَفْتَنَهُ فِيهِ وَ حَبَّبَهُ إِلَيْهِ إِلَّا قَتْلُ الشُّجْعَانِ وَ الْأَقْرَانِ وَ الْفُرْسَانِ يَوْمَ بَدْرٍ وَ غَيْرِهَا مِنْ قُرَيْشٍ وَ سَائِرِ الْعَرَبِ وَ الْيَهُودِ وَ إِنَّ كُلَّ مَا يَأْتِينَا بِهِ وَ يُظْهِرُ فِي عَلِيٍّ مِنْ هَوَاهُ

The hypocrites said, 'Muhammad[saww] has strayed regarding the son[asws] of his[saww] uncle[as] and has deviated, and is insane. By Allah[azwj]! Nothing has fascinated him[saww] regarding him[asws] and being loving to him[asws] except that he[asws] killed the brave ones, and the chiefs, and the horsemen on the day of Badr, and others from Quraysh and rest of the Arabs and the Jews, and that all what we come with and he[saww] manifest regarding Ali[asws] from his[saww] personal opinions'.

وَ كُلُّ ذَلِكَ يَبْلُغُ رَسُولَ اللَّهِ ص حَتَّى اجْتَمَعَتِ التِّسْعَةُ الْمُفْسِدُونَ فِي الْأَرْضِ فِي دَارِ الْأَقْرَعِ بْنِ حَابِسٍ التَّمِيمِيِّ وَ كَانَ يَسْكُنُهَا فِي ذَلِكَ الْوَقْتِ صُهَيْبٌ الرُّومِيُّ وَ هُمُ التِّسْعَةُ الَّذِينَ إِذَا عُدَّ أَمِيرُ الْمُؤْمِنِينَ مَعَهُمْ كَانَ عِدَّتُهُمْ عَشَرَةً وَ هُمْ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ سَعْدٌ وَ سَعِيدٌ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الزُّهْرِيُّ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

And all that reached Rasool-Allah[saww] until the nine mischief-makers in the earth gathered in the house of Al-Aqra'a Bin Habis Al-Tameemi, and during that time it was dwelt in by Suheyb Al-Rowmy, and these nine are the ones when Amir Al-Momineen[asws] is counted with them, their number was ten and they are – Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Sa'ad, and Saeed, and Abdul Rahman Bin Awf Al-Zuhry, and Abu Ubeydah Bin Al-Jarrah.

فَقَالُوا لَقَدْ أَكْثَرَ مُحَمَّدٌ فِي حَقِّ عَلِيٍّ حَتَّى لَوْ أَمْكَنَهُ أَنْ يَقُولَ لَنَا اعْبُدُوهُ لَقَالَ فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ لَيْتَ مُحَمَّداً أَتَانَا فِيهِ بِآيَةٍ مِنَ السَّمَاءِ كَمَا آتَاهُ اللَّهُ فِي نَفْسِهِ مِنَ الْآيَاتِ مِثْلَ انْشِقَاقِ الْقَمَرِ وَ غَيْرِهِ

They said, 'Muhammad[saww] has frequented too much regarding the rights of Ali[asws] to the extent that if he[saww] is able tell us to worship him[asws], he[saww] would say so'. Sa'ad Bin Abu Waqas said, 'If only Muhammad[saww] could come to us with a Sign from the sky regarding him[asws] just as Allah[azwj] had Given him[saww] regarding himself[saww], from the Signs like splitting of the moon and other such'.

فَبَاتُوا تِلْكَ لَيْلَتَهُمْ فَنَزَلَ نَجْمٌ مِنَ السَّمَاءِ حَتَّى صَارَ فِي ذِرْوَةِ بِجِدَارِ أَمِيرِ الْمُؤْمِنِينَ ع مُتَعَلِّقاً يُضِيءُ فِي سَائِرِ الْمَدِينَةِ حَتَّى دَخَلَ ضِيَاؤُهُ فِي الْبُيُوتِ وَ فِي الْآبَارِ وَ فِي الْمَغَارَاتِ وَ فِي الْمَوَاضِعِ الْمُظْلِمَةِ مِنْ بُيُوتِ النَّاسِ فَذُعِرَ أَهْلُ الْمَدِينَةِ ذُعْراً شَدِيداً وَ خَرَجُوا وَ هُمْ لَا يَعْلَمُونَ ذَلِكَ النَّجْمَ عَلَى دَارِ مَنْ نَزَلَ وَ لَا أَيْنَ هُوَ مُتَعَلِّقٌ وَ لَكِنْ يَرَوْنَهُ عَلَى بَعْضِ مَنَازِلِ رَسُولِ اللَّهِ ص

They spent their night (like that), and a star (meteor) descended from the sky until it came to be in the top of a wall of Amir Al-Momineen[asws], hanging, illuminating in the rest of Al-Medina until its illumination entered into the house and among the camels, and in the caves, and in the dark places from houses of the people. The people of Al-Medina were astonished with intense panic and they came out, and they were not knowing that star (meteor shining) upon whose house it had descended nor where it was hanging, but they saw it upon one of the houses of Rasool-Allah[saww].

فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص ضَجِيجَ النَّاسِ خَرَجَ إِلَى الْمَسْجِدِ وَ نَادَى فِي النَّاسِ مَا الَّذِي أَرْعَبَكُمْ وَ أَخَافَكُمْ هَذَا النَّجْمُ عَلَى دَارِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ

When Rasool-Allah[saww] heard clamour of the people, he[saww] came out to the Masjid and called out among the people: 'What is that which is scaring you and frightening you? This is the star upon the house of Ali[asws] Bin Abu Talib[asws]!' They said, 'Yes, O Rasool-Allah[saww]!'

قَالَ أَ فَلَا تَقُولُونَ لِمُنَافِقِيكُمُ التِّسْعَةِ الَّذِينَ اجْتَمَعُوا فِي أَمْسِكُمْ فِي دَارِ صُهَيْبٍ الرُّومِيِّ فَقَالُوا فِيَّ وَ فِي عَلِيٍّ أَخِي مَا قَالُوهُ وَ قَالَ قَائِلٌ مِنْهُمْ لَيْتَ مُحَمَّداً أَتَانَا فِيهِ بِآيَةٍ مِنَ السَّمَاءِ كَمَا أَتَانَا بِآيَةٍ فِي نَفْسِهِ مِنْ شَقِّ الْقَمَرِ وَ غَيْرِهِ

He[saww] said: 'Were you not saying to your hypocrites, those who had gathered in your evening in the house of Suheyb Al-Rowmy, so they said regarding me[saww] and regarding my[asws] brother[asws] Ali[asws], and a speaker from them said, 'If only Muhammad[saww] would come to us with a Sign from the sky regarding him[asws] just as he[saww] has come to us with Signs regarding himself[as], from splitting of the moon and other such'?

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هَذَا النَّجْمَ مُتَعَلِّقاً عَلَى مَشْرَبَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ بَقِيَ إِلَى أَنْ غَابَ كُلُّ نَجْمٍ فِي السَّمَاءِ

Allah[azwj] Mighty and Majestic has Sent down this star (meteor) hanging upon a well-room of Amir Al-Momineen[asws], and has remained until all (other) stars have disappeared in the sky!'

وَ صَلَّى رَسُولُ اللَّهِ ص صَلَاةَ الْفَجْرِ مُغَلِّساً وَ أَقْبَلَ النَّاسُ يَقُولُونَ مَا بَقِيَ نَجْمٌ فِي السَّمَاءِ وَ هَذَا النَّجْمُ مُعَلَّقٌ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص هَذَا حَبِيبِي جَبْرَئِيلُ قَدْ أَنْزَلَ عَلَى هَذَا النَّجْمِ قُرْآناً تَسْمَعُونَهُ

And Rasool-Allah[saww] prayed Salat Al-Fajr just after the end of the night, and the people came saying, 'There does not remain any star in the sky and this star is (still) hanging around'. Rasool-Allah[saww] said to them: 'This (here) is my[saww] beloved Jibraeel[as]. He[as] has descended (with) Quran upon this star, you listen to it'.

ثُمَّ قَرَأَ وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى- وَ ما يَنْطِقُ عَنِ الْهَوى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى- عَلَّمَهُ شَدِيدُ الْقُوى ثُمَّ ارْتَفَعَ النَّجْمُ وَ هُمْ يَنْظُرُونَ إِلَيْهِ وَ الشَّمْسُ قَدْ بَزَغَتْ وَ غَابَ النَّجْمُ فِي السَّمَاءِ

Then he[saww] recited: '***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] The Mighty of Strength Taught him [53:5]***'. Then the star arose, and they were looking at it, and the sun had emerged, and the stars disappeared in the sky.

فَقَالَ بَعْضُ الْمُنَافِقِينَ لَوْ شَاءَ اللَّهُ لَأَمَرَ هَذِهِ الشَّمْسَ فَنَادَتْ بِاسْمِ عَلِيٍّ وَ قَالَتْ هَذَا رَبُّكُمْ فَاعْبُدُوهُ

One of the hypocrites said, 'If Allah[azwj] had so Desired He[azwj] would have Commanded this sun to call out with the name of Ali[asws], and say: 'This is your Lord[azwj], so worship him[asws]!'

فَهَبَطَ جَبْرَئِيلُ فَخَبَّرَ النَّبِيَّ بِمَا قَالُوا وَ كَانَ ذَلِكَ فِي لَيْلَةِ الْخَمِيسِ وَ صَبِيحَتِهِ فَأَقْبَلَ بِوَجْهِهِ الْكَرِيمِ عَلَى النَّاسِ وَ قَالَ اسْتَدْعُوا لِي عَلِيّاً مِنْ مَنْزِلِهِ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ إِنَّ قَوْماً مِنْ مُنَافِقِي أُمَّتِي مَا قَنِعُوا بِآيَةِ النَّجْمِ حَتَّى قَالُوا لَوْ شَاءَ مُحَمَّدٌ لَأَمَرَ الشَّمْسَ أَنْ تُنَادِيَ بِاسْمِ عَلِيٍّ وَ يَقُولَ هَذَا رَبُّكُمْ فَاعْبُدُوهُ

Jibraeel[as] came down and informed the Prophet[saww] with what they had said, and that was during the night of Thursday and its morning. He[saww] faced by his[saww] honourable face towards the people and said: 'Call Ali[asws] for me[saww], from his[asws] house!' He[saww] said to him[asws]: 'O Abu Al-Hassan[asws]! There is a group of hypocrites of my[saww] community, they are not convinced by the Sign of the star until they said, 'If Muhammad[saww] so desired, he[saww] would command the sun to call out the name of Ali[asws] and say, 'This is your Lord[azwj], so worship him[asws]!'

فَإِنَّكَ يَا عَلِيُّ فِي غَدٍ بَعْدَ صَلَاةِ الْفَجْرِ تَخْرُجُ مَعِي إِلَى بَقِيعِ الْغَرْقَدِ فَقِفْ نَحْوَ مَطْلَعِ الشَّمْسِ فَإِذَا بَزَغَتِ الشَّمْسُ فَادْعُ بِدَعَوَاتٍ أَنَا أُلَقِّنُكَ إِيَّاهَا وَ قُلْ لِلشَّمْسِ السَّلَامُ عَلَيْكِ يَا خَلْقَ اللَّهِ الْجَدِيدَ وَ اسْمَعْ مَا تَقُولُ لَكَ وَ مَا تَرُدُّ عَلَيْكَ وَ انْصَرِفْ إِلَيَّ بِهِ

O Ali[asws]! You[asws] are in the morning after Salat Al-Fajr. Come out with me[saww] to the big tree at Baqie and pause at the emergence of the sun. So when the sun does emerge, the call with the calls I[saww] shall teach you these, and say to the sun: 'The greetings be unto you, O new creature of Allah[azwj]', and listen to what it says to you[asws] and what it responds to you[asws], and leave to come to me[saww] with it'.

فَسَمِعَ النَّاسُ مَا قَالَ رَسُولُ اللَّهِ ص وَ سَمِعَ التِّسْعَةُ الْمُفْسِدُونَ فِي الْأَرْضِ فَقَالَ بَعْضُهُمْ- لَا تَزَالُونَ تُغْرُونَ مُحَمَّداً بِأَنْ يُظْهِرَ فِي ابْنِ عَمِّهِ عَلِيٍّ كُلَّ آيَةٍ وَ لَيْسَ مِثْلُ مَا قَالَ مُحَمَّدٌ فِي هَذَا الْيَوْمِ

The people heard what Rasool-Allah[saww] had said, and the nine mischief-makers in the earth heard (it as well). One of them said, 'Muhammad[saww] is not ceasing to deceive us by revealing regarding the son[asws] of his[saww] uncle[as] Ali[asws] every Sign, and it isn't like what Muhammad[saww] has said during this day'.

فَقَالَ اثْنَانِ مِنْهُمْ وَ أَقْسَمَا بِاللَّهِ جَهْدَ أَيْمَانِهِمَا وَ هُمَا أَبُو بَكْرٍ وَ عُمَرُ إِنَّهُمَا لَيَحْضُرَانِ الْبَقِيعَ حَتَّى يَنْظُرَا وَ يَسْمَعَا مَا يَكُونُ مِنْ عَلِيٍّ وَ الشَّمْسِ فَلَمَّا صَلَّى رَسُولُ اللَّهِ ص الْفَجْرَ وَ أَمِيرُ الْمُؤْمِنِينَ مَعَهُ فِي الصَّلَاةِ أَقْبَلَ عَلَيْهِ وَ قَالَ قُمْ يَا أَبَا الْحَسَنِ إِلَى مَا أَمَرَكَ اللَّهُ بِهِ وَ رَسُولُهُ فَأْتِ الْبَقِيعَ حَتَّى تَقُولَ لِلشَّمْسِ مَا قُلْتُ لَكَ وَ أَسَرَّ إِلَيْهِ سِرّاً كَانَ فِيهِ الدَّعَوَاتُ الَّتِي عَلَّمَهُ إِيَّاهَا

Two of them said, and they swore by Allah[azwj] the strongest of their oaths, and they are Abu Bakr and Umar, that they would be present at Al-Baqie until they look and hear what transpires from Ali[asws] and the sun. When Rasool-Allah[saww] had prayed Salat Al-Fajr and Amir Al-Momineen[asws] was with him[saww] in the Salat, he[saww] faced to him[asws] and said: 'Arise O Abu Al-Hassan[asws] to what Allah[azwj] and His[azwj] Rasool[saww] have commanded you[asws] with it until you[asws] say to the sun what I[saww] said to you[asws]'. And he[saww] divulged a secret in which were the calls which he[saww] taught these to him[asws].

فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع يَسْعَى إِلَى الْبَقِيعِ حَتَّى بَزَغَتِ الشَّمْسُ فَهَمْهَمَ بِذَلِكَ الدُّعَاءِ هَمْهَمَةً لَمْ يَعْرِفُوهَا وَ قَالُوا هَذِهِ الْمَهْمَهَةُ مَا عَلَّمَهُ مُحَمَّدٌ مِنْ سِحْرِهِ وَ قَالَ لِلشَّمْسِ السَّلَامُ عَلَيْكِ يَا خَلْقَ اللَّهِ الْجَدِيدَ

Amir Al-Momineen[asws] went out sprinting to Al-Baqie until the sun emerged, and he[asws] hummed with that supplication with a humming they did not recognise it, and they said, 'This humming is what Muhammad[saww] has taught him[asws] from his[saww] sorcery'. And he[asws] said to the sun: 'The greetings be unto you, O new creature of Allah[azwj]!'

فَأَنْطَقَهَا اللَّهُ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ وَ قَالَتْ السَّلَامُ عَلَيْكَ يَا أَخَا رَسُولِ اللَّهِ وَ وَصِيَّهُ أَشْهَدُ أَنَّكَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ حَقّاً

Allah[azwj] Cause it to speak with a clear Arabic tongue and it said, 'The greetings be unto you[asws], O brother[asws] of Rasool-Allah[saww] and his[saww] successor[asws]. You[asws] are ***the First and the Last, and the Apparent and the Hidden, [57:3]***, and you[asws] are a servant of Allah[azwj] and brother[asws] of His[azwj] Rasool[saww] truly!'

فَارْتَعَدُوا وَ اخْتَلَطَتْ عُقُولُهُمْ وَ انْكَفَئُوا إِلَى رَسُولِ اللَّهِ ص مُسْوَدَّةً وُجُوهُهُمْ تَفِيضُ أَنْفُسُهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ مَا هَذَا الْعَجَبُ الْعَجِيبُ لَمْ نَسْمَعْ مِنَ الْأَوَّلِينَ وَ لَا مِنَ الْمُرْسَلِينَ وَ لَا فِي الْأُمَمِ الْغَابِرَةِ الْقَدِيمَةِ كُنْتَ تَقُولُ لَنَا إِنَّ عَلِيّاً لَيْسَ بِبَشَرٍ وَ هُوَ رَبُّكُمْ فَاعْبُدُوهُ

They trembled and their intellects were confused and they retreated to Rasool-Allah[saww] darkened of faces, raging in themselves. They said, 'O Rasool-Allah[saww]! How strange is this! The strangeness we have not heard, neither from the former ones nor from the Messengers[as], nor among the previous communities, the ancient. You[saww] had said to us that Ali[asws] isn't a mortal (person) and he[asws] is your Lord[azwj], so worship him[asws]'.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ بِمَحْضَرٍ مِنَ النَّاسِ فِي مَسْجِدِهِ تَقُولُونَ مَا قَالَتِ الشَّمْسُ وَ تَشْهَدُونَ بِمَا سَمِعْتُمْ قَالُوا يَحْضُرُ عَلِيٌّ فَيَقُولُ فَنَسْمَعُ وَ نَشْهَدُ بِمَا قَالَ لِلشَّمْسِ وَ مَا قَالَتْ لَهُ الشَّمْسُ

Rasool-Allah[saww] said to them in presence of the people in his[saww] Masjid: 'You are saying what the sun said, and you are testifying with what you heard?' They said, 'Present Ali[asws], so he[asws] would say, and we shall listen and testify with what he[asws] said to the sun and what the sun had said to him[asws]'.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص لَا بَلْ تَقُولُونَ فَقَالُوا قَالَ عَلِيٌّ لِلشَّمْسِ السَّلَامُ عَلَيْكِ يَا خَلْقَ اللَّهِ الْجَدِيدَ بَعْدَ أَنْ هَمْهَمَ هَمْهَمَةً تَزَلْزَلَتْ مِنْهَا الْبَقِيعُ فَأَجَابَتْهُ الشَّمْسُ وَ قَالَتْ وَ عَلَيْكَ السَّلَامُ يَا أَخَا رَسُولِ اللَّهِ وَ وَصِيَّهُ أَشْهَدُ أَنَّكَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ حَقّاً

Rasool-Allah[saww] said to them: 'No, but you say'. They said, 'Ali[asws] said to the sun: 'The greetings be unto you, O new creature of Allah[azwj]', after having hummed a humming Al-Baqie had shook from it. The sun answered him[asws] and said, 'And upon you[asws] be the greetings, O brother[asws] of Rasool-Allah[saww] and his[saww] successor[asws]! I testify that you[asws] are ***the First and the Last, and the Apparent and the Hidden, [57:3]***, and you[asws] are a servant of Allah[azwj] and brother[asws] of Rasool-Allah[saww] truly!'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي خَصَّنَا بِمَا تَجْهَلُونَ وَ أَعْطَانَا مَا لَا تَعْلَمُونَ ثُمَّ قَالَ قَدْ تَعْلَمُونَ أَنِّي وَاخَيْتُ عَلِيّاً دُونَكُمْ وَ أَشْهَدْتُكُمْ أَنَّهُ وَصِيِّي فَمَا ذَا أَنْكَرْتُمْ عَسَاكُمْ تَقُولُونَ مَا قَالَتْ لَهُ الشَّمْسُ إِنَّكَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ

Rasool-Allah[saww] said to them: 'The Praise is for Allah[azwj] Who Specialised us[asws] with what you are ignorant of and Gave us[asws] what you are not knowing'. Then he[saww] said: 'You have known that I[saww] established brother-hood with Ali[asws] besides you all, and I[saww] testify to you that he[asws] is my[saww] successor[asws]. So, what is that you are denying, perhaps you are saying (about) what the sun said to him[asws]: you[asws] are ***the First and the Last, and the Apparent and the Hidden, [57:3]***?'

قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ لِأَنَّكَ أَخْبَرْتَنَا بِأَنْ اللَّهَ هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْباطِنُ فِي كِتَابِهِ الْمُنْزَلِ عَلَيْكَ

They said, 'Yes, O Rasool-Allah[saww], because you[saww] had informed us that Allah[azwj] ***He is the First and the Last, and the Apparent and the Hidden, [57:3]***, in the Book Revealed unto you[saww]'.

فَقَالَ رَسُولُ اللَّهِ ص وَيْحَكُمْ وَ أَنَّى لَكُمْ بِعِلْمِ مَا قَالَتْ لَهُ الشَّمْسُ أَمَّا قَوْلُهَا إِنَّكَ الْأَوَّلُ فَصَدَقَتْ إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ رَسُولِهِ مِمَّنْ دَعَوْتُهُ إِلَى الْإِيمَانِ مِنَ الرِّجَالِ وَ خَدِيجَةُ مِنَ النِّسَاءِ

Rasool-Allah[saww] said: 'Woe be unto you all! And I[saww] am with the knowledge of what the sun said to him[asws]. As for its words, 'You[asws] are the first', so it spoke the truth. He[asws] is the first one to believe in Allah[azwj] and His[azwj] Rasool[saww] from the ones I[saww] had called to the Eman, from the men, and Khadeeja[asws] from the women.

وَ أَمَّا قَوْلُهَا الْآخِرُ فَإِنَّهُ آخِرُ الْأَوْصِيَاءِ وَ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَ خَاتَمُ الرُّسُلِ

And as for its words, 'The last', so he[asws] is last of the successors[as] and I[saww] am last of the Prophets[as], and last of the Messengers[as].

وَ أَمَّا قَوْلُهَا الظَّاهِرُ فَإِنَّهُ ظَهَرَ عَلَى كُلِّ مَا أَعْطَانِيَ اللَّهُ مِنْ عِلْمِهِ فَمَا عَلِمَهُ مَعِي غَيْرُهُ وَ لَا يَعْلَمُهُ بَعْدِي سِوَاهُ وَ مَنِ ارْتَضَاهُ لِسِرِّهِ مِنْ وُلْدِهِ

And as for its words, 'The apparent', it is apparent to him[asws] all what Allah[azwj] has Given me[asws] from His[azwj] Knowledge, so his[asws] knowledge with mine[asws] is not something else, nor will anyone know it after me[saww] besides him[asws] and the ones He[azwj] Selects for His[azwj] secrets from his[asws] sons[asws].

وَ أَمَّا قَوْلُهَا الْبَاطِنُ فَهُوَ وَ اللَّهِ الْبَاطِنُ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ وَ سَائِرِ الْكُتُبِ الْمُنْزَلَةِ عَلَى النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ مَا زَادَنِيَ اللَّهُ تَعَالَى مِنْ عِلْمٍ مَا لَمْ يَعْلَمُوهُ وَ فَضْلٍ مَا لَمْ يُعْطَوْهُ فَمَا ذَا تُنْكِرُونَ

And as for its words: 'The hidden', so by Allah[azwj], he[asws] is the hidden (esoteric) of the former ones and the latter ones, and rest of the Books Revealed unto the Prophets[as] and the Messengers[as], and Allah[azwj] the Exalted has not Increased me[saww] from the knowledge what He[azwj] did not Teach him[asws], and Graced (detail of) what He[azwj] did not Give. So, what is that you are denying?'

فَقَالُوا بِأَجْمَعِهِمْ نَحْنُ نَسْتَغْفِرُ اللَّهَ يَا رَسُولَ اللَّهِ لَوْ عَلِمْنَا مَا تَعْلَمُ لَسَقَطَ الْإِقْرَارُ بِالْفَضْلِ لَكَ وَ لِعَلِيٍّ فَاسْتَغْفِرِ اللَّهَ لَنَا

They said in their entirety, 'We seek Forgiveness of Allah[azwj], O Rasool-Allah[saww]! If we had known what you[saww] know, the acceptance would have occurred with the merit for you[asws] and for Ali[asws]. So, seek Forgiveness of Allah[azwj] for us'.

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ- سَواءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الْفاسِقِينَ وَ هَذَا فِي سُورَةِ الْمُنَافِقِينَ فَهَذَا مِنْ دَلَائِلِهِ ع.

Allah[azwj] the Glorious Revealed: ***It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely Allah does not Guide the mischief-making people [63:6]***, and this is in Surah Al Munafiqeen, and this is from his[asws] evidence''.[414]

6- مد، العمدة مَنَاقِبُ ابْنِ الْمَغَازِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ خَلَفٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ سَهْلٍ عَنِ ابْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ رَبِيعَةَ بْنِ مُحَمَّدٍ الطَّائِيِّ عَنْ ثَوْبَانَ عَنْ دَاوُدَ عَنْ مَالِكِ بْنِ غَسَّانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: انْقَضَّ كَوْكَبٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص انْظُرُوا إِلَى هَذَا الْكَوْكَبِ فَمَنِ انْقَضَّ فِي دَارِهِ فَهُوَ الْخَلِيفَةُ مِنْ بَعْدِي فَنَظَرُوا فَإِذَا قَدِ انْقَضَ فِي مَنْزِلِ عَلِيٍّ ع فَأَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمِ إِذا هَوى.

(The book) 'Al Amdah' (and) 'Manaqib' – From Ibrahim Bin Muhammad Bin Khalaf, from Al-Husayn Bin Ahmad, from Ahmad Bin Al-Hassan Bin Sahl, from Ibn Ahmad Al Maliki, from Rabie Bin Muhammad Al Taie, from Sowban, from Dawood, from Malik Bin Gassan, from Sabit, from Anas (well known fabricator) who said,

'A star (meteor) swooped during the era of Rasool-Allah[saww]. Rasool-Allah[saww] said: 'Look at this star (meteor), so the one in whose house it drops, he is the caliph from after me[saww]'. They looked and there it had dropped in the house of Ali[asws]. So, Allah[azwj] the Exalted Revealed: '***(I Swear) by the star when it swoops down [53:1]***''.[415]

7- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ مُعَنْعَناً عَنْ عَائِشَةَ قَالَتْ بَيْنَا النَّبِيُّ جَالِسٌ إِذْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ مَنْ أَخْيَرُ النَّاسِ بَعْدَكَ يَا رَسُولَ اللَّهِ فَأَشَارَ إِلَى نَجْمٍ فِي السَّمَاءِ فَقَالَ مَنْ سَقَطَ هَذَا النَّجْمُ فِي دَارِهِ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad transmitting from Ayesha (well known fabricatress) having said,

'While the Prophet[saww] was seated when one of his[saww] companions said to him[saww], 'Who is best of the people after you[saww], O Rasool-Allah[saww]?' He[saww] indicated to a star in the sky and said: 'The one in whose house this star falls to'.

فَقَالَ الْقَوْمُ فَمَا بَرِحْنَا حَتَّى سَقَطَ النَّجْمُ فِي دَارِ عَلِيٍّ ع فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ بَعْضُ أَصْحَابِهِ مَا أَشَدَّ مَا رَفَعَ بِضَبْعِ ابْنِ عَمِّهِ

The people said, 'We did not move away until the star (meteor) fell in the house of Ali[asws]. He[saww] said: 'Ali[asws] Bin Abu Talib[asws]'. One of his[saww] companions said, 'How intensely he[saww] raises the praise of the son[asws] of his[saww] uncle[as]!'

فَأَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى مُحَمَّدٌ ص- وَ ما يَنْطِقُ عَنِ الْهَوى فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى أَنَا أَوْحَيْتُهُ إِلَيْهِ.

[414] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 5
[415] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 6

Allah[azwj] the Exalted Revealed: '***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2]*** – Muhammad[saww], ***And he does not speak out of (personal) desire [53:3]*** – regarding Ali[asws] Bin Abu Talib[asws], ***Surely it is only a Revelation He Revealed [53:4]*** – I[azwj] have Revealed it to him[saww]'.[416]

8- فر، تفسير فرات بن إبراهيم أَبُو الْحَسَنِ أَحْمَدُ بْنُ صَالِحٍ الْهَمْدَانِيُّ مُعَنْعَناً عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدٍ الْأَسْلَمِيِّ عَنْ أَبِيهِ قَالَ: انْقَضَّ نَجْمٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَقَالَ النَّبِيُّ ص مَنْ وَقَعَ هَذَا النَّجْمُ فِي دَارِهِ فَهُوَ الْخَلِيفَةُ فَوَقَعَ النَّجْمُ فِي دَارِ عَلِيٍّ ع فَقَالَ قُرَيْشٌ ضَلَّ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى- وَ ما يَنْطِقُ عَنِ الْهَوى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى.

Tafseer Furaat Bin Ibrahim – Abu Al-Hassan Ahmad Bin Salih Al Hamdani, transmitting from Abdullah Bin Bureyd Al Aslamy, from his father who said,

'A star swooped in the era of Rasool-Allah[saww]. The Prophet[saww] said: 'The one in whose house this star falls in, he is the caliph'. The star fell in the house of Ali[asws]. Quraysh said, 'Muhammad[saww] has strayed'. Allah[azwj] Revealed: '***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]***''.[417]

9- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ أَحْمَدَ الشَّيْبَانِيُّ مُعَنْعَناً عَنْ نَوْفٍ الْبِكَالِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: جَاءَتْ جَمَاعَةٌ مِنْ قُرَيْشٍ إِلَى النَّبِيِّ ص فَقَالُوا يَا رَسُولَ اللَّهِ انْصِبْ لَنَا عَلَماً يَكُونُ لَنَا مِنْ بَعْدِكَ لِنَهْتَدِيَ وَ لَا نَضِلَّ كَمَا ضَلَّتْ بَنُو إِسْرَائِيلَ بَعْدَ مُوسَى بْنِ عِمْرَانَ فَقَدْ قَالَ رَبُّكَ سُبْحَانَهُ إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ وَ لَسْنَا لِنَطْمَعَ أَنْ تُعَمَّرَ فِينَا مَا عُمِّرَ نُوحٌ فِي قَوْمِهِ وَ قَدْ عَرَفْتَ مُنْتَهَى أَجَلِكَ وَ نُرِيدُ أَنْ نَهْتَدِيَ وَ لَا نَضِلَّ

Tafseer Furaat Bin Ibrahim p Ali Bin Ahmad Al Shaybani transmitting from Nowf Al Bakali,

'From Ali[asws] Bin Abu Talib[asws]: 'A group of Quraysh came to the Prophet[saww]. They said, 'O Rasool-Allah[saww]! Install a flag for us who would happen to be for us after you[asws] we can be guided and not stray, just as the children of Israel have strayed after Musa[as] Bin Imran[as]. Your[saww] Lord[azwj], the Glorious, has Said: ***You shall pass away and they would be dying [39:30]***, and we aren't hoping that you[saww] would live among us what Noah[as] had lived among his[as] people, and we have recognised the end of your[saww] term, and we want to be guided and not stray'.

قَالَ إِنَّكُمْ قَرِيبُو عَهْدٍ بِالْجَاهِلِيَّةِ وَ فِي قُلُوبِ أَقْوَامٍ أَضْغَانٌ وَ عَسَيْتَ إِنْ فَعَلْتَ أَنْ لَا تَقْبَلُوا وَ لَكِنْ مَنْ كَانَ فِي مَنْزِلِهِ اللَّيْلَةَ آيَةٌ مِنْ غَيْرِ ضَيْرٍ فَهُوَ صَاحِبُ الْحَقِّ

He[saww] said: 'You all are closer to the era of the ignorance (pre-Islamic period), and there are grudges in the hearts of people, and perhaps if I[saww] do so, you will not be accepting, but the one in whose house would be a Sign from without any harm, so he is owner of the right (of being a successor)'.

قَالَ فَلَمَّا صَلَّى النَّبِيُّ ص الْعِشَاءَ وَ انْصَرَفَ إِلَى مَنْزِلِهِ سَقَطَ فِي مَنْزِلِي نَجْمٌ أَضَاءَتْ لَهُ الْمَدِينَةُ وَ مَا حَوْلَهَا وَ انْفَلَقَ بِأَرْبَعِ فِلَقٍ وَ انْشَعَبَ فِي كُلِّ شِعْبٍ فِلْقَةٌ مِنْ غَيْرِ ضَيْرٍ

[416] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 7
[417] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 8

He[asws] said: 'When the Prophet[saww] had prayed Al Isha Salat and left to go to his[saww] house, a star fell in my[saww] house, Al-Medina and what is around it was illuminated by it and split into four splits, and a split it spread it every mountain pass from without harm'.

قَالَ نَوْفٌ قَالَ لِي جَابِرُ بْنُ عَبْدِ اللَّهِ إِنَّ الْقَوْمَ أَصَرُّوا عَلَى ذَلِكَ وَ أَمْسَكُوا فَلَمَّا أَوْحَى اللَّهُ إِلَى نَبِيِّهِ أَنِ ارْفَعْ بِضَبْعِ ابْنِ عَمِّكَ قَالَ يَا جَبْرَئِيلُ أَخَافُ مِنْ تَشَتُّتِ قُلُوبِ الْقَوْمِ فَأَوْحَى اللَّهُ إِلَيْهِ- يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Nowf said, 'Jabir Bin Abdullah said to me, 'The people persisted upon that and they withheld. When Allah[azwj] Revealed to His[azwj] Prophet[saww]: 'Raise the praise of the son[asws] of your[saww] uncle[as]'. He[saww] said: 'O Jibraeel[as]! I[saww] fear from the dispersion of the hearts of the people'. Allah[azwj] Revealed to him[saww]: '***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]***.

فَأَمَرَ النَّبِيُّ ص بِلَالًا أَنْ يُنَادِيَ بِ الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ تَعَالَى وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا مَعْشَرَ قُرَيْشٍ لَكُمُ الْيَوْمَ الشَّرَفُ صُفُّوا صُفُوفَكُمْ ثُمَّ قَالَ يَا مَعْشَرَ الْعَرَبِ لَكُمُ الْيَوْمَ الشَّرَفُ صُفُّوا صُفُوفَكُمْ ثُمَّ قَالَ يَا مَعْشَرَ الْمَوَالِي لَكُمُ الْيَوْمَ الشَّرَفُ صُفُّوا صُفُوفَكُمْ

The Prophet[saww] instructed Bilal to call for the congregational Salat, so the Emigrants and the Helpers gathered. He[saww] ascended the pulpit, praised Allah[azwj] the Exalted and extolled upon Him[azwj], then said: 'O community of Quraysh! There is the nobility for you today, form your rows!' The he[saww] said: 'O community of the Arabs! Today is the nobility for you, form your rows!' Then he[saww] said: 'O community of friends! Today is the nobility for you, form your rows!'

ثُمَّ دَعَا بِدَوَاةٍ وَ طِرْسٍ فَأَمَرَ وَ كُتِبَ فِيهِ- بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ شَهِدْتُمْ قَالُوا نَعَمْ قَالَ أَ فَتَعْلَمُونَ أَنَّ اللَّهَ مَوْلَاكُمْ قَالُوا اللَّهُمَّ نَعَمْ قَالَ أَ فَتَعْلَمُونَ أَنَّنِي مَوْلَاكُمْ قَالُوا اللَّهُمَّ نَعَمْ

Then he[saww] for ink and paper and instructed, and it was written in it: 'In the Name of Allah[azwj] the Beneficent, the Merciful! There is no god except Allah[azwj], Muhammad[saww] is Rasool[saww] of Allah[azwj]'. He[saww] said: 'Do you testify?' They said, 'Yes!' He[saww] said: 'Are you knowing that Allah[azwj] is your Master[azwj]?' They said, 'O Allah[azwj], yes!' He[saww] said: 'Are you knowing that I[saww] am your master[saww]?' They said, 'O Allah[azwj], yes!'

قَالَ فَقَبَضَ عَلَى ضَبْعِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَرَفَعَهُ فِي النَّاسِ حَتَّى تَبَيَّنَ بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ ثُمَّ قَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

He (the narrator) said, 'He[saww] grabbed the mid-arm of Ali[asws] Bin Abu Talib[asws] and raised it among the people until the whiteness of his[saww] armpits was revealed. Then he[saww] said: 'One whose master[saww] I[saww] was, so this Ali[asws] is his master[asws]!' Then he[saww] said: 'O Allah[azwj]! Befriend the one who befriends him[asws] and be Inimical to the one inimical to him[asws], and Help the one who helps him[asws] and Abandon the one who abandons him[asws]!'

وَ فِيهِ كَلَامٌ أَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى- وَ ما يَنْطِقُ عَنِ الْهَوى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى فَأَوْحَى إِلَيْهِ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ.

And during it there is speech (of Rasool-Allah[saww]). Allah[azwj] the Exalted Revealed: ‘***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]***. Allah[azwj] Revealed to him[saww]: ‘***O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]***’’.[418]

10- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عِيسَى بْنِ زَكَرِيَّا مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: لَمَّا أَقَامَ رَسُولُ اللَّهِ ص- أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَوْمَ غَدِيرِ خُمٍّ فَذَكَرَ كَلَاماً فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى لِسَانِ جَبْرَئِيلَ فَقَالَ لَهُ يَا مُحَمَّدُ إِنِّي مُنْزِلٌ غَداً ضَحْوَةً نَجْماً مِنَ السَّمَاءِ يَغْلِبُ ضَوْؤُهُ عَلَى ضَوْءِ الشَّمْسِ فَأَعْلِمْ أَصْحَابَكَ أَنَّهُ مَنْ سَقَطَ ذَلِكَ النَّجْمُ فِي دَارِهِ فَهُوَ الْخَلِيفَةُ مِنْ بَعْدِكَ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Isa Bin Zakariya, transmitting,

‘From Ja’far[asws] Bin Muhammad[asws] having said: ‘When Rasool-Allah[saww] established Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] on the day of Ghadeer Khumm, he[saww] mentioned a speech. Allah[azwj] the Exalted Revealed upon the tongue of Jibraeel[as]. He[as] said to him[saww]: ‘O Muhammad[saww]! I[as] shall be descending a star from the sky tomorrow morning, its illumination would overwhelm upon the illumination of the sun, so let your[saww] companions know that the one in whose house that star falls, he is the caliph from after you[saww]’.

وَ أَعْلَمَهُمْ رَسُولُ اللَّهِ ص أَنَّهُ يَسْقُطُ غَداً مِنَ السَّمَاءِ نَجْمٌ يَغْلِبُ ضَوْؤُهُ عَلَى ضَوْءِ الشَّمْسِ فَمَنْ سَقَطَ النَّجْمُ فِي دَارِهِ فَهُوَ الْخَلِيفَةُ مِنْ بَعْدِي

And Rasool-Allah[saww] let them know: ‘A star would be falling from the sky, its illumination would overwhelm upon the illumination of the sun. So, the one in whose house the star falls, so he is the Caliph from after me[saww]’.

فَجَلَسُوا كُلُّهُمْ فِي مَنْزِلِهِ يَتَوَقَّعُ أَنْ يَسْقُطَ النَّجْمُ فِي مَنْزِلِهِ فَمَا لَبِثُوا أَنْ سَقَطَ النَّجْمُ فِي مَنْزِلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ ع فَاجْتَمَعَ الْقَوْمُ وَ قَالُوا وَ اللَّهِ مَا تَكَلَّمَ فِيهِ إِلَّا بِالْهَوَى

Each one of them was seated in his house anticipating the star to fall in his house. It was not long before the star fell in the house of Amir Al-Momineen Ali[asws] Bin Abu Talib[asws], and Syeda Fatima[asws]. The people gathered and said, ‘By Allah[azwj]! He[saww] does not speak regarding him[saww] except with the personal desire’.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى- وَ ما يَنْطِقُ عَنِ الْهَوى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحى إِلَيَ أَ فَتُمارُونَهُ عَلى ما يَرى.

Allah[azwj] Revealed unto His[azwj] Prophet[saww]: ‘***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]*** to me[saww]. ***So will you then dispute with him upon what he saw? [53:12]***’’.[419]

11- يف، الطرائف كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى عَلِيُّ بْنُ الْمَغَازِلِيِّ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: كُنْتُ جَالِساً مَعَ فِتْيَةٍ مِنْ بَنِي هَاشِمٍ عِنْدَ النَّبِيِّ إِذَا انْقَضَّ كَوْكَبٌ فَقَالَ رَسُولُ اللَّهِ ص مَنِ انْقَضَّ هَذَا النَّجْمُ فِي مَنْزِلِهِ فَهُوَ الْوَصِيُّ مِنْ بَعْدِي

[418] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 9
[419] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 10

(The books) 'Al Taraif' (and) 'Kunz Jamie Al Fawaid' (and) 'Taweel Al Ayaat Al Zaahira) – It is reported by Ali Bin Al Maghazili, by his chain to Ibn Abbas who said,

'I was seated with a youth from the Clan of Hashim[as] in the presence of the Prophet[saww] when a star (meteor) dropped. Rasool-Allah[saww] said: 'One this star drops upon in his house, so he is the successor[asws] from after me[saww]'.

قَالَ فَقَامَ فِتْيَةٌ مِنْ بَنِي هَاشِمٍ فَنَظَرُوا قَدِ انْقَضَّ الْكَوْكَبُ فِي مَنْزِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ غَوَيْتَ فِي حُبِّ ابْنِ عَمِّكَ فَأَنْزَلَ اللَّهُ وَ النَّجْمِ إِذا هَوى- ما ضَلَّ صاحِبُكُمْ وَ ما غَوى.

He (the narrator) said, 'A youth from the Clan of Hashim[as] stood up, and they looked and the star had dropped in the house of Ali[asws] Bin Abu Talib[asws]. They said, 'O Rasool-Allah[saww]! It has collapsed in the love of the son[asws] of your[saww] uncle[as]'. So, Allah[azwj] Revealed: '***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2]***''.[420]

[420] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 8 H 10

باب 9 نزول سورة براءة و قراءة أمير المؤمنين ع على أهل مكة و رد أبي بكر و أن عليا هو الأذان يوم الحج الأكبر

CHAPTER 9 – DESCENT OF SURAH BARA'A (CHAPTER 9) AND RECITATION BY AMIR AL-MOMINEEN[asws] TO THE PEOPLE OF MAKKAH, AND RETURNG OF ABU BAKR, AND THAT ALI[asws], HE[asws] IS THE AZAAN (PROCLAMATION) ON THE DAY OF THE GREATEST HAJJ

1- ع، علل الشرائع أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زُهَيْرٍ عَنْ يُوسُفَ بْنِ مُوسَى عَنْ مَالِكِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنْ كَثِيرٍ أَبِي إِسْمَاعِيلَ عَنْ جُمَيْعِ بْنِ عُمَرَ قَالَ: صَلَّيْتُ فِي الْمَسْجِدِ الْجَامِعِ فَرَأَيْتُ ابْنَ عُمَرَ جَالِساً فَجَلَسْتُ إِلَيْهِ فَقُلْتُ حَدِّثْنِي عَنْ عَلِيٍّ

(The book) 'Illal Al Sharaie' – Ahmad Bin Muhammad Bin Is'haq, from Ahmad Bin Yahya Bin Zuheyr, from Yusuf Bin Musa, from Malik Bin Ismail, from Mansour Bin Abu Al Aswad, from Kaseer Abu Ismail, from Jumie Bin Umar who said,

'I prayed Salat in the central Masjid and I saw Umar seated, so I sat next to him. I said, 'Narrate to me about Ali[asws]'.

فَقَالَ بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِبَرَاءَةَ فَلَمَّا أَتَى بِهِ ذَا الْحُلَيْفَةِ أَتْبَعَهُ عَلِيّاً فَأَخَذَهَا مِنْهُ قَالَ أَبُو بَكْرٍ يَا عَلِيُّ مَا لِي أَ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا وَ لَكِنَّ رَسُولَ اللَّهِ قَالَ- لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنْ أَهْلِ بَيْتِي

He said, 'Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara'a. When he came with it to Zul Huleyfa, Ali[asws] pursued him and took from him. Abu Bakr said, 'O Ali[asws]! What is the matter of me? Has something been Revealed regarding me?' He[asws] said: 'No, but Rasool-Allah[saww] said: 'No one should deliver on my[saww] behalf except I[saww], or a man from People[asws] of my[saww] Household'.

قَالَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا وَ لَكِنْ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنْ أَهْلِ بَيْتِي

He (Umar) said, 'He returned to Rasool-Allah[saww] and said: 'O Rasool-Allah[saww]! Has something been Revealed regarding me?' He[saww] said: 'No, but none shall deliver on my[saww] behalf except I[saww] or a man from People[asws] of my[saww] Household'.

قَالَ كَثِيرٌ قُلْتُ لِجُمَيْعٍ تَشْهَدُ عَلَى ابْنِ عُمَرَ بِهَذَا قَالَ نَعَمْ ثَلَاثاً.

Kaseer (the narrator) said, 'I said to Jumie, 'Did you get Ibn Umar to testify with this?' He said, 'Yes, thrice''.[421]

2- ع، علل الشرائع مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنِ الْحَكَمِ بْنِ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ بِبَرَاءَةَ ثُمَّ أَتْبَعَهُ عَلِيّاً فَأَخَذَهَا مِنْهُ فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ حِيفَ فِيَّ شَيْءٌ قَالَ لَا إِلَّا أَنَّهُ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ

[421] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 1

(The book) 'Illal Al Sharaie' – Majaylawiya, from his uncle, from al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abady, from Suleyman Bin Mihran, from Hakam Bin Miqsam, from Ibn Abbas,

'Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara'a, then Ali[asws] followed him and took it from him. Abu Bakr said, 'O Rasool-Allah[saww]! Is something wrong regarding me?' He[saww] said: 'No, except that no one shall deliver it on my[saww] behalf except I[saww] or Ali[asws]'.

وَ كَانَ الَّذِي بُعِثَ بِهِ عَلِيٌّ ع- لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَ لَا يَحُجُّ بَعْدَ هَذَا الْعَامِ مُشْرِكٌ وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ عَهْدٌ فَهُوَ إِلَى مُدَّتِهِ.

And that which Ali[asws] had been sent with – 'None shall enter the Paradise except a Muslim soul, no Polytheist can perform Hajj after this year nor perform Tawaaf of the House (Kabah) naked, and the one who has a pact between him and Rasool-Allah[azwj], so he is to its term''.[422]

3- ع، علل الشرائع الطَّالَقَانِيُّ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ عَنْ سُلَيْمِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ قَادِمٍ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنِ الْحَارِثِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ إِلَى مَكَّةَ فَلَقِيتُ سَعْدَ بْنَ مَالِكٍ فَقُلْتُ لَهُ هَلْ سَمِعْتَ لِعَلِيٍّ ع مَنْقَبَةً قَالَ قَدْ شَهِدْتُ لَهُ أَرْبَعَةً لَأَنْ يَكُونَ لِي إِحْدَاهُنَّ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا أَعْمُرُ فِيهَا عُمُرَ نُوحٍ

(The book) 'Illal Al Sharaie' – Al Talaqany, from Muhammad Bin Jareer Al Tabary, from Suleym Bin Abdul Jabbar, from Ali Bin Qadim, from israil, from Abdullah Bin Shareek, from Al Haris Bin Malik who said,

'I went out to Makkah and met Sa'ad Bin Malik. I said to him, 'Have you heard any virtue for Ali[asws]?' He said, 'I have witnessed four being for him[asws], even if one of these would happen to be for me, it would be more beloved to me than the world I can live in it the age of Noah[as].

أَحَدُهَا أَنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ بِبَرَاءَةَ إِلَى مُشْرِكِي قُرَيْشٍ فَسَارَ بِهَا يَوْماً وَ لَيْلَةً ثُمَّ قَالَ لِعَلِيٍّ اتْبَعْ أَبَا بَكْرٍ فَبَلِّغْهَا وَ رُدَّ أَبَا بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ أَ نَزَلَ فِيَّ شَيْءٌ قَالَ- لَا إِلَّا أَنَّهُ لَا يَبْلُغُ عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

One of it is that Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara'a to the Polytheists, so he travelled with it for a day and a night. Then he[saww] said to Ali[asws]: 'Seek out Abu Bakr and (you[asws]) deliver it, and return Abu Bakr'. He (Abu Bakr) said, 'Has anything been Revealed regarding me?' He[saww] said: 'No, except no one shall deliver it on my[saww] behalf except I[saww], or a man from me[saww],,'.[423]

4- ع، علل الشرائع أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ الدِّينَوَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَحْمَدَ بْنِ مَنْصُورٍ عَنْ أَبِي سَلَمَةَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص بَعَثَ بِبَرَاءَةَ إِلَى أَهْلِ مَكَّةَ مَعَ أَبِي بَكْرٍ فَبَعَثَ عَلِيّاً ع وَ قَالَ لَا يَبْلُغُهَا إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي.

(The book) 'Illal Al Sharaie' – Ahmad Bin Muhammad Bin Is'haq Al Deynawary, from Abdullah Bin Muhammad Bin Abdul Aziz, from Ahmad Bin Mansour, from Abu Salama, from Hammad Bin Salama, from Simak Bin Harb, from Anas (well known fabricator),

[422] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 2
[423] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 3

‘The Prophet[saww] sent (Surah) Bara’a to the people of Makkah with Abu Bakr. (Then) he[saww] sent Ali[asws] and said: ‘None shall deliver it except a man from People[asws] of my[saww] Household’’.[424]

5- ل، الخصال فِيمَا أَجَابَ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع الْيَهُودِيَّ السَّائِلَ مِنْ خِصَالِ الْأَوْصِيَاءِ قَالَ وَ أَمَّا السَّابِعَةُ يَا أَخَا الْيَهُودِ فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا تَوَجَّهَ لِفَتْحِ مَكَّةَ أَحَبَّ أَنْ يُعْذِرَ إِلَيْهِمْ وَ يَدْعُوَهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ آخِراً كَمَا دَعَاهُمْ أَوَّلًا

(The book) ‘Al Khisaal’ –

‘Among what Amir Al-Momineen[asws] answered the Jew, the questioner with, about the characteristics of the successors[as]. He[asws] said: ‘And as for the seventh, O brother Jew! When Rasool-Allah[saww] diverted to (Al-Medina after) conquest of Makkah, loved to give them an excuse and called them to Allah[azwj] Mighty and Majestic lastly just as he[saww] had called them at first.

فَكَتَبَ إِلَيْهِمْ كِتَاباً يُحَذِّرُهُمْ فِيهِ وَ يُنْذِرُهُمْ عَذَابَ اللَّهِ وَ يَعِدُهُمُ الصَّفْحَ وَ يُمَنِّيهِمْ مَغْفِرَةَ رَبِّهِمْ وَ نَسَخَ لَهُمْ فِي آخِرِهِ سُورَةَ بَرَاءَةَ لِتُقْرَأَ عَلَيْهِمْ ثُمَّ عَرَضَ عَلَى جَمِيعِ أَصْحَابِهِ الْمُضِيَّ بِهِ إِلَيْهِمْ فَكُلُّهُمْ يَرَى التَّثَاقُلَ فِيهِمْ

He[saww] wrote a letter to them cautioning them in it and warning of the Punishment of Allah[azwj], and counted them with the pardoning and making them wish for the Forgiveness of their Lord[azwj], and he[saww] copied for them in its end, Surah Bara’a to be recited to them. Then he[saww] presented to the entirety of his[saww] companion for going with it to them. All of them saw the sluggishness in them.

فَلَمَّا رَأَى ذَلِكَ نَدَبَ مِنْهُمْ رَجُلًا فَوَجَّهَهُ بِهِ فَأَتَاهُ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ- لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَأَنْبَأَنِي رَسُولُ اللَّهِ ص بِذَلِكَ وَ وَجَّهَنِي بِكِتَابِهِ وَ رِسَالَتِهِ إِلَى مَكَّةَ

When he[saww] saw that he called a man (Abu Bakr) from them and sent him with it. Jibraeel[as] came to him[saww] and said: ‘O Muhammad[saww]! No one should deliver it on you[saww] behalf except you[saww] or a man from you[saww]’. So, Rasool-Allah[saww] informed me[asws] with that and sent me[asws] with his[saww] letter and his[saww] message to Makkah.

فَأَتَيْتُ مَكَّةَ وَ أَهْلُهَا مَنْ قَدْ عَرَفْتُمْ لَيْسَ مِنْهُمْ أَحَدٌ إِلَّا وَ لَوْ قَدَرَ أَنْ يَضَعَ عَلَى كُلِّ جَبَلٍ مِنِّي إِرْباً لَفَعَلَ وَ لَوْ أَنْ يَبْذُلَ فِي ذَلِكَ نَفْسَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ مَالَهُ

I[asws] came to Makkah and its inhabitants, ones you have known that there wasn’t anyone among them except and if he had been able to place a piece of me[asws] upon every mountain, he would have done so, and even if regarding that he had to exert himself, and his family, and his children and his wealth.

فَبَلَّغْتُهُمْ رِسَالَةَ النَّبِيِّ ص وَ قَرَأْتُ عَلَيْهِمْ كِتَابَهُ فَكُلُّهُمْ يَلْقَانِي بِالتَّهَدُّدِ وَ الْوَعِيدِ وَ يُبْدِي لِيَ الْبَغْضَاءَ وَ يُظْهِرُ الشَّحْنَاءَ مِنْ رِجَالِهِمْ وَ نِسَائِهِمْ فَكَانَ مِنِّي فِي ذَلِكَ مَا قَدْ رَأَيْتُمْ ثُمَّ الْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَ لَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

[424] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 4

So, I[asws] delivered the message of the Prophet[saww] to them and read out his[saww] letter to them. All of them met me[asws] with the violence, and the threat, and revealing the hatred towards me[asws], and revealing the enmity from their men and women. So, that happened from me[asws] during that what you have seen'. Then he[asws] turned towards his[asws] companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen[asws]!''[425]

6- قل، إقبال الأعمال قَالَ جَدِّي أَبُو جَعْفَرٍ الطُّوسِيُّ فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ بَعَثَ النَّبِيُّ ص سُورَةَ بَرَاءَةَ حِينَ أُنْزِلَتْ عَلَيْهِ مَعَ أَبِي بَكْرٍ ثُمَّ نَزَلَ عَلَى النَّبِيِّ ص أَنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ

(The book) 'Iqbal Al Amaal' – My grandfather Abu Ja'far Al Tusi said,

'During the first day of Zul Hijja, the Prophet[saww] sent Surah Bara'a when it was Revealed unto him[saww], with Abu Bakr. Then it was Revealed unto the Prophet[saww]: "No one should deliver it on your[saww] behalf except you[saww] or a man from you[saww]!"

فَأَنْفَذَ النَّبِيُّ ص عَلِيّاً حَتَّى لَحِقَ أَبَا بَكْرٍ فَأَخَذَهَا مِنْهُ وَ رَدَّهُ بِالرَّوْحَاءِ يَوْمَ الثَّالِثِ مِنْهُ ثُمَّ أَدَّاهَا عَنْهُ إِلَى النَّاسِ يَوْمَ عَرَفَةَ وَ يَوْمَ النَّحْرِ فَقَرَأَهَا عَلَيْهِمْ فِي الْمَوْسِمِ.

So the Prophet[saww] sent Ali[asws] until he[asws] caught up with Abu Bakr and took it from him, and returned him at (from) Al-Rawha'a on the third day from it. Then he[asws] delivered it on his[saww] behalf to the people, on the day of Arafaat and day of the sacrifice. He[asws] read it out to them during the season (Hajj)''.[426]

وَ رَوَى حَسَنُ بْنُ أَشْنَاسَ عَنِ ابْنِ أَبِي الثَّلْجِ الْكَاتِبِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ عَبْدَكَ الصُّوفِيِّ عَنْ طَرِيفٍ مَوْلَى مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى وَ عُبَيْدِ بْنِ يَسَارٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنِ الْحَارِثِ الْهَمْدَانِيِّ وَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا فَتَحَ مَكَّةَ أَحَبَّ أَنْ يُعْذِرَ إِلَيْهِمْ وَ سَاقَ الْحَدِيثَ نَحْواً مِمَّا مَرَّ.

And it is reported by Hassan Bin Ashnas, from Ibn Abu Al Salj the scribe, from Ja'far Bin Muhammad al Alawy, from Ali Bin Abdak Al Sowfy, from Tareyf a slave of Muhammad Bin Ismail Bin Musa and Ubeyd Bin Yasaar, from Amro Bin Abu Al Miqdam, from Abu Is'haq Al Sabie, from Al Haris Al Hamdany, and from Jabir, from Abu Ja'far, from Muhammad Bin Al Hanafiya,

'From Ali[asws]: 'Rasool-Allah[saww], when he[saww] had conquered Makkah, loved to give an excuse to them' – and continued the Hadeeth approximate to what has passed''.[427]

~~ثُمَّ قَالَ وَ أَقُولُ وَ رَوَى الطَّبَرِيُّ فِي تَارِيخِهِ فِي حَوَادِثِ سَنَةِ سِتٍّ مِنْ هِجْرَةِ النَّبِيِّ ص لَمَّا أَرَادَ النَّبِيُّ الْقَصْدَ لِمَكَّةَ وَ مَنَعَهُ أَهْلُهَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ قَدْ أَمَرَهُ النَّبِيُّ ص أَنْ يَمْضِيَ إِلَى مَكَّةَ فَلَمْ يَفْعَلْ وَ اعْتَذَرَ~~

~~Then he said,~~

~~'And I (Majlisi) am saying, 'And it is reported by Al Tabari in his history regarding the events of the year six from the Emigration of the Prophet[saww], 'When the Prophet[saww] wanted the~~

[425] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 5
[426] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 6 a
[427] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 6 b

~~aiming to Makkah and its people prevented him[asws], the Prophet[saww] had instructed Umar Bin Al-Khattab to go to Makkah, but he did not do so and made excuses.~~

~~فَقَالَ الطَّبَرِيُّ مَا هَذَا لَفْظُهُ ثُمَّ دَعَا عُمَرَ بْنَ الْخَطَّابِ لِيَبْعَثَهُ إِلَى مَكَّةَ فَيُبَلِّغَ عَنْهُ أَشْرَافَ قُرَيْشٍ مَا حَالُهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَخَافُ قُرَيْشاً عَلَى نَفْسِي.~~

~~Al-Tabari said, 'These are not his words'. Then he[saww] called Umar Bin Al-Khattab to send him to Makkah, so he would deliver on his[saww] behalf to the nobles of Quraysh what his[saww] situation was. He said, 'O Rasool-Allah[saww]! I fear Quraysh upon myself''.~~[428] (Non Shia source)

وَ مِنْ ذَلِكَ شَرْحٌ أَبْسَطُ مِمَّا ذَكَرْنَاهُ رَوَاهُ حَسَنُ بْنُ أَشْنَاسَ فِي كِتَابِهِ أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ مَالِكِ بْنِ إِبْرَاهِيمَ النَّخَعِيِّ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا سَرَّحَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِأَوَّلِ سُورَةِ بَرَاءَةَ إِلَى أَهْلِ مَكَّةَ أَتَاهُ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ لَا تَبْعَثَ هَذَا وَ أَنْ تَبْعَثَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَنَّهُ لَا يُؤَدِّيهَا عَنْكَ غَيْرُهُ

And from that is commentary extended from what we mentioned as being reported by Hassan Bin Ashna in his book as well, from Ahmad Bin Muhammad, from Ahmad Bin Yahya Bin Zakariya, from Malik Bin Ibrahim Al Nakhaie, from Al-Husayn Bin Zayd who said,

'It is narrated to me by Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'When Rasool-Allah[saww] sent Abu Bakr with the beginning of Surah Bara'a to the people of Makkah, Jibraeel[as] came to him[saww] and said: 'O Muhammad[saww]! Allah[azwj] Commands you[saww] not to send this one, and you[saww] should send Ali[asws] Bin Abu Talib[asws], and no one should deliver on your[saww] behalf apart from him[asws]'.

فَأَمَرَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَلَحِقَهُ فَأَخَذَ مِنْهُ الصَّحِيفَةَ وَ قَالَ ارْجِعْ إِلَى النَّبِيِّ فَقَالَ أَبُو بَكْرٍ هَلْ حَدَثَ فِيَّ شَيْءٌ فَقَالَ سَيُخْبِرُكَ رَسُولُ اللَّهِ فَرَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ فَقَالَ يَا رَسُولَ اللَّهِ مَا كُنْتَ تَرَى أَنِّي مُؤَدٍّ عَنْكَ هَذِهِ الرِّسَالَةَ

The Prophet[saww] instructed Ali[asws] Bin Abu Talib[asws]. He[asws] caught up with him and took the Quran away from him and said: 'Return to the Prophet[saww]'. Abu Bakr said, 'Has anything new occurred regarding me?' He[asws] said: 'Rasool-Allah[saww] will be informing you'. So Abu Bakr returned to the Prophet[saww]. He said, 'O Rasool-Allah[saww]! Was it not your[saww] view that I should deliver this message on your[saww] behalf?'

فَقَالَ لَهُ النَّبِيُّ ص أَبَى اللَّهُ أَنْ يُؤَدِّيَهَا إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَكْثَرَ أَبُو بَكْرٍ عَلَيْهِ مِنَ الْكَلَامِ فَقَالَ لَهُ النَّبِيُّ ص كَيْفَ تُؤَدِّيهَا وَ أَنْتَ صَاحِبِي فِي الْغَارِ

The Prophet[saww] said to him: 'Allah[azwj] Refused for it to be delivered except by Ali[asws] Bin Abu Talib[asws]'. Abu Bakr frequented from the talk. The Prophet[saww] said to him: 'How can you deliver it and you were my[saww] companion in the cave (and you were scared from them)'.

قَالَ فَانْطَلَقَ عَلِيٌّ ع حَتَّى قَدِمَ مَكَّةَ ثُمَّ وَافَى عَرَفَاتٍ ثُمَّ رَجَعَ إِلَى جَمْعٍ ثُمَّ إِلَى مِنًى ثُمَّ ذَبَحَ وَ حَلَقَ وَ صَعِدَ عَلَى الْجَبَلِ الْمُشْرِفِ الْمَعْرُوفِ بِالشِّعْبِ فَأَذَّنَ ثَلَاثَ مَرَّاتٍ أَ لَا تَسْمَعُونَ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ

He (the narrator) said, 'Ali[asws] went until he[asws] arrived at Makkah. Then he[asws] came to Arafaat, then returned to Jam'a, then to Mina, then he[asws] slaughtered and shaved (his[asws]

[428] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 6 c

head) and climbed upon the mountain, the noble, the well known as 'Al-She'b' (Abu Talib[asws]). He[asws] proclaimed three times: 'Are you listening, O you people? I[asws] am a messenger of Rasool-Allah[saww] to you all!'

ثُمَّ قَالَ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ أَنَّ اللَّهَ مُخْزِي الْكافِرِينَ- وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى قَوْلِهِ- إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ تِسْعَ آياتٍ مِنْ أَوَّلِهَا

Then he[asws] said: '***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So, go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2] And a proclamation from Allah and His Rasool [9:3]*** – up to His[azwj] Words: ***surely Allah is Forgiving Merciful [9:5]*** – nine (five) Verses from its beginning.

ثُمَّ لَمَعَ بِسَيْفِهِ فَأَسْمَعَ النَّاسَ وَ كَرَّرَهَا فَقَالَ النَّاسُ مَنْ هَذَا الَّذِي يُنَادِي فِي النَّاسِ فَقَالُوا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ قَالَ مَنْ عَرَفَهُ مِنَ النَّاسِ هَذَا ابْنُ عَمِّ مُحَمَّدٍ وَ مَا كَانَ لِيَجْتَرِئَ عَلَى هَذَا غَيْرُ عَشِيرَةِ مُحَمَّدٍ

Then he[asws] unsheathed his[asws] sword, and the people listened, and he[asws] repeated it. The people said, 'Who is this one who is calling out among the people?' They said, 'Ali[asws] Bin Abu Talib[asws]'. And said, 'One from the people who recognises him[asws], this is son[asws] of an uncle[as] of Muhammad[saww], and no one would be courageous upon this apart from the kindred of Muhammad[saww]'.

فَأَقَامَ أَيَّامَ التَّشْرِيقِ ثَلَاثَةً يُنَادِي بِذَلِكَ وَ يَقْرَأُ عَلَى النَّاسِ غُدْوَةً وَ عَشِيَّةً فَنَادَاهُ النَّاسُ مِنَ الْمُشْرِكِينَ أَبْلِغِ ابْنَ عَمِّكَ أَنْ لَيْسَ لَهُ عِنْدَنَا إِلَّا ضَرْباً بِالسَّيْفِ وَ طَعْناً بِالرِّمَاحِ

He[asws] stayed there three days of Al-Tashreek (11th, 12th and 13th of Zilhajj) calling out with that and reciting to the people morning and evening. The people from the Polytheists called out, 'Deliver to the son[saww] of your[asws] uncle[as] that there isn't for him[saww] in our presence except strikes with the sword and stabs with the spears!'

ثُمَّ انْصَرَفَ عَلِيٌّ ع إِلَى النَّبِيِّ ص يَقْصِدُ فِي السَّيْرِ وَ أُبْطِئَ الْوَحْيُ عَنْ رَسُولِ اللَّهِ ص فِي أَمْرِ عَلِيٍّ ع وَ مَا كَانَ مِنْهُ فَاغْتَمَّ النَّبِيُّ ص لِذَلِكَ غَمّاً شَدِيداً حَتَّى رُئِيَ ذَلِكَ فِي وَجْهِهِ وَ كَفَّ عَنِ النِّسَاءِ مِنَ الْهَمِّ وَ الْغَمِّ

Then Ali[asws] left to go to the Prophet[saww] purposefully in the travel, and the Revelation was delayed from Rasool-Allah[saww] regarding the matter of Ali[asws] and what had happened from him[asws]. So, the Prophet[saww] was gloomy to that with severe gloom until that was seen in his[saww] face, and he[saww] refrained from the people out of the worry and the sadness.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ لَعَلَّهُ قَدْ نُعِيَتْ إِلَيْهِ نَفْسُهُ أَوْ عَرَضَ لَهُ مَرَضٌ فَقَالُوا لِأَبِي ذَرٍّ قَدْ نَعْلَمُ مَنْزِلَتَكَ مِنْ رَسُولِ اللَّهِ وَ قَدْ تَرَى مَا بِهِ فَنَحْنُ نُحِبُّ أَنْ تُعْلِمَ لَنَا أَمْرَهُ فَسَأَلَ أَبُو ذَرٍّ النَّبِيَّ ص عَنْ ذَلِكَ

Some of them said to others, 'Perhaps he[saww] had given the news of his[asws] death to himself[saww], or an illness has presented to him[saww]'. They said to Abu Zarr[ra], 'We know your[ra] status from Rasool-Allah[saww], and you[ra] have seen what is with him[saww]. We would love it if you[ra] could learn his[saww] matter for us'. So, Abu Zarr[ra] asked the Prophet[saww] about that.

فَقَالَ النَّبِيُّ ص مَا نُعِيَتْ إِلَيَّ نَفْسِي وَ إِنِّي لَمَيِّتٌ وَ مَا وَجَدْتُ فِي أُمَّتِي إِلَّا خَيْراً وَ مَا بِي مِنْ مَرَضٍ وَ لَكِنْ مِنْ شِدَّةِ وَجْدِي بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِبْطَاءِ الْوَحْيِ عَنِّي فِي أَمْرِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَعْطَانِي فِي عَلِيٍّ ع تِسْعَ خِصَالٍ ثَلَاثَةً لِدُنْيَايَ وَ اثْنَتَانِ لِآخِرَتِي وَ اثْنَتَانِ أَنَا مِنْهُمَا آمِنٌ وَ اثْنَتَانِ أَنَا مِنْهُمَا خَائِفٌ

The Prophet[saww] said: 'I[saww] have not given the news of his[asws] death to myself[saww], and I[saww] cannot find in my[saww] community except good, and there is no illness with me[saww], but (it is) from the severity I[saww] find with (absence of) Ali[asws] Bin Abu Talib[asws], and delay of the Revelation from me[saww] regarding his[asws] matter. Allah[azwj] Mighty and Majestic has Given me[saww] nine characteristics in Ali[asws] – three are for my[saww] world, and two for my[saww] Hereafter, and two I[saww] am safe from these, and two I[saww] am fearful from these'.

وَ قَدْ كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى الْغَدَاةَ وَ اسْتَقْبَلَ الْقِبْلَةَ بِوَجْهِهِ إِلَى طُلُوعِ الشَّمْسِ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ وَ يَتَقَدَّمُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع خَلْفَ النَّبِيِّ ص وَ يَسْتَقْبِلُ النَّاسَ بِوَجْهِهِ فَيَسْتَأْذِنُونَ فِي حَوَائِجِهِمْ وَ بِذَلِكَ أَمَرَهُمْ رَسُولُ اللَّهِ ص

And used to be that whenever Rasool-Allah[saww] had prayed the morning Salat would face the Qiblah with his[saww] face up to the emergence of the sun mentioning Allah[azwj] Mighty and Majestic, and would advance Ali[asws] Bin Abu Talib[asws] behind the Prophet[saww] facing the people with his[asws] face and would allow them regarding their needs, and Rasool-Allah[saww] had instructed them with that.

فَلَمَّا تَوَجَّهَ عَلِيٌّ ع إِلَى ذَلِكَ الْوَجْهِ لَمْ يَجْعَلْ رَسُولُ اللَّهِ ص مَكَانَ عَلِيٍّ لِأَحَدٍ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى وَ سَلَّمَ اسْتَقْبَلَ النَّاسَ بِوَجْهِهِ فَأَذِنَ لِلنَّاسِ فَقَامَ أَبُو ذَرٍّ فَقَالَ يَا رَسُولَ اللَّهِ لِي حَاجَةٌ قَالَ انْطَلِقْ فِي حَاجَتِكَ

When he[saww] had sent Ali[asws] to that direction (Makkah), Rasool-Allah[saww] did not make anyone to be in place of Ali[asws]. And Rasool-Allah[saww] prayed Salat and greeted and faced towards the people with his[saww] face. He[saww] permitted the people (to ask questions). Abu Zarr[ra] stood up and said, 'O Rasool-Allah[saww]! There is a need for me[ra]'. He[saww] said: 'Go regarding your[ra] need'.

فَخَرَجَ أَبُو ذَرٍّ مِنَ الْمَدِينَةِ يَسْتَقْبِلُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَلَمَّا كَانَ بِبَعْضِ الطَّرِيقِ إِذَا هُوَ بِرَاكِبٍ مُقْبِلٍ عَلَى نَاقَتِهِ فَإِذَا هُوَ عَلِيٌّ ع فَاسْتَقْبَلَهُ وَ الْتَزَمَهُ وَ قَبَّلَهُ وَ قَالَ بِأَبِي أَنْتَ وَ أُمِّي اقْصِدْ فِي مَسِيرِكَ حَتَّى أَكُونَ أَنَا الَّذِي أُبَشِّرُ رَسُولَ اللَّهِ ص فَإِنَّ رَسُولَ اللَّهِ مِنْ أَمْرِكَ فِي غَمٍّ شَدِيدٍ وَ هَمٍّ

Abu Zarr[ra] went out from Al-Medina to meet Ali[asws] Bin Abu Talib[asws]. When he[ra] was in one of the roads when a rider came upon his camel, there it was Ali[asws]. He[ra] received him[asws] and grabbed him[asws] and kissed him[asws] and said, 'May my[ra] father and my[ra] mother be (sacrificed) for you[asws]! Be moderate in your[asws] travel until I[ra] be the one to give the good news to Rasool-Allah[saww], for Rasool-Allah[saww] is in intense sadness and worry from your[asws] affair'.

فَقَالَ لَهُ عَلِيٌّ ع نَعَمْ فَانْطَلَقَ أَبُو ذَرٍّ مُسْرِعاً حَتَّى أَتَى النَّبِيَّ ص فَقَالَ الْبُشْرَى قَالَ وَ مَا بُشْرَاكَ يَا أَبَا ذَرٍّ قَالَ قَدِمَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ لَكَ بِذَلِكَ الْجَنَّةُ

Ali[asws] said to him[ra]: 'Yes'. Abu Zarr[ra] went speedily until he[ra] came to the Prophet[saww]. He[ra] said, 'The good news!' He[saww] said: 'And what is your[ra] good news, O Abu Zarr[ra]?' He[ra] said:

'Ali[asws] Bin Abu Talib[asws] has arrived!' He[saww] said him[ra]: 'The Paradise is for you[ra], due to that'.

ثُمَّ رَكِبَ النَّبِيُّ ص وَ رَكِبَ مَعَهُ النَّاسُ فَلَمَّا رَآهُ أَنَاخَ نَاقَتَهُ وَ نَزَلَ رَسُولُ اللَّهِ ص فَتَلَقَّاهُ وَ الْتَزَمَهُ وَ عَانَقَهُ وَ وَضَعَ خَدَّهُ عَلَى مَنْكِبِ عَلِيٍّ وَ بَكَى النَّبِيُّ ص فَرِحاً بِقُدُومِهِ وَ بَكَى عَلِيٌّ ع مَعَهُ

Then the Prophet[saww] rode and the people rode with him[saww]. When he[asws] saw him[saww], he[asws] knelt his[asws] camel, and Rasool-Allah[saww] descended. He[saww] met him[asws] and held him[asws], and hugged him[asws], and placed his[saww] cheek upon a shoulder of Ali[asws] and then the Prophet[saww] cried tears of happiness, and Ali[asws] cried with him[saww].

ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ص مَا صَنَعْتَ بِأَبِي أَنْتَ وَ أُمِّي فَإِنَّ الْوَحْيَ أُبْطِئَ عَلَيَّ فِي أَمْرِكَ فَأَخْبَرَهُ بِمَا صَنَعَ فَقَالَ رَسُولُ اللَّهِ ص كَانَ اللَّهُ عَزَّ وَ جَلَّ أَعْلَمَ بِكَ مِنِّي حِينَ أَمَرَنِي بِإِرْسَالِكَ.

Then Rasool-Allah[saww] said to him[asws]: 'What did you[asws] do? May my[saww] father[as] and my[saww] mother[as] be (sacrificed) for you[asws], for the Revelation unto me[saww] regarding your[asws] matter had been delayed'. He[asws] informed him[saww] with what he[asws] had done'. Rasool-Allah[saww] said: 'Allah[azwj] Mighty and Majestic was more Knowing with you[asws] than me[saww] when He[azwj] Commanded me[saww] with sending you[asws]'',[429]

وَ مِنْ كِتَابِ ابْنِ أَشْنَاسَ الْبَزَّازِ مِنْ طَرِيقِ رِجَالِ أَهْلِ الْخِلَافِ فِي حَدِيثٍ آخَرَ أَنَّهُ لَمَّا وَصَلَ مَوْلَانَا عَلِيٌّ ع إِلَى الْمُشْرِكِينَ بِآيَاتِ بَرَاءَةَ لَقِيَهُ خِرَاشُ بْنُ عَبْدِ اللَّهِ أَخُو عَمْرِو بْنِ عَبْدِ اللَّهِ وَ هُوَ الَّذِي قَتَلَهُ عَلِيٌّ ع مُبَارَزَةً يَوْمَ الْخَنْدَقِ وَ شُعْبَةُ بْنُ عَبْدِ اللَّهِ أَخُوهُ

And from the book of Ibn Ashnas – Al Baraz, from the way of men of people of opposition, in another Hadeeth

'When our master[asws] Ali[asws] arrived to the Polytheists with Verses of (Surah) Bara'a, Khirash Bin Abdullah, brother of Amro Bin Abdullah met him[asws], and he is the one whom Ali[asws] had killed in a duel on the day of Al-Khandaq, and Shu'ba Bin Abdullah, his brother.

فَقَالَ لِعَلِيٍّ ع عَلَى مَا تُسَيِّرُنَا يَا عَلِيُّ أَرْبَعَةَ أَشْهُرٍ بَلْ بَرِئْنَا مِنْكَ وَ مِنِ ابْنِ عَمِّكَ إِنْ شِئْتَ إِلَّا مِنَ الطَّعْنِ وَ الضَّرْبِ وَ قَالَ شُعْبَةُ لَيْسَ بَيْنَنَا وَ بَيْنَ ابْنِ عَمِّكَ إِلَّا السَّيْفُ وَ الرُّمْحُ وَ إِنْ شِئْتَ بَدَأْنَا بِكَ

He said to Ali[asws], 'Upon what are you progressing (respiting) us to, O Ali[asws], four months? But, we disavow from you[asws] and from the son[saww] of your[asws] uncle[as], if you[asws] like (we can deal) only from the stabbing and the striking'. And Shu'ba said, 'There isn't anything between us and the son[saww] of your[asws] uncle except the sword and the spear, and if you[asws] so like, we can begin with you[asws]'.

فَقَالَ عَلِيٌّ ع أَجَلْ أَجَلْ إِنْ شِئْتَ فَهَلُمُّوا.

Ali[asws] said: 'Yes! Yes, if you like, then come!''[430]

[429] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 6 d
[430] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 6 e

وَ فِي حَدِيثٍ آخَرَ مِنَ الْكِتَابِ قَالَ: وَ كَانَ عَلِيٌّ ع يُنَادِي فِي الْمُشْرِكِينَ بِأَرْبَعٍ- لَا يَدْخُلُ مَكَّةَ مُشْرِكٌ بَعْدَ مَأْمَنِهِ وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ عَهْدٌ فَعَهْدَتُهُ إِلَى مُدَّتِهِ.

And in another Hadeeth from the book, he said,

'And Ali[asws] had called out among the Polytheists with four (matters) – 'No Polytheist can enter Makkah after his amnesty, nor can anyone perform Tawaaf naked, nor can anyone enter the Paradise except a Muslim soul, and one who had a pact between him and Rasool-Allah[saww], so his pact is to its term''.[431]

و قال في حديث آخر و كانت العرب في الجاهلية تطوف بالبيت عراة و يقولون لا يكون علينا ثوب حرام و لا ثوب خالطه إثم و لا نطوف إلا كما ولدتنا أمهاتنا

Note: - And he said in another Hadeeth, 'And the Arabs during the pre-Islamic period used to perform Tawaaf of the House (Kabah) naked, and they were saying, 'There does not happen to be any Prohibited cloth upon us nor any clothing mingled with a sin, nor are we performing Tawaaf except just as our mothers had given birth to us'.

7- فس، تفسير القمي أَبِي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ بَعْدَ مَا رَجَعَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ تَبُوكَ فِي سَنَةِ تِسْعٍ مِنَ الْهِجْرَةِ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص لَمَّا فَتَحَ مَكَّةَ لَمْ يَمْنَعِ الْمُشْرِكِينَ الْحَجَّ فِي تِلْكَ السَّنَةِ

Tafseer Al Qummi – My father, from Muhammad Bin Al Fazeyl, from Abu Al Sabbah Al Kinany,

'From Abu Abdullah[asws] having said: 'This Verse was Revealed after Rasool-Allah[saww] had returned from the military expedition of Tabuk during the year nine from the Emigration. And when Rasool-Allah[saww] had conquered Makkah, he[saww] did not prevent the Polytheists of performing Hajj during that year.

وَ كَانَ سُنَّةً مِنَ الْعَرَبِ فِي الْحَجِّ أَنَّهُ مَنْ دَخَلَ مَكَّةَ وَ طَافَ بِالْبَيْتِ فِي ثِيَابِهِ لَمْ يَحِلَّ لَهُ إِمْسَاكُهَا وَ كَانُوا يَتَصَدَّقُونَ بِهَا وَ لَا يَلْبَسُونَهَا بَعْدَ الطَّوَافِ فَكَانَ مَنْ وَافَى مَكَّةَ يَسْتَعِيرُ ثَوْباً وَ يَطُوفُ فِيهِ ثُمَّ يَرُدُّهُ وَ مَنْ لَمْ يَجِدْ عَارِيَّةً اكْتَرَى ثِيَاباً وَ مَنْ لَمْ يَجِدْ عَارِيَّةً وَ لَا كَرًى وَ لَمْ يَكُنْ لَهُ إِلَّا ثَوْبٌ وَاحِدٌ طَافَ بِالْبَيْتِ عُرْيَاناً

And it used to be a way of the Arabs during the Hajj that the one who entered Makkah and performed Tawaaf of the House (Kabah) in his clothes, it would not be permissible for him to hold on to them and they used to give in charity with these and not wear them after the Tawaaf. So, the one who arrived at Makkah in borrowed clothes and performed Tawaaf in it, then he would return it, and one who could not find a lender (of clothes), would hire clothes, and one who could not neither find a lender nor a hirer (of clothes), and there did not happen to be for him except for one cloth, would perform Tawaaf of the House (Kabah) naked'.

فَجَاءَتِ امْرَأَةٌ مِنَ الْعَرَبِ وَسِيمَةٌ جَمِيلَةٌ فَطَلَبَتْ ثَوْباً عَارِيَّةً أَوْ كَرًى فَلَمْ تَجِدْهُ فَقَالُوا لَهَا إِنْ طُفْتِ فِي ثِيَابِكِ احْتَجْتِ أَنْ تَتَصَدَّقِي بِهَا فَقَالَتْ وَ كَيْفَ أَتَصَدَّقُ وَ لَيْسَ لِي غَيْرُهَا فَطَافَتْ بِالْبَيْتِ عُرْيَانَةً وَ أَشْرَفَ لَهَا النَّاسُ فَوَضَعَتْ إِحْدَى يَدَيْهَا عَلَى قُبُلِهَا وَ الْآخَرَ عَلَى دُبُرِهَا وَ قَالَتْ مُرْتَجِزَةً-

[431] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 6 f

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ- فَمَا بَدَا مِنْهُ فَلَا أُحِلُّهُ

A woman from the Arabs came, good physique, beautiful. She sought clothes to borrow or hire, but she could not find. They said to her, 'If you were to perform Tawaaf in your clothes, then you will have to give in charity with these'. She said, 'And how can I give in charity and there isn't any for me other than it?' So, she performed Tawaaf naked and the people were looking at her. So, she placed one of her hand upon her front and the other upon her behind, and she said an eulogy, '*Today is revealed part of it or all of it, so whatever appears from it, I do not permit it*'.

فَلَمَّا فَرَغَتْ مِنَ الطَّوَافِ خَطَبَهَا جَمَاعَةٌ فَقَالَتْ إِنَّ لِي زَوْجاً

When she was free from the Tawaaf, a group proposed to her. She said, 'There is already a husband for me'.

وَ كَانَتْ سِيرَةُ رَسُولِ اللَّهِ قَبْلَ نُزُولِ سُورَةِ بَرَاءَةَ أَنْ لَا يَقْتُلَ إِلَّا مَنْ قَتَلَهُ وَ لَا يُحَارِبَ إِلَّا مَنْ حَارَبَهُ وَ أَرَادَهُ وَ قَدْ كَانَ نَزَلَ عَلَيْهِ فِي ذَلِكَ مِنَ اللَّهِ عَزَّ وَ جَلَ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقاتِلُوكُمْ وَ أَلْقَوْا إِلَيْكُمُ السَّلَمَ فَما جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

And it was Seerah (way) of Rasool-Allah[saww] before the Revelation of Surah Bara'a that he[saww] would not fight except the one who fought him[saww], nor declare war except to the one at war with him[saww] and intended him[saww], and it had been Revealed unto him[saww] from Allah[azwj] Mighty and Majestic regarding that: ***But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90]***.

فَكَانَ رَسُولُ اللَّهِ ص لَا يُقَاتِلُ أَحَداً قَدْ تَنَحَّى عَنْهُ وَ اعْتَزَلَهُ حَتَّى نَزَلَتْ عَلَيْهِ سُورَةُ بَرَاءَةَ وَ أَمَرَهُ بِقَتْلِ الْمُشْرِكِينَ مَنِ اعْتَزَلَهُ وَ مَنْ لَمْ يَعْتَزِلْهُ إِلَّا الَّذِينَ قَدْ كَانَ عَاهَدَهُمْ رَسُولُ اللَّهِ ص- يَوْمَ فَتْحِ مَكَّةَ إِلَى مُدَّةٍ مِنْهُمْ صَفْوَانُ بْنُ أُمَيَّةَ وَ سُهَيْلُ بْنُ عَمْرٍو

Rasool-Allah[azwj] did not fight against anyone who had desisted from him[asws] and isolated, until Surah Bara'a was Revealed unto him[saww] and He[azwj] Commanded him[saww] with killing the Polytheists, the ones who had isolated and ones who did not isolate, except those Rasool-Allah[saww] had a pact with them, on the day of the conquest of Makkah up to a term. From them was Safwan Bin Umayya and Suheyl Bin Amro.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ- بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يُقْتَلُونَ حَيْثُ مَا وُجِدُوا فَهَذِهِ أَشْهُرُ السِّيَاحَةِ عِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمَ وَ صَفَرَ وَ شَهْرَ رَبِيعٍ الْأَوَّلَ وَ عَشْراً مِنْ شَهْرِ رَبِيعٍ الْآخَرِ

Allah[azwj] Mighty and Majestic Said: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***, then they would killed wherever they would be found. So these months of respite are (from) twentieth of Zul Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from the month of Rabbi Al-Akher.

فَلَمَّا نَزَلَتِ الْآيَاتُ مِنْ أُولَى بَرَاءَةَ دَفَعَهَا رَسُولُ اللَّهِ ص إِلَى أَبِي بَكْرٍ وَ أَمَرَهُ أَنْ يَخْرُجَ إِلَى مَكَّةَ وَ يَقْرَأَهَا عَلَى النَّاسِ بِمِنًى يَوْمَ النَّحْرِ فَلَمَّا خَرَجَ أَبُو بَكْرٍ نَزَلَ جَبْرَئِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ لَا يُؤَدِّي عَنْكَ إِلَّا رَجُلٌ مِنْكَ

When the Verses from the beginning of (Surah) Bara'a were Revealed, Rasool-Allah[saww] handed these to Abu Bakr and instructed him to go out to Makkah and recite these to the people at Mina on the day of the sacrifice. When Abu Bakr went out, Jibraeel[as] descended unto Rasool-Allah[saww] and said: 'O Muhammad[saww]! None shall deliver on your[saww] behalf except a man from you[saww]'.

فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع فِي طَلَبِهِ فَلَحِقَهُ بِالرَّوْحَاءِ فَأَخَذَ مِنْهُ الْآيَاتِ فَرَجَعَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَ نَزَلَ فِيَّ شَيْءٌ قَالَ أَمَرَنِي رَبِّي أَنْ لَا يُؤَدِّيَ عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

So, Rasool-Allah[saww] sent Amir Al-Momineen[asws] in seeking him. He[asws] caught up with him at Al-Rawha. He[asws] took the Verses from him. Abu Bakr returned to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! Has anything been Revealed regarding me?' He[saww] said: 'My[saww] Lord[azwj] Commanded me[saww] that none should deliver on my[saww] behalf except I[saww] or a man from me[saww]''.[432]

قَالَ وَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص أَمَرَنِي عَنِ اللَّهِ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَقْرَبَ الْمَسْجِدَ الْحَرَامَ مُشْرِكٌ بَعْدَ هَذَا الْعَامِ وَ قَرَأَ عَلَيْهِمْ- بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ فَأَجَّلَ اللَّهُ لِلْمُشْرِكِينَ الَّذِينَ حَجُّوا تِلْكَ السَّنَةَ أَرْبَعَةَ أَشْهُرٍ حَتَّى يَرْجِعُوا إِلَى مَأْمَنِهِمْ ثُمَّ يُقْتَلُونَ حَيْثُ مَا وُجِدُوا.

He said, 'And it is narrated to me by my father, from Muhammad Bin Al Fazl,

'From Abu Al-Hassan Al-Reza[asws] having said: 'Amir Al-Momineen[asws] said: 'Rasool-Allah[saww] instructed me from Allah[azwj] that neither can the naked one perform Tawaaf of the House (Kabah), nor can a Polytheists go near the Sacred Masjid after the year (season of Hajj), and recite to them: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***. So, Allah[azwj] Respited for the Polytheists, the ones who were performing the Hajj during that year, for four months until they return to their safety. Then they would be killed wherever found''.[433]

قَالَ وَ حَدَّثَنِي أَبِي عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ قَالَ الْأَذَانُ أَمِيرُ الْمُؤْمِنِينَ ع وَ فِي حَدِيثٍ آخَرَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْتُ أَنَا الْأَذَانَ فِي النَّاسِ.

He said, 'And it is narrated to me by my father, from Fazal Bin Ayoub, from Aban Bin Usman, from Hakeem Bin Jubeyr,

'From Ali[asws] Bin Al-Husayn[asws] regarding His[azwj] Words: '***And a proclamation from Allah and His Rasool [9:3]***. He[asws] said: 'The proclamation (Azaan) is Amir Al-Momineen[asws]'. And in another Hadeeth Amir Al-Momineen[asws] said: 'I[asws] was the proclamation (Azaan) among the people''.[434]

[432] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 7 a
[433] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 7 b
[434] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 7 c

8- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْحَارِثِ بْنِ مُغِيرَةَ النَّصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ فَقَالَ اسْمٌ نَحَلَهُ اللَّهُ عَزَّ وَ جَلَّ عَلِيّاً صَلَوَاتُ اللَّهِ عَلَيْهِ مِنَ السَّمَاءِ لِأَنَّهُ هُوَ الَّذِي أَدَّى عَنْ رَسُولِ اللَّهِ بَرَاءَةَ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Sayf Bin Ameyra, from Al Haris Bin Mugheira Al Nasry,

'From Abu Abdullah[asws], he (the narrator) said, 'I asked him[asws] about Words of Allah[azwj] Mighty and Majestic: '***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]***. He[asws] said: 'A name Ali[asws] has been Given by Allah[azwj] Mighty and Majestic from the sky, because he[asws] is the one who proclaimed on behalf of Rasool-Allah[saww] the disavowment (Surah Bara'a).

وَ قَدْ كَانَ بَعَثَ بِهَا مَعَ أَبِي بَكْرٍ أَوَّلًا فَنَزَلَ عَلَيْهِ جَبْرَئِيلُ ع وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَقُولُ لَكَ إِنَّهُ لَا يَبْلُغُ عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَبَعَثَ رَسُولُ اللَّهِ ص عِنْدَ ذَلِكَ عَلِيّاً ع فَلَحِقَ أَبَا بَكْرٍ وَ أَخَذَ الصَّحِيفَةَ مِنْ يَدِهِ وَ مَضَى بِهَا إِلَى مَكَّةَ فَسَمَّاهُ اللَّهُ تَعَالَى أَذَاناً مِنَ اللَّهِ إِنَّهُ اسْمٌ نَحَلَهُ اللَّهُ مِنَ السَّمَاءِ لِعَلِيٍّ ع.

And Abu Bakr had been sent with it at first, but Jibraeel[as] descended and said: 'O Muhammad[saww]! Allah[azwj] is saying to you[saww]: "No one should deliver on your[saww] behalf except you[saww] of a man from you[saww]!"' So, at that, Rasool-Allah[saww] sent Ali[asws]. He[asws] caught up with Abu Bakr and took the Quran from his hand and went with it to Makkah. So, Allah[azwj] Named him[asws] as 'Azaan' (proclamation) from Allah[azwj]. It is a name Given by Allah[azwj] from the sky to Ali[asws]''.[435]

9- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْقَاشَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْتُ أَنَا الْأَذَانَ

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Al Qashany, from Al Asbahany, from Al Minqary, from Hafs who said,

'I asked Abu Abdullah[asws] about Words of Allah[azwj] Mighty and Majestic: '***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]***. He[asws] said: 'Amir Al-Momineen[asws] said: 'I[asws] was the 'Azaan' (proclamation)'.

قُلْتُ فَمَا مَعْنَى هَذِهِ اللَّفْظَةِ الْحَجِّ الْأَكْبَرِ قَالَ إِنَّمَا سُمِّيَ الْأَكْبَرَ لِأَنَّهَا كَانَتْ سَنَةً حَجَّ فِيهِ الْمُسْلِمُونَ وَ الْمُشْرِكُونَ وَ لَمْ يَحُجَّ الْمُشْرِكُونَ بَعْدَ تِلْكَ السَّنَةِ.

I said, 'So, what is the meaning of these Words: ***the Greatest Hajj [9:3]***?' He[asws] said: 'But rather it is named as 'the greatest) because it was the year in which the Muslims and the Polytheists performed Hajj, and the Polytheists did not perform Hajj after that year''.[436]

10- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ أَبِي الْجَارُودِ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ قَالَ الْأَذَانُ عَلِيٌّ ع.

[435] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 8
[436] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 9

(The book) 'Ma'any Al Akhbar' – 'My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin saeed, from Fazalat, from Aban, from Abu Al Jaroud, from Hakeem Bin Jubeyr,

'From Ali[asws] Bin Al-Husayn[asws] regarding Words of Allah[azwj] Mighty and Majestic: '***And a proclamation from Allah and His Rasool [9:3]***. He[asws] said: 'The 'Azaan' (proclamation) is Amir-Al-Momineen[asws]''.[437]

11- فس، تفسير القمي قُلْ إِنْ كانَ آباؤُكُمْ وَ أَبْناؤُكُمْ وَ إِخْوانُكُمْ وَ أَزْواجُكُمْ وَ عَشِيرَتُكُمْ وَ أَمْوالٌ اقْتَرَفْتُمُوها أَيْ كَسَبْتُمُوهَا لَمَّا أَذَّنَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَكَّةَ أَنْ لَا يَدْخُلَ الْمَسْجِدَ الْحَرَامَ مُشْرِكٌ بَعْدَ ذَلِكَ الْعَامِ جَزِعَتْ قُرَيْشٌ جَزَعاً شَدِيداً وَ قَالُوا ذَهَبَتْ تِجَارَتُنَا وَ ضَاعَتْ عِيَالُنَا وَ خَرِبَتْ دُورُنَا

Tafseer Al-Qummi - ***Say: 'Even if it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, you have committed these, [9:24]*** – i.e., amassed these. When Amir Al-Momineen[asws] proclaimed at Makkah that no Polytheist shall enter the Sacred Masjid after that season (year), Quraysh were alarmed with severe alarm and they said, 'Our trade is gone, and our dependants are wasted, and our houses are ruined!'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ قُلْ يَا مُحَمَّدُ- إِنْ كانَ آباؤُكُمْ وَ أَبْناؤُكُمْ وَ إِخْوانُكُمْ إِلَى قَوْلِهِ وَ اللَّهُ لا يَهْدِي الْقَوْمَ الْفاسِقِينَ.

Allah[azwj] Mighty and Majestic Revealed regarding that: ***Say:*** - O Muhammad[saww], ***'Even if it was your fathers, and your sons, and your brethren, [9:24]*** – up to His[azwj] Words: ***and Allah does not Guide the mischief making people' [9:24]***''.[438]

12- ير، بصائر الدرجات عَلِيُّ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ [بْنِ] مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَعْيَنَ عَنْ أَخِيهِ عَنْ جَدِّهِ عَنْ أَبِي رَافِعٍ قَالَ: لَمَّا بَعَثَ رَسُولُ اللَّهِ ص بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ أَنْزَلَ اللَّهُ عَلَيْهِ تَتْرُكُ مَنْ نَاجَيْتُهُ غَيْرَ مَرَّةٍ وَ تَبْعَثُ مَنْ لَمْ أُنَاجِهِ

(The book) 'Basaair Al Darajaat' – Ali Bin Muhammad, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie, from Yunus, from Ali Bin Ayn, from his brother, from his grandfather, from Abu Rafie who said,

'When Rasool-Allah[saww] sent the disavowment (from the Polytheists) with Abu Bakr, Allah[azwj] Revealed unto him[saww]: "You[saww] are leaving the one[asws] I[azwj] Whispered to and Sent one whom I[azwj] did not Whisper to?"

فَأَرْسَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بَرَاءَةَ مِنْهُ وَ دَفَعَهَا إِلَى عَلِيٍّ ع فَقَالَ لَهُ عَلِيٌّ أَوْصِنِي يَا رَسُولَ اللَّهِ فَقَالَ لَهُ إِنَّ اللَّهَ يُوصِيكَ وَ يُنَاجِيكَ

Rasool-Allah[saww] sent a message and took the disavowment deed away from him and handed it to Ali[asws]. Ali[asws] said to him[saww]: 'Advise me[asws], O Rasool-Allah[saww]'. He[saww] said to him[asws]: 'Allah[azwj] will Advise you[asws] and Whisper to you[asws]'.

قَالَ فَنَاجَاهُ يَوْمَ بَرَاءَةَ قَبْلَ صَلَاةِ الْأُولَى إِلَى صَلَاةِ الْعَصْرِ.

He (the narrator) said: 'He[azwj] Whispered to him[asws] on the day of the disavowment before the first Salat up to the Salat Al-Asr''.[439]

[437] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 10
[438] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 11

13- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا وَجَّهَ النَّبِيُّ ص أَمِيرَ الْمُؤْمِنِينَ ع وَ عَمَّارَ بْنَ يَاسِرٍ إِلَى أَهْلِ مَكَّةَ قَالُوا بَعَثَ هَذَا الصَّبِيَّ وَ لَوْ بَعَثَ غَيْرَهُ إِلَى أَهْلِ مَكَّةَ وَ فِي مَكَّةَ صَنَادِيدُ قُرَيْشٍ وَ رِجَالُهَا وَ اللَّهِ الْكُفْرُ أَوْلَى بِنَا مِمَّا نَحْنُ فِيهِ

Tafseer Al Ayyashi – From Jabir,

'From Muhammad[asws] Bin Ali[asws] having said: 'When the Prophet sent Amir Al-Momineen[asws] and Ammar Bin Yasser[ra] to the people of Makkah, they said, 'He[saww] is sending this child, and if he[saww] could have sent someone else to the people of Makkah, and in Makkah there are chief of the Qureyshi braves, and its men. By Allah[azwj]! The Kufr is foremost with us than what we are in!'

فَسَارُوا وَ قَالُوا لَهُمَا وَ خَوَّفُوهُمَا بِأَهْلِ مَكَّةَ وَ غَلَّظُوا عَلَيْهِمَا الْأَمْرَ فَقَالَ عَلِيٌّ ع- حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَمَضَيَا وَ لَمَّا دَخَلَا مَكَّةَ أَخْبَرَ اللَّهُ نَبِيَّهُ بِقَوْلِهِمْ لِعَلِيٍّ وَ بِقَوْلِ عَلِيٍّ لَهُمْ

So they came and said to them both and frightened them with the people of Makkah, and were harsh upon them of the matter. Ali[asws] said: ***'Allah is Sufficient for us and the most excellent Protector' [3:173]***'. They both went, and when they entered Makkah, Allah[azwj] Informed His[azwj] Prophet[saww] with their words to Ali[asws] and with the words of Ali[asws] to them.

فَأَنْزَلَ اللَّهُ بِأَسْمَائِهِمْ فِي كِتَابِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ قالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزادَهُمْ إِيماناً وَ قالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ- فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

Allah[azwj] Revealed with their names in His[azwj] Book, and that is the Word of Allah[azwj] the Exalted: ***Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174]***.

وَ إِنَّمَا نَزَلَتْ أَ لَمْ تَرَ إِلَى فُلَانٍ وَ فُلَانٍ لَقُوا عَلِيّاً وَ عَمَّاراً فَقَالا إِنَّ أَبَا سُفْيَانَ وَ عَبْدَ اللَّهِ بْنَ عَامِرٍ وَ أَهْلَ مَكَّةَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَاناً وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And rather it was Revealed as: 'But rather, it was Revealed as ***Have you not seen so and so, and so and so who met Ali and Ammaar, so they said: 'Abu Sufyan and Abdullah Bin Aamir and the people of Makkah have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and is most excellent is Protector' [3:173]***''.[440]

14- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْفَتْحُ فِي سَنَةِ ثَمَانٍ وَ بَرَاءَةُ فِي سَنَةِ تِسْعَةٍ وَ حَجَّةُ الْوَدَاعِ فِي سَنَةِ عَشْرٍ.

Tafseer Al Ayyashi – From Dawood Bin Sirhan,

[439] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 12
[440] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 13

‘From Abu Abdullah[asws] having said: ‘The conquest (of Makkah) was in year eight, and disavowment (Surah Bara’a) was in year nine, and the farewell Hajj was in year ten’’.[441]

15- شي، تفسير العياشي عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ بَعَثَ أَبَا بَكْرٍ مَعَ بَرَاءَةَ إِلَى الْمَوْسِمِ لِيَقْرَأَهَا عَلَى النَّاسِ فَنَزَلَ جَبْرَئِيلُ فَقَالَ- لَا يُبَلِّغُ عَنْكَ إِلَّا عَلِيٌّ ع فَدَعَا رَسُولُ اللَّهِ ص عَلِيّاً فَأَمَرَهُ أَنْ يَرْكَبَ نَاقَتَهُ الْعَضْبَاءَ وَ أَمَرَهُ أَنْ يَلْحَقَ أَبَا بَكْرٍ فَيَأْخُذَ مِنْهُ بَرَاءَةَ وَ يَقْرَأَهُ عَلَى النَّاسِ بِمَكَّةَ

Tafseer Al Ayyashi, from Hareez,

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara’a to the season (of Hajj) to be read out to the people. Jibraeel[as] descended. He[as] said: ‘No one should deliver on your[saww] behalf except Ali[asws]’. So, Rasool-Allah[saww] called Ali[asws] and instructed him to ride his[saww] camel Al-Azba’a, and instructed him[asws] that he[asws] should catch up with Abu Bakr and take (Surah) Bara’a from him and read it out to the people at Makkah.

فَقَالَ أَبُو بَكْرٍ أَ سَخْطَةٌ فَقَالَ- لَا إِلَّا أَنَّهُ أُنْزِلَ عَلَيْهِ أَنَّهُ لَا يُبَلِّغُ إِلَّا رَجُلٌ مِنْكَ فَلَمَّا قَدِمَ عَلِيٌّ ع مَكَّةَ وَ كَانَ يَوْمَ النَّحْرِ بَعْدَ الظُّهْرِ وَ هُوَ يَوْمُ الْحَجِّ الْأَكْبَرِ قَامَ ثُمَّ قَالَ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ

Abu Bakr said, ‘Is it anger?’ He[asws] said: ‘No, except that it has been Revealed unto him[saww]: “No one should deliver except a man from you[saww]!” When Ali[asws] arrived at Makkah, and it was the day of the sacrifice after Al-Zohar, and it is the day of the greatest Hajj, he[asws] stood and said: ‘I[asws] am a messenger of Rasool-Allah[saww] to you all!’

فَقَرَأَهَا عَلَيْهِمْ- بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ عِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمَ وَ صَفَرَ وَ شَهْرَ رَبِيعٍ الْأَوَّلِ وَ عَشْراً مِنْ رَبِيعٍ الْآخَرِ

He[asws] read it to them: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]*** – twentieth of Zul Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akher.

وَ قَالَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ لَا عُرْيَانَةٌ وَ لَا مُشْرِكٌ أَلَا مَنْ كَانَ لَهُ عَهْدٌ عِنْدَ رَسُولِ اللَّهِ فَمُدَّتُهُ إِلَى هَذِهِ الْأَرْبَعَةِ الْأَشْهُرِ.

And he[asws] said: ‘No naked man or naked woman can perform Tawaaf of the House (Kabah), nor can any Polytheist. Indeed! One who had a pact for him with Rasool-Allah[saww], so it is to its term up to these four months’’.[442]

وَ فِي خَبَرِ مُحَمَّدِ بْنِ مُسْلِمٍ فَقَالَ: يَا عَلِيُّ هَلْ نَزَلَ فِيَّ شَيْءٌ مُنْذُ فَارَقْتُ رَسُولَ اللَّهِ قَالَ لَا وَ لَكِنْ أَبَى اللَّهُ أَنْ يُبَلِّغَ عَنْ مُحَمَّدٍ إِلَّا رَجُلٌ مِنْهُ

And in a Hadeeth of Muhammad Bin Muslim,

[441] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 14
[442] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 15 a

'He (Abu Bakr) said, 'O Ali[asws]! Has anything been Revealed regarding me since I separated from Rasool-Allah[saww]?' He[asws] said: 'No, but Allah[azwj] Refused from any one to deliver on behalf of Muhammad[saww] except a man from him[saww]'.

فَوَافَى الْمَوْسِمَ فَبَلَّغَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ بِعَرَفَةَ وَ الْمُزْدَلِفَةِ وَ يَوْمَ النَّحْرِ عِنْدَ الْجِمَارِ وَ فِي أَيَّامِ التَّشْرِيقِ كُلِّهَا يُنَادِي- بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ.

He[asws] discharged his[asws] Obligations of the season (Hajj), and delivered on behalf of Allah[azwj] and His[azwj] Rasool[saww] at Arafaat, and Al-Muzdalifa, and on the day of the sacrifice at the rocks, and during the days of Tashreek (11th, 12th and 13th of Zilhajj) – all of these calling out: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***, nor can anyone perform Tawaaf of the House (Kabah) naked''.[443]

16- شي، تفسير العياشي عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا وَ اللَّهِ مَا بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِبَرَاءَةَ لِيَأْخُذَهَا مِنْهُ وَ لَكِنَّهُ اسْتَعْمَلَهُ عَلَى الْمَوْسِمِ وَ بَعَثَ بِهَا عَلِيّاً ع بَعْدَ مَا فَصَلَ أَبُو بَكْرٍ عَنِ الْمَوْسِمِ فَقَالَ لِعَلِيٍّ حِينَ بَعَثَهُ إِنَّهُ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا وَ أَنْتَ.

Tafseer Al Ayyashi – From Al Zurara who said,

'I heard Abu Ja'far[asws] saying: 'No, by Allah[azwj]! Rasool-Allah[saww] did not send Abu Bakr with (Surah) Bara'a in vain, that he[saww] would send it with him then take it back from him. But, he[saww] utilised him upon the season (Hajj) and sent Ali[asws] with it afterwards when Abu Bakr was at a distance from the season (Hajj)'. He[saww] said to Ali[asws] when he[saww] sent him[asws]: 'No one shall deliver it on my[saww] behalf except I[saww] or you[asws]''.[444]

17- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَطَبَ عَلِيٌّ النَّاسَ وَ اخْتَرَطَ سَيْفَهُ وَ قَالَ- لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَحُجَّنَّ بِالْبَيْتِ مُشْرِكٌ وَ لَا مُشْرِكَةٌ وَ مَنْ كَانَتْ لَهُ مُدَّةٌ فَهُوَ إِلَى مُدَّتِهِ وَ مَنْ لَمْ يَكُنْ لَهُ مُدَّةٌ فَمُدَّتُهُ أَرْبَعَةُ أَشْهُرٍ

Tafseer Al Ayyashi – From Abu Baseer,

'From Abu Ja'far[asws] having said: 'Ali[asws] addressed the people and unsheathed his[asws] sword, and said: 'Neither will anyone naked perform Tawaaf of the House (Kabah), nor will any Polytheist man perform Hajj of the House nor any Polytheist woman, and the one who had a term for him, so he is to his term, and one who does not happen to have any term for him, so his term is four months'.

وَ كَانَ خَطَبَ يَوْمَ النَّحْرِ وَ كَانَتْ عِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمَ وَ صَفَرَ وَ شَهْرَ رَبِيعٍ الْأَوَّلِ وَ عَشْراً مِنْ شَهْرِ رَبِيعٍ الْآخِرِ وَ قَالَ يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الْأَكْبَرِ.

And he[asws] had addressed on the day of the sacrifice, and it was twentieth of Zulhijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from the month of

[443] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 15 b
[444] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 16

Rabbi Al-Akher'. And he (Abu Ja'far[asws] said: 'The day of the sacrifice is the day of the greatest Hajj''.[445]

وَ فِي خَبَرِ أَبِي الصَّبَّاحِ عَنْهُ ع فَبَلَّغَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ بِعَرَفَةَ وَ الْمُزْدَلِفَةِ وَ عِنْدَ الْجِمَارِ فِي أَيَّامِ الْمَوْسِمِ كُلِّهَا يُنَادِي بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ لَا يَطُوفَنَّ عُرْيَانٌ وَ لَا يَقْرَبَنَّ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِنَا هَذَا مُشْرِكٌ.

And in a Hadeeth of Abu Al Sabbah,

'From him[asws]: 'He[asws] delivered on behalf of Allah[azwj] and on behalf of His[azwj] Rasool[saww] at Arafaat, and Al-Muzdalifa, and by the rocks during the days of the season (Hajj), in all of these he[asws] called out: ***(This is) a disavowment from Allah and His Rasool [9:1]***, nor will anyone perform Tawaaf naked, nor can any Polytheist go near the Sacred Masjid after this season (year) of ours''.[446]

18- شي، تفسير العياشي عَنْ حَسَنٍ عَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص حِينَ بَعَثَهُ بِبَرَاءَةَ قَالَ يَا نَبِيَّ اللَّهِ إِنِّي لَسْتُ بِلَسِنٍ وَ لَا بِخَطِيبٍ قَالَ إِمَّا أَنْ أَذْهَبَ بِهَا أَوْ تَذْهَبَ بِهَا أَنْتَ قَالَ فَإِنْ كَانَ لَا بُدَّ فَسَأَذْهَبُ أَنَا

Tafseer Al Ayyashi – From Hassan,

'From Ali[asws] that the Prophet[saww], when he[saww] sent him[asws] with (Surah) Bara'a, said: 'O Prophet[saww] of Allah! I[asws] am not with years (old age) nor a preacher'. He[saww] said: 'But either I[saww] go with it or you[asws] go with it'. He[asws] said: 'So, if it is inevitable, then I[asws] shall be going'.

قَالَ فَانْطَلِقْ فَإِنَّ اللَّهَ يُثَبِّتُ لِسَانَكَ وَ يَهْدِي قَلْبَكَ ثُمَّ وَضَعَ يَدَهُ عَلَى فَمِهِ وَ قَالَ انْطَلِقْ فَاقْرَأْهَا عَلَى النَّاسِ

He[saww] said: 'So, go, for Allah[azwj] will Affirm your[asws] tongue and Guide your[asws] heart'. Then he[saww] placed his[saww] hand upon his[saww] mouth and said: 'Go and recite it to the people'.

وَ قَالَ النَّاسُ سَيَتَقَاضَوْنَ إِلَيْكَ فَإِذَا أَتَاكَ الْخَصْمَانِ فَلَا تَقْضِ لِوَاحِدٍ حَتَّى تَسْمَعَ الْآخَرَ فَإِنَّهُ أَجْدَرُ أَنْ تَعْلَمَ الْحَقَ.

And he[saww] said: 'The people would be bringing their disputes to you[asws], so when the disputants come, do not judge for one until you listen to the other, for it is better if you[asws] know the truth''.[447]

19- شي، تفسير العياشي عَنْ حَكِيمِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: وَ اللَّهِ إِنَّ لِعَلِيٍّ لَاسْماً فِي الْقُرْآنِ مَا يَعْرِفُهُ النَّاسُ

Tafseer Al Ayyashi, from Hakeem Bin Al-Husayn,

'From Ali[asws] Bin Al-Husayn[asws] having said: 'By Allah[azwj]! There are names for Ali[asws] in the Quran what the people do not know'.

قَالَ قُلْتُ وَ أَيُّ شَيْءٍ تَقُولُ جُعِلْتُ فِدَاكَ فَقَالَ لِي وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

[445] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 17 a
[446] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 17 b
[447] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 18

He (the narrator said), 'I said, 'And which thing are you[asws] talking about, may I be sacrificed for you[asws]?' So he[asws] said to me: '***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]***'.

قَالَ فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع وَ كَانَ عَلِيٌّ ع هُوَ وَ اللَّهِ الْمُؤَذِّنَ فَأَذَّنَ بِإِذْنِ اللَّهِ وَ رَسُولِهِ يَوْمَ الْحَجِّ الْأَكْبَرِ مِنَ الْمَوَاقِفِ كُلِّهَا فَكَانَ مَا نَادَى بِهِ أَنْ لَا يَطُوفَ بَعْدَ هَذَا الْعَامِ عُرْيَانٌ وَ لَا يَقْرَبَ الْمَسْجِدَ الْحَرَامَ بَعْدَ هَذَا الْعَامِ مُشْرِكٌ.

He[asws] said: 'Rasool-Allah[saww] sent Amir-Al-Momineen[asws] and he[asws] was, by Allah[azwj], the proclaimer (المؤذن). Therefore, he[asws] called with the Call of Allah[azwj] and His[azwj] Rasool[saww] on the day of the Greatest Hajj, from every pausing place. What he[asws] called out with was that: 'No naked person shall perform *Tawaaf* after this year, nor a Polytheist is to come near to the Sacred Masjid after this year''.[448]

20- شي، تفسير العياشي عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي الْأَذَانِ هُوَ اسْمٌ فِي كِتَابِ اللَّهِ لَا يَعْلَمُ ذَلِكَ أَحَدٌ غَيْرِي.

Tafseer Al Ayyashi, from Hareez,

'From Abu Abdullah[asws] having said regarding the 'Azaan': 'It is a name in the Book of Allah[azwj], no one knows that apart from me[asws]''.[449]

21- م، تفسير الإمام عليه السلام بَعَثَ رَسُولُ اللَّهِ عَشْرَ آيَاتٍ مِنْ سُورَةِ بَرَاءَةَ مَعَ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ فِيهَا ذِكْرُ نَبْذِ الْعَهْدِ إِلَى الْكَافِرِينَ وَ تَحْرِيمُ قُرْبِ مَكَّةَ عَلَى الْمُشْرِكِينَ وَ أَمَرَ أَبَا بَكْرٍ عَلَى الْحَجِّ لِيَحِجَّ بِمَنْ ضَمَّهُ الْمَوْسِمَ وَ يَقْرَأَ عَلَيْهِمُ الْآيَاتِ

Tafseer Imam (Hassan Al-Askari[asws]) – 'Then Rasool-Allah[saww] sent ten Verses from Surah Bara'at (Chapter 9) with Abu Bakr Bin Abu Qohafa, and therein was a mention of the renouncement of the pacts to the Kafirs, and Prohibition of polytheists coming close to Makkah, and he[saww] ordered Abu Bakr Bin Abu Qohafa to perform Hajj with the ones with him during the season (for the Hajj), and recite the Verses to them.

فَلَمَّا صَدَرَ عَنْهُ أَبُو بَكْرٍ جَاءَهُ الْمُطَوَّقُ بِالنُّورِ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ يَا مُحَمَّدُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَابْعَثْ عَلِيّاً لِيَتَنَاوَلَ الْآيَاتِ فَيَكُونَ هُوَ الَّذِي يَنْبِذُ الْعُهُودَ وَ يَقْرَأُ الْآيَاتِ

But, when Abu Bakr left from him[saww], Jibraeel[as] came to him[saww] collared with light, and he[as] said: 'O Muhammad[saww]! The Most Exalted Conveys the greetings to you[saww] and is saying: 'O Muhammad[saww]! It should not be performed except by you[saww] or a man from you[saww]'. So he[saww] sent Ali[asws] to take the Verses, so he[asws] would happen to be the one who would renounce the pacts and he[asws] would recite the Verses.

وَ قَالَ جَبْرَئِيلُ يَا مُحَمَّدُ مَا أَمَرَكَ رَبُّكَ بِدَفْعِهَا إِلَى عَلِيٍّ وَ نَزْعِهَا مِنْ أَبِي بَكْرٍ سَهْواً وَ لَا شَكّاً وَ لَا اسْتِدْرَاكاً عَلَى نَفْسِهِ غَلَطاً وَ لَكِنْ أَرَادَ أَنْ يُبَيِّنَ لِضُعَفَاءِ الْمُسْلِمِينَ أَنَّ الْمَقَامَ الَّذِي يُقَوِّمُهُ أَخُوكَ عَلِيٌّ ع لَنْ يُقَوِّمَهُ غَيْرُهُ سِوَاكَ يَا مُحَمَّدُ وَ إِنْ جَلَّتْ فِي عُيُونِ هَؤُلَاءِ الضُّعَفَاءِ مِنْ أُمَّتِكَ مَرْتَبَتُهُ وَ شَرُفَتْ عِنْدَهُمْ مَنْزِلَتُهُ

[448] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 19
[449] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 20

O Muhammad[saww]! Your Lord[azwj] did not Command you[saww] with handing it over to Ali[asws] and taking it from Abu Bakr, neither out of forgetfulness, nor a doubt, nor a realisation of a mistake upon Himself[azwj]. But, He[azwj] Wanted to Clarify for the weak ones of the Muslims that the position which He[azwj] has Positioned your[saww] brother Ali[asws] in, He[azwj] will never Position someone else besides you[saww], O Muhammad[saww], and even if he (Abu Bakr) is of a majestic rank in the eyes of these weak ones from your[saww] community, and his status is noble in their eyes'.

فَلَمَّا انْتَزَعَ عَلِيٌّ ع الْآيَاتِ مِنْ يَدِهِ لَقِيَ أَبُو بَكْرٍ بَعْدَ ذَلِكَ رَسُولَ اللَّهِ ص فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي لِمَوْجِدَةٍ كَانَ نَزْعُ هَذِهِ الْآيَاتِ مِنِّي فَقَالَ رَسُولُ اللَّهِ ص لَا وَ لَكِنَّ الْعَلِيَّ الْعَظِيمَ أَمَرَنِي أَنْ لَا يَنُوبَ عَنِّي إِلَّا مَنْ هُوَ مِنِّي

When Ali[asws] took away the Verses from his hand, Abu Bakr met Rasool-Allah[saww] after that, and he said, 'May my father and my mother be (sacrificed) for you[saww], O Rasool-Allah[saww]! You[saww] instructed Ali[asws] to take these Verses from my hands?' Rasool-Allah[saww] said: 'No! But, it was the Most Exalted Who Commanded me[saww] that none should represent on my[saww] behalf except for the one who is from me[saww].

وَ أَمَّا أَنْتَ فَقَدْ عَوَّضَكَ اللَّهُ بِمَا حَمَّلَكَ مِنْ آيَاتِهِ وَ كَلَّفَكَ مِنْ طَاعَاتِهِ الدَّرَجَاتِ الرَّفِيعَةَ وَ الْمَرَاتِبَ الشَّرِيفَةَ أَمَا إِنَّكَ إِنْ دُمْتَ عَلَى مُوَالاتِنَا وَ وَافَيْتَنَا فِي عَرَصَاتِ الْقِيَامَةِ وَفِيّاً بِمَا أَخَذْنَا بِهِ عَلَيْكَ مِنَ الْعُهُودِ وَ الْمَوَاثِيقِ فَأَنْتَ مِنْ خِيَارِ شِيعَتِنَا وَ كِرَامِ أَهْلِ مَوَدَّتِنَا فَسُرِّيَ بِذَلِكَ عَنْ أَبِي بَكْرٍ

And as for you, so Allah[azwj] has Compensated you (instead) with what you had carried from His[azwj] Verses, and your being encumbered from His[azwj] obedience, lofty levels and noble ranks – provided if you remain upon our[asws] Wilayah, and you would come to us in the plains of the (Day of) Judgment – having been loyal with what we[asws] took will upon you from the pacts and the Covenants – then you would be from the best of our[asws] Shias and the most honourable of the people of our[asws] cordiality'. Abu Bakr was joyful with that.

قَالَ فَمَضَى عَلِيٌّ ع لِأَمْرِ اللَّهِ وَ نَبْذِ الْعُهُودِ إِلَى أَعْدَاءِ اللَّهِ وَ أَيِسَ الْمُشْرِكُونَ مِنَ الدُّخُولِ بَعْدَ عَامِهِمْ ذَلِكَ إِلَى حَرَمِ اللَّهِ وَ كَانُوا عَدَداً كَثِيراً وَ جَمّاً غَفِيراً غَشَّاهُمُ اللَّهُ نُورَهُ وَ كَسَاهُ فِيهِمْ هَيْبَةً وَ جَلَالًا لَمْ يَجْسُرُوا مَعَهَا عَلَى إِظْهَارِ خِلَافٍ وَ لَا قَصْدٍ بِسُوءٍ

He (Imam Hassan Al-Askari[asws]) said: 'Ali[asws] went away for the Command of Allah[azwj] and renounced the pacts to the enemies of Allah[azwj], and the polytheists despaired from the entering into the *Harram* of Allah[azwj] after that year of theirs. And (although) they used to be a large number and a multitude crowd, Allah[azwj] Overlaid His[azwj] Light and Clothed among them Awe and Majesty. They could not be audacious with it, upon the displaying of opposition, nor aiming with evil'.

قَالَ وَ ذَلِكَ قَوْلُهُ وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَساجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ فِي مَساجِدِ خِيَارِ الْمُؤْمِنِينَ بِمَكَّةَ لَمَّا مَنَعُوهُمْ مِنَ التَّعَبُّدِ فِيهَا بِأَنْ أَلْجَئُوا رَسُولَ اللَّهِ ص إِلَى الْخُرُوجِ عَنْ مَكَّةَ- وَ سَعى فِي خَرابِها خَرَابِ تِلْكَ الْمَسَاجِدِ لِئَلَّا يُقَامَ فِيهَا بِطَاعَةِ اللَّهِ

He (Imam Hassan Al-Askari[asws]) said: 'So these are His[azwj] Words: ***And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them [2:114]*** – and these were the Masjids (built by) the best of the Momineen at Makkah and for preventing them from the worship in them, that when Rasool-Allah[saww] embarked to exit from Makkah, ***and strives to ruin them [2:114]*** – ruin those Masjids perhaps in these would be established the obedience of Allah[azwj].

قَالَ اللَّهُ تَعَالَى- أُولئِكَ ما كانَ لَهُمْ أَنْ يَدْخُلُوها إِلَّا خائِفِينَ أَنْ يَدْخُلُوا بِقَاعَ تِلْكَ الْمَسَاجِدِ فِي الْحَرَمِ إِلَّا خَائِفِينَ مِنْ عَذَابِهِ وَ حُكْمِهِ النَّافِذِ عَلَيْهِمْ أَنْ يَدْخُلُوهَا كَافِرِينَ بِسُيُوفِهِ وَ سِيَاطِهِ- لَهُمْ لِهَؤُلَاءِ الْمُشْرِكِينَ فِي الدُّنْيا خِزْيٌ وَ هُوَ طَرْدُهُ إِيَّاهُمْ عَنِ الْحَرَمِ وَ مَنْعُهُمْ أَنْ يَعُودُوا إِلَيْهِ- وَ لَهُمْ فِي الْآخِرَةِ عَذابٌ عَظِيمٌ.

Allah[azwj] the Exalted Said: ***(As for) they, it was not for them that they should be entering them except fearing*** – that they should be entering a spot of that *Masjid* in the *Harram* (Sanctuary) only as fearing from His[azwj] Justice and His[azwj] Ruling to be implemented upon them – that they are entering it as Kafirs – by his sword and his whip (for them). ***for them*** – for these Polytheists ***in the world is disgrace*** – and it is His[azwj] Expulsion of them from the Sanctuary, and Forbidding them from returning to it ***and for them in the Hereafter is a grievous Punishment [2:114]***''.[450]

22- كشف، كشف الغمة مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ مَرْفُوعاً إِلَى أَبِي بَكْرٍ إِنَّ النَّبِيَّ ص بَعَثَ بِبَرَاءَةَ إِلَى أَهْلِ مَكَّةَ- لَا يَحِجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ لَا تَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ مُدَّةٌ فَأَجَلُهُ إِلَى مُدَّتِهِ وَ اللَّهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ

(The book) 'Kashf Al Ghumma', from (the book) 'Musnad' of Ahmad Bin Hanbal, raising it to Abu Bakr,

'The Prophet[saww] sent (me) with (Surah) Bara'a to the people of Makkah – No Polytheist will perform Hajj after the season (this year), nor perform Tawaaf of the House (Kabah) naked, nor enter the Paradise except a Muslim soul. One who had a term between him and Rasool-Allah[saww], so his period is to his stipulated term. ***Allah is disavowed from the Polytheists and His Rasool [9:3]***.

قَالَ فَسَارَ بِهَا ثَلَاثاً ثُمَّ قَالَ لِعَلِيٍّ الْحَقْهُ فَرُدَّ عَلَيَّ أَبَا بَكْرٍ وَ بَلِّغْهَا أَنْتَ قَالَ فَفَعَلَ قَالَ فَلَمَّا قَدِمَ عَلَى النَّبِيِّ ص أَبُو بَكْرٍ بَكَى فَقَالَ يَا رَسُولَ اللَّهِ حَدَثَ فِيَّ شَيْءٌ قَالَ مَا حَدَثَ فِيكَ شَيْءٌ وَ لَكِنْ أُمِرْتُ أَنْ لَا يُبَلِّغَهُ إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

He (the narrator) said, 'He (Abu Bakr) travelled with it for three (days), then he[saww] said to Ali[asws]: 'Catch up with him and return Abu Bakr to me[saww], and you[asws] deliver it'. He[asws] did so. When Abu Bakr arrive to the Prophet[saww] he wept. He said, 'O Rasool-Allah[saww]! Has there been anything new about me?' He[saww] said: 'Nothing new has occurred regarding you, but I[saww] am Commanded that no one should deliver it except I[saww] or a man from me[saww]'',[451]

23- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ حَمْدُونٍ مُعَنْعَناً عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي كِتَابِ اللَّهِ اسْماً وَ لَكِنْ لَا يَعْرِفُونَهُ قَالَ قُلْتُ مَا هُوَ قَالَ أَ لَمْ تَسْمَعْ إِلَى قَوْلِهِ تَعَالَى- وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ هُوَ وَ اللَّهِ كَانَ الْأَذَانَ.

Tafseer Furaat Bin Ibrahim – Ali Bin Hamdoun, transmitting,

'From Ali[asws] Bin Al-Husayn[asws] having said: 'There is a name for Ali[asws] Bin Abu Talib[asws] in the Book of Allah[azwj], but none know it'. I said, 'What is it?' He[asws] said: 'Do you not listen to

[450] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 21
[451] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 22

Words of the Exalted: “And a proclamation from Allah[azwj] and His Rasool[saww] to the people on the day of the Greatest Hajj”, By Allah[azwj]! He[asws] was the Azaan (proclamation)’’.[452]

24- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عُمَرَ الزُّهْرِيُّ مُعَنْعَناً عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ الصَّادِقَ ع أَنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ بِبَرَاءَةَ فَسَارَ حَتَّى بَلَغَ الْجُحْفَةَ فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي طَلَبِهِ فَأَدْرَكَهُ فَقَالَ أَبُو بَكْرٍ لِعَلِيٍّ ع أَ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا وَ لَكِنْ لَا يُؤَدِّيهِ إِلَّا نَبِيُّهُ أَوْ رَجُلٌ مِنْهُ وَ أَخَذَ عَلِيٌّ ع الصَّحِيفَةَ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, transmitting from Isa Bin Abdullah who said,

‘I heard Abu Abdullah Ja’far Al-Sadiq[asws] (saying): ‘Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara’a. He travelled until he reached Al-Johfa. Rasool-Allah[saww] sent Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] in his pursuit. He[asws] came across him. Abu Bakr said to Ali[asws], ‘Has anything been Revealed regarding me?’ He[asws] said: ‘No, but none shall deliver it except His[azwj] Prophet[saww] or a man from him[saww]’, and Ali[asws] took the Quran.

وَ أَتَى الْمَوْسِمَ وَ كَانَ يَطُوفُ عَلَى النَّاسِ وَ مَعَهُ السَّيْفُ وَ يَقُولُ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ فَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ بَعْدَ عَامِهِ هَذَا وَ لَا مُشْرِكٌ فَمَنْ فَعَلَ فَإِنَّ مُعَاتَبَتَنَا إِيَّاهُ بِالسَّيْفِ

And came to the season (Hajj), and he[asws] was circling around the people and with him[asws] was the sword, and he[asws] was saying: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***. No one shall perform Tawaaf with the House (Kabah) naked after this season (year) of his, nor any Polytheist. One who does so, we shall pursue him with the sword!’

قَالَ وَ كَانَ يَبْعَثُهُ إِلَى الْأَصْنَامِ فَيُكَسِّرُهَا وَ يَقُولُ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا وَ أَنْتَ فَقَالَ لَهُ يَوْمَ لَحِقَهُ عَلِيٌّ ع بِالْخَنْدَقِ فِي غَزْوَةِ تَبُوكَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ خَلِيفَتِي فِي أَهْلِي وَ أَنَّهُ لَا يَصْلُحُ لَهَا إِلَّا أَنَا وَ أَنْتَ.

He (Abu Ja’far[asws]) said: ‘And he[saww] had (actually) sent him[asws] to the idols to break these and he[saww] said: ‘No one shall deliver from me[saww] except I[saww] and you[asws]’. He[saww] had said to him[asws] on the day Ali[asws] met him[saww] at Al-Khandaq during the military expedition of Tabuk, Rasool-Allah[saww] said to him[asws]: ‘O Ali[asws]! Are you[asws] not pleased that you[asws] happen to be from me[asws] at the status of Haroun[as] from Musa[as] except there is no Prophet[saww] after me[saww], and you[asws] are my[saww] caliph among my[saww] family, and no one is correct for it except I[saww] and you[asws]’’.[453]

25- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ الْعَبَّاسِ الْبَجَلِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ تَعَالَى بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ يَقُولُ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ مِنَ الْعَهْدِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ غَيْرَ أَرْبَعَةِ أَشْهُرٍ فَلَمَّا كَانَ بَيْنَ النَّبِيِّ ص وَ بَيْنَ الْمُشْرِكِينَ وَلْثٌ مِنْ عُقُودٍ فَأَمَرَ اللَّهُ رَسُولَهُ أَنْ يَنْبِذَ إِلَى كُلِّ ذِي عَهْدٍ عَهْدَهُمْ إِلَّا مَنْ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ

Tafseer Furaat Bin Ibrahim – Ali Bin Al Abbas Al Bajali, from Ibn Abbas –

[452] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 23
[453] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 24

‘Words of the Exalted: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]***, He[azwj] is Saying: ***(This is) a disavowment from Allah and His Rasool*** – from the pact, ***to those of the Polytheists you had a treaty with [9:1]***, apart from four months. When it was between the Prophet[saww] and the Polytheists permanence from the agreements, so Allah[azwj] Commanded His[azwj] Rasool[saww] that he[saww] should discard to everyone with a pact, their pacts except one who establishes the Salat and gives the Zakat.

فَلَمَّا كَانَتْ غَزْوَةُ تَبُوكَ وَ دَخَلَتْ سَنَةُ تِسْعٍ فِي شَهْرِ ذِي الْحِجَّةِ الْحَرَامِ مِنْ مُهَاجَرَةِ رَسُولِ اللَّهِ ص نَزَلَتْ هَذِهِ الْآيَاتُ وَ كَانَ رَسُولُ اللَّهِ ص حِينَ فَتَحَ مَكَّةَ لَمْ يُؤْمَرْ أَنْ يَمْنَعَ الْمُشْرِكِينَ أَنْ يَحُجُّوا وَ كَانَ الْمُشْرِكُونَ يَحُجُّونَ مَعَ الْمُسْلِمِينَ عَلَى سُنَّتِهِمْ فِي الْجَاهِلِيَّةِ وَ عَلَى أُمُورِهِمُ الَّتِي كَانُوا عَلَيْهَا فِي طَوَافِهِمْ بِالْبَيْتِ عُرَاةً وَ تَحْرِيمِهِمُ الشُّهُورَ الْحُرُمَ وَ الْقَلَائِدَ وَ وُقُوفِهِمْ بِالْمُزْدَلِفَةِ

When it was the military expedition of Tabuk and year nine from the Emigration of Rasool-Allah[saww] entered into the month of Zul Hijja the sacred, these Verses were Revealed, and when Rasool-Allah[saww] conquered Makkah, he[saww] did not order the prevention of the Polytheists from performing Hajj, and the Polytheists were performing the Hajj along with the Muslims upon their own ways during the Pre-Islamic period, and upon their own affairs which they were upon in their performance of Tawaaf of the House (Kabah), naked, and their sanctifying the Sacred months, and the ‘Collars’ (of barks of the trees), and their pausing at Muzdalifa.

فَأَرَادَ الْحَجَّ فَكَرِهَ أَنْ يَسْمَعَ تَلْبِيَةَ الْعَرَبِ لِغَيْرِ اللَّهِ وَ الطَّوَافَ بِالْبَيْتِ عُرَاةً فَبَعَثَ النَّبِيُّ ص أَبَا بَكْرٍ إِلَى الْمَوْسِمِ وَ بَعَثَ مَعَهُ بِهَؤُلَاءِ الْآيَاتِ مِنْ بَرَاءَةَ وَ أَمَرَهُ أَنْ يَقْرَأَهَا عَلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ وَ أَمَرَهُ أَنْ يَرْفَعَ الْخُمْسَ مِنْ قُرَيْشٍ وَ كِنَانَةَ وَ خُزَاعَةَ إِلَى عَرَفَاتٍ

He[saww] intended to perform the Hajj, and he[saww] dislike it that he[saww] should hear Talbiyya of the Arabs for other than Allah[azwj] and the performance of the Tawaaf of the House (Kabah) naked. So, the Prophet[saww] sent Abu Bakr to the season (Hajj) and sent him with these Verses from (Surah) Bara’a and instructed him to recite these to the people on the day of greatest Hajj, and instructed him to raise (bar) the rituals of (clans of) Quraysh and Kinana and Khuza’a to Arafaat.

فَسَارَ أَبُو بَكْرٍ حَتَّى نَزَلَ بِذِي الْحُلَيْفَةِ فَنَزَلَ جَبْرَئِيلُ ع عَلَى النَّبِيِّ ص فَقَالَ إِنَّ اللَّهَ يَقُولُ إِنَّهُ لَنْ يُؤَدِّيَ عَنِّي غَيْرُكَ أَوْ رَجُلٌ مِنْكَ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع

Abu Bakr travelled until he descended at Zul Huleyfa. Jibraeel[as] descended unto the Prophet[saww]. He[as] said: ‘Allah[azwj] is Saying: “It should never be delivered by anyone on My[azwj] behalf apart from you[saww] or a man from you[saww]!” – meaning Ali[asws] Bin Abu Talib[asws].

فَبَعَثَ النَّبِيُّ عَلِيّاً فِي أَثَرِ أَبِي بَكْرٍ لِيَدْفَعَ إِلَيْهِ هَؤُلَاءِ الْآيَاتِ مِنْ بَرَاءَةَ وَ أَمَرَهُ أَنْ يُنَادِيَ بِهِنَّ يَوْمَ الْحَجِّ الْأَكْبَرِ وَ هُوَ يَوْمُ النَّحْرِ وَ أَنْ يُبْرِئَ ذِمَّةَ اللَّهِ وَ رَسُولِهِ مِنْ كُلِّ أَهْلِ عَهْدٍ وَ حَمَلَهُ عَلَى نَاقَتِهِ الْعَضْبَاءِ

So the Prophet[saww] sent Ali[asws] in the tracks of Abu Bakr to hand over those Verses from (Surah) Bara’a to him[asws], and he[saww] instructed him[asws] to call out among the people with these on the day of the greatest Hajj, and it is the day of sacrifice, and that Allah[azwj] and

His[azwj] Rasool[saww] are free from the responsibility from the pact of every people, and he[saww] made him[asws] to be carried upon his[saww] camel Al-Azba'a.

فَسَارَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى نَاقَةِ رَسُولِ اللَّهِ ص فَأَدْرَكَهُ بِذِي الْحُلَيْفَةِ فَلَمَّا رَآهُ أَبُو بَكْرٍ قَالَ أَمِيرٌ أَوْ مَأْمُورٌ فَقَالَ عَلِيٌّ ع بَعَثَنِي النَّبِيُّ ص لِتَدْفَعَ إِلَيَّ بَرَاءَةَ

Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] travelled upon the camel of Rasool-Allah[saww] and came across him at Zul Huleyfa. When Abu Bakr saw him, said, 'Commander of commanded?' Ali[asws] said: 'The Prophet[saww] sent me[asws] for you to hand over (Surah) Bara'a to me[asws]'.

قَالَ فَدَفَعَهَا إِلَيْهِ وَ انْصَرَفَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ مَا لِي نَزَعْتَ مِنِّي بَرَاءَةَ أَ نَزَلَ فِيَّ شَيْءٌ

He (the narrator) said, 'He handed it to him[asws], and Abu Bakr left to go to Rasool-Allah[saww]. He said, 'O Rasool-Allah[saww]! What is the matter you[saww] snatched (Surah) Bara'a from me? Has anything been Revealed regarding me?'

فَقَالَ النَّبِيُّ ص إِنَّ جَبْرَئِيلَ نَزَلَ عَلَيَّ فَأَخْبَرَنِي أَنَّ اللَّهَ يَأْمُرُنِي أَنَّهُ لَنْ يُؤَدِّيَ عَنِّي غَيْرِي أَوْ رَجُلٌ مِنِّي فَأَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَ النَّاسُ مِنْ شَجَرٍ شَتَّى أَ مَا تَرْضَى يَا أَبَا بَكْرٍ أَنَّكَ صَاحِبِي فِي الْغَارِ قَالَ بَلَى يَا رَسُولَ اللَّهِ

The Prophet[saww] said: 'Jibraeel[as] descended unto me[saww] and informed me[saww] that Allah[azwj] has Commanded me[saww] that it should never be delivered on my[saww] behalf apart from me[saww] or a man from me[saww]. I[saww] and Ali[asws] are from one tree and the people are from various trees. Are you not pleased, O Abu Bakr, you are (were) my[saww] companion in the cave?' He said, 'Yes, O Rasool-Allah[saww]!'

فَلَمَّا كَانَ يَوْمُ الْحَجِّ الْأَكْبَرِ وَ فَرَغَ النَّاسُ مِنْ رَمْيِ الْجَمْرَةِ الْكُبْرَى قَامَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عِنْدَ الْجَمْرَةِ فَنَادَى فِي النَّاسِ فَاجْتَمَعُوا إِلَيْهِ فَقَرَأَ عَلَيْهِمُ الصَّحِيفَةَ بِهَؤُلَاءِ الْآيَاتِ- بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ إِلَى قَوْلِهِ فَخَلُّوا سَبِيلَهُمْ

When it was the day of the greatest Hajj and the people were free from pelting the largest rock, Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] stood up by the rock and called out among the people. They gathered to him[asws]. He[asws] read out to them the Quran with these Verses: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]*** – up to His[azwj] Words: ***then free their way; [9:5]***.

ثُمَّ نَادَى أَلَا لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَحُجَّنَّ مُشْرِكٌ بَعْدَ عَامِهِ هَذَا وَ إِنَّ لِكُلِّ ذِي عَهْدٍ عَهْدَهُ إِلَى مُدَّتِهِ وَ إِنَّ اللَّهَ لَا يُدْخِلُ الْجَنَّةَ إِلَّا مَنْ كَانَ مُسْلِماً وَ إِنَّ أَجَلَكُمْ أَرْبَعَةُ أَشْهُرٍ إِلَى أَنْ تَبْلُغُوا بُلْدَانَكُمْ فَهُوَ قَوْلُهُ تَعَالَى فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ أَذَّنَ النَّاسَ كُلَّهُمْ بِالْقِتَالِ إِنْ لَمْ يُؤْمِنُوا فَهُوَ قَوْلُهُ وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ

Then he[asws] called out: 'Indeed! Neither will a naked one perform Tawaaf nor any Polytheist perform Hajj after this season (year of his), and for each one with a pact is his pact up to its term, and no one will enter the Paradise except one who was a Muslim, and your term is four months until you reach your cities. It is the Word of the Exalted: ***So, go about in the land for four months [9:2]***'. And he[asws] proclaimed to the people, all of them, with the

fighting if they did not believe, so it is His[azwj] Word: ***And a proclamation from Allah and His Rasool to the people [9:3]***.

قَالَ إِلَى أَهْلِ الْعَهْدِ خُزَاعَةَ وَ بَنِي مُدْلِجٍ وَ مَنْ كَانَ لَهُ عَهْدٌ غَيْرِهِمْ يَوْمَ الْحَجِّ الْأَكْبَرِ قَالَ فَالْأَذَانُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع النِّدَاءُ الَّذِي نَادَى بِهِ

He[asws] said to the people of the pacts, (clan of) Khuza'a and clan of Mudlij, and the one who had a pact for him, from others, ***on the day of the Greatest Hajj [9:3]***'. So, the 'Azaan' is Amir Al-Momineen Ali[asws] Bin Abu Talib[asws], the clan which he[asws] called out with'.

قَالَ فَلَمَّا قَالَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ قَالُوا وَ عَلَى مَا تُسَيِّرُنَا أَرْبَعَةَ أَشْهُرٍ فَقَدْ بَرِئْنَا مِنْكَ وَ مِنِ ابْنِ عَمِّكَ إِنْ شِئْتَ الْآنَ الطَّعْنُ وَ الضَّرْبُ

He said, 'When he[asws] said: ***So, go about in the land for four months [9:2]***, they said, 'And upon what are you giving us respite of four months? We have disavowed from you[asws] and from the son[saww] of your[asws] uncle. If you[asws] so like, now can be the stabbing and the strike!'

ثُمَّ اسْتَثْنَى اللَّهُ مِنْهُمْ فَقَالَ إِلَّا الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَقَالَ الْعَهْدُ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ النَّبِيِّ ص وَلْثٌ مِنْ عُقُودٍ عَلَى الْمُوَادَعَةِ مِنْ خُزَاعَةَ وَ غَيْرِهِمْ

The Allah[azwj] Made an exclusion from them. He[azwj] Said: ***Except those of the Polytheists you had a treaty with, [9:4]***. He said, 'The pact of the one between him and the Prophet[saww] was constant from the agreements, were upon the reconciliation, from the (clan) of Khuza'a and others.

وَ أَمَّا قَوْلُهُ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ لِكَيْ يَتَفَرَّقُوا عَنْ مَكَّةَ وَ تِجَارَتِهَا فَيَبْلُغُوا إِلَى أَهْلِهِمْ ثُمَّ إِنْ لَقُوهُمْ بَعْدَ ذَلِكَ فَتَلُوهُمْ وَ الْأَرْبَعَةُ الْأَشْهُرِ الَّتِي حَرَّمَ اللَّهُ فِيهَا دِمَاءَهُمْ عِشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمُ وَ صَفَرُ وَ رَبِيعٌ الْأَوَّلُ وَ عَشْرٌ مِنْ رَبِيعٍ الْآخَرِ فَهَذِهِ أَرْبَعَةُ أَشْهُرٍ الْمُسَيَّحَاتُ مِنْ يَوْمِ قِرَاءَةِ الصَّحِيفَةِ الَّتِي قَرَأَهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

And as for His[azwj] Words: ***So, go about in the land for four months [9:2]***, for them to disperse away from Makkah and its trading, so they would reach to their term. Then they would be facing their killing after that, and the four months which Allah[azwj] has Prohibited (shedding of) their blood during these, was from twentieth of Zul Hijja, and Al-Muharram, and Safar, and Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akher. So, these are four month of 'going around' from the day of the recitation of the Quran which Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] had recited.

ثُمَّ قَالَ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ أَنَّ اللَّهَ مُخْزِي الْكافِرِينَ يَا نَبِيَّ اللَّهِ قَالَ فَيُظْهِرُ نَبِيَّهُ عَلَيْهِ وَ آلِهِ الصَّلَاةُ وَ السَّلَامُ

Then He[azwj] Said: ***and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2]***, O Prophet[saww] of Allah[azwj]! He said, 'He[azwj] Made His[azwj] Prophet[saww] to prevail'.

قَالَ ثُمَّ اسْتَثْنَى فَنَسَخَ مِنْهَا فَقَالَ- إِلَّا الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ هَؤُلَاءِ بَنُو ضَمْرَةَ وَ بَنُو مُدْلِجٍ حَيَّانَ مِنْ بَنِي كِنَانَةَ كَانُوا حُلَفَاءَ النَّبِيِّ فِي غَزْوَةِ بَنِي الْعُشَيْرَةِ مِنْ بَطْنِ يَنْبُعَ-

He said, 'Then He[azwj] Made an exclusion, so He[azwj] Abrogated from it. He[azwj] Said: ***Except those of the Polytheists you had a treaty with, [9:4]*** – they are the clans of Zamrah, and clan of Mudlij, two tribes from the clan of Kinana. They were allies of the Prophet[saww] in the military expedition of the clan of Al-Usheyra from the interior of Yanbu.

ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئاً يَقُولُ لَمْ يَنْقُضُوا عَهْدَهُمْ بِغَدْرٍ- وَ لَمْ يُظاهِرُوا عَلَيْكُمْ أَحَداً قَالَ لَمْ يُظَاهِرُوا عَدُوَّكُمْ عَلَيْكُمْ- فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلى مُدَّتِهِمْ يَقُولُ أَجَلِهِمُ الَّذِي شَرَطْتُمْ لَهُمْ- إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ قَالَ الَّذِينَ يَتَّقُونَ اللَّهَ فِيمَا حَرَّمَ عَلَيْهِمْ وَ يُوفُونَ بِالْعَهْدِ

(His[azwj] Words): ***then they did not break anything (from it) [9:4]*** – He[azwj] is Saying they did not break they oaths with betrayal, ***and did not back anyone against you [9:4]***. He said, 'They did not support their enemies against you[saww], ***so complete their treaty to them up to their term; [9:4]***. He[azwj] is Saying, their term which was stipulated to them, ***surely Allah Loves the pious [9:4]***. He said, 'Those who are fearing Allah[azwj] in what He[azwj] has Prohibited upon them and are being loyal with the pact'.

قَالَ فَلَمْ يُعَاهِدِ النَّبِيُّ ص بَعْدَ هَؤُلَاءِ الْآيَاتِ أَحَداً قَالَ ثُمَّ نُسِخَ ذَلِكَ فَأُنْزِلَ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ قَالَ هَذَا الَّذِي ذَكَرْنَا مُنْذُ يَوْمَ قَرَأَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَيْهِمُ الصَّحِيفَةَ يَقُولُ فَإِذَا مَضَتِ الْأَرْبَعَةُ الْأَشْهُرِ قَاتَلُوا الَّذِينَ انْقَضَى عَهْدُهُمْ فِي الْحِلِّ وَ الْحَرَمِ- حَيْثُ وَجَدْتُمُوهُمْ إِلَى آخِرِ الْآيَةِ

He said, 'The Prophet[saww] did not pact any pact with anyone after these Verses. Then that was Abrogated. He[azwj] Revealed: ***So when the Sacred Months have passed, [9:5]***. He said, 'This is which we mentioned since the day Ali[asws] Bin Abu Talib[asws] recited the Quran to them. He[azwj] is Saying, when the four months had passed, they fight those who have broken their pacts in the 'free (outside the Sanctuary) and the Sanctuary, ***wherever you find them*** – up to the end of the Verse.

قَالَ ثُمَّ اسْتَثْنَى فَنَسَخَ مِنْهُمْ فَقَالَ- وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلامَ اللَّهِ قَالَ مَنْ بُعِثَ إِلَيْكَ مِنْ أَهْلِ الشِّرْكِ يَسْأَلُكَ لِتُؤْمِنَهُ حَتَّى يَلْقَاكَ فَيَسْمَعَ مَا تَقُولُ وَ يَسْمَعَ مَا أُنْزِلَ إِلَيْكَ فَهُوَ آمِنٌ- فَأَجِرْهُ حَتَّى يَسْمَعَ كَلامَ اللَّهِ وَ هُوَ كَلَامُكَ بِالْقُرْآنِ- ثُمَّ أَبْلِغْهُ مَأْمَنَهُ يَقُولُ حَتَّى يَبْلُغَ مَأْمَنَهُ مِنْ بِلَادِهِ

He said, 'Then He[azwj] Made an exclusion, so He[azwj] Abrogated from them. He[azwj] Said: ***And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah, [9:6]***. He[azwj] Said, the one from the people of Shirk who comes to you[saww] asking you[saww] to grant him safety until he[saww] meets you[asws] and he hears what you[saww] are saying and here what is being Revealed to you[saww], so he is safe: ***grant him asylum until he hears the Speech of Allah, [9:6]***, and it is your[saww] with the Quran, ***then make him reach his safety*** – He[azwj] is Saying, until he reached his safety of his city.

ثُمَّ قَالَ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ إِلَى آخِرِ الْآيَةِ فَقَالَ هُمَا بَطْنَانِ بَنُو ضَمْرَةَ وَ بَنُو مُدْلِجٍ فَأَنْزَلَ اللَّهُ هَذَا فِيهِمْ حِينَ غَدَرُوا ثُمَّ قَالَ تَعَالَى- كَيْفَ وَ إِنْ يَظْهَرُوا عَلَيْكُمْ لا يَرْقُبُوا فِيكُمْ إِلًّا وَ لا ذِمَّةً إِلَى ثَلَاثِ آيَاتٍ قَالَ هُمْ قُرَيْشٌ نَكَثُوا عَهْدَ النَّبِيِّ ص يَوْمَ الْحُدَيْبِيَةِ وَ كَانُوا رُءُوسَ الْعَرَبِ فِي كُفْرِهِمْ ثُمَّ قَالَ فَقاتِلُوا أَئِمَّةَ الْكُفْرِ إِلَى يَنْتَهُونَ.

Then He[azwj] Said: ***How can there be for the Polytheists an agreement with Allah and His Rasool, [9:7]*** – up to the end of the Verse. He said, 'These are two, clan of Zamrah and clan of Mudlij. So, Allah[azwj] Revealed this regarding them when they betrayed. Then the Exalted Said: ***How (can it be)! And if they were to prevail upon you, they would neither have any***

regard for you only nor for any guarantee. [9:8] – up to the three Verses. He said, 'They are Quraysh breaking the pact of the Prophet[saww] on the day of Al-Hudeybiyya, and they were chiefs of the Arabs in their Kufr. Then He[azwj] Said: ***then fight the imams of Kufr*** – up to, ***they would desist [9:12]***''.[454]

26- قب، المناقب لابن شهرآشوب وَلَّاهُ رَسُولُ اللَّهِ فِي أَدَاءِ سُورَةِ بَرَاءَةَ وَ عَزَلَ بِهِ أَبَا بَكْرٍ بِإِجْمَاعِ الْمُفَسِّرِينَ وَ نَقَلَةِ الْأَخْبَارِ وَ رَوَاهُ الطَّبَرِيُّ وَ الْبَلَاذُرِيُّ وَ التِّرْمِذِيُّ وَ الْوَاقِدِيُّ وَ الشَّعْبِيُّ وَ السُّدِّيُّ وَ الثَّعْلَبِيُّ وَ الْوَاحِدِيُّ وَ الْقُرَظِيُّ وَ الْقُشَيْرِيُّ وَ السَّمْعَانِيُّ وَ أَحْمَدُ بْنُ حَنْبَلٍ وَ ابْنُ بَطَّةَ وَ مُحَمَّدُ بْنُ إِسْحَاقَ وَ أَبُو يَعْلَى الْمَوْصِلِيُّ وَ الْأَعْمَشُ وَ سِمَاكُ بْنُ حَرْبٍ فِي كُتُبِهِمْ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَ أَبِي هُرَيْرَةَ وَ أَنَسٍ وَ أَبِي رَافِعٍ وَ زَيْدِ بْنِ نَقِيعٍ وَ ابْنِ عُمَرَ وَ ابْنِ عَبَّاسٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Rasool-Allah[saww] making him (Ali[asws]) to be in charge of delivering Surah Bara'a and suspending Abu Bakr with it, there is consensus of the interpreters, and transmitters of the Ahadeeth, and it is reported by Al Tabari, and Al Balazuri, and Al Tirmizi, and Al Waqidi, and Al Shaby, and Al Study, and Al Sa'alby, and Al Wahidy, and Al Qurzy, and Al Qusheyri, and Al Sam'any, and Ahmad Bin Hanbal, and Ibn Battah, and Muhammad Bin Is'haq, and Abu Ya'la Al Mowsily, and Al Amsh, and Simar Bin Harb, in their books from Urwah Bin Al Zubeyr, and Abu Hureyra (well-known fabricator), and Anas (well known fabricator), and Abu Rafie, and Zayd Bin Naqie, and Ibn Umar, and Ibn Abbas,

وَ اللَّفْظُ لَهُ أَنَّهُ لَمَّا نَزَلَ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى تِسْعِ آيَاتٍ أَنْفَذَ النَّبِيُّ ص أَبَا بَكْرٍ إِلَى مَكَّةَ لِأَدَائِهَا فَنَزَلَ جَبْرَئِيلُ ع فَقَالَ إِنَّهُ لَا يُؤَدِّيهَا إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ

'And the words for it are: 'When it was Revealed: ***(This is) a disavowment from Allah and His Rasool [9:1]***, to nine Verses, the Prophet[saww] sent Abu Bakr to Makkah in order to deliver it. Jibraeel[as] descend and said: 'None should deliver it except you[saww] or a man from you[saww]!'

فَقَالَ النَّبِيُّ ص لِأَمِيرِ الْمُؤْمِنِينَ ارْكَبْ نَاقَتِيَ الْعَضْبَاءَ وَ الْحَقْ أَبَا بَكْرٍ وَ خُذْ بَرَاءَةَ مِنْ يَدِهِ

The Prophet[saww] said to Amir Al-Momineen[asws]: 'Ride my[saww] camel Al-Azba'a and catch up with Abu Bakr and take (Surah) Bara'a from his hand'.

قَالَ وَ لَمَّا رَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ ص جَزِعَ وَ قَالَ يَا رَسُولَ اللَّهِ إِنَّكَ أَهَّلْتَنِي لِأَمْرٍ طَالَتِ الْأَعْنَاقُ فِيهِ فَلَمَّا تَوَجَّهْتُ لَهُ رَدَدْتَنِي عَنْهُ

He said, 'And when Abu Bakr returned to the Prophet[saww], he panicked and said, 'O Rasool-Allah[saww]! You[saww] had released me for a matter the necks (of others) had elongated regarding it. When I headed for it, you[saww] returned me from it'.

فَقَالَ الْأَمِينُ هَبَطَ إِلَيَّ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ وَ عَلِيٌّ مِنِّي وَ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ.

He[saww] said: 'The trustworthy (Jibraeel[as]) descended to me[saww] from Allah[azwj] and Majestic that: 'No one should deliver from you[saww] except you[saww] or a man from you[saww]', and Ali[asws] is from me[asws], and no one shall deliver from me[saww] except Ali[asws]''.[455]

وَ فِي خَبَرٍ أَنَّ عَلِيّاً قَالَ لَهُ إِنَّكَ خَطِيبٌ وَ أَنَا حَدِيثُ السِّنِّ فَقَالَ لَا بُدَّ مِنْ أَنْ تَذْهَبَ بِهَا أَوْ أَذْهَبَ بِهَا قَالَ أَمَّا إِذَا كَانَ كَذَلِكَ فَأَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ قَالَ اذْهَبْ فَسَوْفَ يُثَبِّتُ اللَّهُ لِسَانَكَ وَ يَهْدِي قَلْبَكَ.

[454] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 25
[455] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 a

And in a Hadeeth: 'Ali[asws] said to him[saww]: 'You[saww] are a preacher and I[asws] am of young age'. He[saww] said: 'There is no escape from either you[asws] going with it or I[saww] go with it'. He[asws] said: 'But, when it was like that, then I[asws] shall go, O Rasool-Allah[saww]!' He[saww] said: 'Go, for soon Allah[azwj] will Affirm your[asws] tongue and Guide your[asws] heart''.[456]

أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَطَبَ عَلِيٌّ النَّاسَ فَاخْتَرَطَ سَيْفَهُ وَ قَالَ- لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَحُجَّنَّ الْبَيْتَ مُشْرِكٌ وَ مَنْ كَانَ لَهُ مُدَّةٌ فَهُوَ إِلَى مُدَّتِهِ وَ مَنْ لَمْ يَكُنْ لَهُ مُدَّةٌ فَمُدَّتُهُ أَرْبَعَةُ أَشْهُرٍ

Abu Baseer,

'From Abu Ja'far[asws] having said: 'Ali addressed the people and unsheathed his[asws] sword and said: 'Neither will a naked one perform Tawaaf of the House nor any Polytheist perform Hajj of the House (Kabah), and one who had a term for him, so he is to his term, and one who does not happen to have any term for him, so his term is of four months!'

زِيَادَةٌ فِي مُسْنَدِ الْمَوْصِلِيِّ وَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ وَ هَذَا هُوَ الَّذِي أَمَرَ اللَّهُ تَعَالَى بِهِ إِبْرَاهِيمَ حِينَ قَالَ وَ طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَ الْقائِمِينَ وَ الرُّكَّعِ السُّجُودِ

There is an addition in (the book) 'Musnad' of Al-Mowsili: 'And no one shall enter the Paradise except a Momin soul!' And this, by Allah[azwj], it is which Allah[azwj] the Exalted had Commanded Ibrahim[as] with when He[azwj] Said: ***and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!" [22:26]***.

فَكَانَ اللَّهُ تَعَالَى أَمَرَ إِبْرَاهِيمَ الْخَلِيلَ بِالنِّدَاءِ أَوَّلًا قَوْلُهُ وَ أَذِّنْ فِي النَّاسِ بِالْحَجِ وَ أَمَرَ الْوَلِيَّ بِالنِّدَاءِ آخِراً قَوْلُهُ وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ

Allah[azwj] the Exalted had Commanded Ibrahim[as] the Friend with calling out in the first of His[azwj] Words: ***And proclaim among the people with the (performance of) Hajj. [22:27]***, and Commanded the guardian with the calling out in another of His[azwj] Words: ***And a proclamation from Allah and His Rasool [9:3]***.

قَالَ السُّدِّيُّ وَ أَبُو مَالِكٍ وَ ابْنُ عَبَّاسٍ وَ زَيْنُ الْعَابِدِينَ ع الْأَذَانُ عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي نَادَى بِهِ.

Al-Sudy, and Abu Malik, and Ibn Abbas, and Zayn Al-Abideen[asws] said: 'The Azaan of Ali[asws] Bin Abu Talib[asws] is that which he[asws] called out with''.[457]

تَفْسِيرُ الْقُشَيْرِيِ أَنَّ رَجُلًا قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَمَنْ أَرَادَ مِنَّا أَنْ يَلْقَى رَسُولَ اللَّهِ فِي بَعْضِ الْأَمْرِ بَعْدَ انْقِضَاءِ الْأَرْبَعَةِ فَلَيْسَ لَهُ عَهْدٌ قَالَ عَلِيٌّ ع بَلَى لِأَنَّ اللَّهَ تَعَالَى قَالَ- وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجارَكَ فَأَجِرْهُ إِلَى آخِرِ الْآيَاتِ.

Tafseer Al-Qusheyri – 'A man said to Ali[asws] Bin Abu Talib[asws], 'So, if one from us who wants to meet Rasool-Allah[saww] regarding one of the matter after the expiry of the four (months), and there isn't any pact for him?' Ali[asws] said: 'Yes (he can), because Allah[azwj] the Exalted

[456] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 b
[457] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 c

Said: ***And if one of the Polytheists seeks asylum from you, grant him asylum [9:6]*** – up to the end of the Verses''.[458]

وَ فِي الْحَدِيثِ عَنِ الْبَاقِرَيْنِ ع قَالا قَامَ خِدَاشٌ وَ سَعِيدٌ أَخَوَا عَمْرِو بْنِ عَبْدِ وُدٍّ فَقَالا وَ عَلَى مَا تُسَيِّرُنَا أَرْبَعَةَ أَشْهُرٍ بَلْ بَرِئْنَا مِنْكَ وَ مِنِ ابْنِ عَمِّكَ وَ لَيْسَ بَيْنَنَا وَ بَيْنَ ابْنِ عَمِّكَ إِلَّا السَّيْفُ وَ الرُّمْحُ وَ إِنْ شِئْتَ بَدَأْنَا بِكَ

And in a Hadeeth from Al-Baqireyn (5th and 6th Imams[asws]) both having said: 'Khidash and Saeed, two brother of Amro Bin Abd Wudd stood up and said, 'Upon what are you[asws] giving us respite for four months? But, we are disavowed from you[asws] and the son[saww] of your[asws] uncle[as], and there isn't anything between us and the son[saww] of your[asws] uncle[as] except the sword and the spear, and if you[asws] like, we can begin with you[asws]!'

فَقَالَ عَلِيٌّ ع هَلُمَّ ثُمَّ قَالَ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ إِلَى قَوْلِهِ إِلى مُدَّتِهِمْ.

Ali[asws] said: 'Come!' Then he[asws] said: '***and know that you cannot frustrate Allah [9:2]*** – up to His[azwj] Words: ***up to their term; [9:4]***''.[459]

تَفْسِيرُ الثَّعْلَبِيِّ قَالَ الْمُشْرِكُونَ نَحْنُ نَبْرَأُ مِنْ عَهْدِكَ وَ عَهْدِ ابْنِ عَمِّكَ إِلَّا مِنَ الطَّعْنِ وَ الضَّرْبِ وَ طَفِقُوا يَقُولُونَ اللَّهُمَّ إِنَّا مُنِعْنَا أَنْ نَبْرَأَ مِنْكَ.

Tafseer Al-Sa'alby – 'The Polytheists said, 'We are renouncing from your[asws] pact and pact of the son[asws] of your[asws] uncle[as] except from the stabbing and the striking and they commenced saying, 'O Allah[azwj]! We are being prevent from Your[azwj] Blessings!''[460]

وَ فِي رِوَايَةِ عَنِ النَّسَّابَةِ بْنِ الصُّوفِيِّ أَنَّ النَّبِيَّ ص قَالَ فِي خَبَرٍ طَوِيلٍ إِنَّ أَخِي مُوسَى نَاجَى رَبَّهُ عَلَى جَبَلِ طُورِ سَيْنَاءَ فَقَالَ فِي آخِرِ الْكَلَامِ امْضِ إِلَى فِرْعَوْنَ وَ قَوْمِهِ الْقِبْطِ وَ أَنَا مَعَكَ لا تَخَفْ

And in a report from Al Nassabah Bin Al Sowfy –

'The Prophet[saww] said in a lengthy Hadeeth: 'My[saww] brother[as] Musa[as] whispered to his[as] Lord[azwj] upon mount Toor of Sinai. He[azwj] Said at the end of the Speech: "Go to Pharaoh[la] and his[la] people, the Coptic's, and I[azwj] am with you[as], do not fear'.

فَكَانَ جَوَابُهُ مَا ذَكَرَهُ اللَّهُ تَعَالَى- إِنِّي قَتَلْتُ مِنْهُمْ نَفْساً فَأَخافُ أَنْ يَقْتُلُونِ وَ هَذَا عَلِيٌّ قَدْ أَنْفَذْتُهُ لِيَسْتَرْجِعَ بَرَاءَةَ وَ يَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ وَ قَدْ قَتَلَ مِنْهُمْ خَلْقاً عَظِيماً فَمَا خَافَ وَ لَا تَوَقَّفَ وَ لَمْ تَأْخُذْهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ.

His[as] answer was what Allah[azwj] the Exalted Mentioned: ***He said: 'Lord! I killed one person from them, so I fear that they would be killing me' [28:33]***, and this is Ali[asws] and he[asws] had been sent to return (Surah) Bara'a (from Abu Bakr) and recite it to the people of Makkah, and he[asws] had killed a large number from them. But, he[asws] neither feared nor paused, and was not seized by the blame of any blamer for the Sake of Allah[azwj]''.[461]

[458] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 d
[459] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 e
[460] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 f
[461] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 g

وَ فِي رِوَايَةٍ فَكَانَ أَهْلُ الْمَوْسِمِ يَتَلَهَّفُونَ عَلَيْهِ وَ مَا فِيهِمْ إِلَّا مَنْ قَتَلَ أَبَاهُ أَوْ أَخَاهُ أَوْ حَمِيمَهُ فَصَدَّهُمُ اللَّهُ عَنْهُ وَ عَادَ إِلَى الْمَدِينَةِ وَحْدَهُ سَالِماً وَ كَانَ ع أَنْفَذَهُ أَوَّلَ يَوْمٍ مِنْ ذِي الْحِجَّةِ سَنَةَ تِسْعٍ مِنَ الْهِجْرَةِ وَ أَدَّاهَا إِلَى النَّاسِ يَوْمَ عَرَفَةَ وَ يَوْمَ النَّحْرِ

And in a report – The people of the season (Hajj) were regretting upon it and what they were in except the one whose father or his brother or his friend had been killed (by Ali[asws]), so Allah[azwj] Blocked them from it and returned to Al-Medina alone safely; and he[asws] had been sent in first day of Zul Hijja of the year nine from the Emigration, and he[asws] delivered to the people on the day of Arafaat, and day of sacrifice.

وَ أَمَّا قَوْلُ الْحَافِظِ إِنَّهُ كَانَ عَادَةُ الْعَرَبِ فِي عَقْدِ الْحَلْفِ وَ حَلِّ الْعَقْدِ أَنَّهُ كَانَ لَا يَتَوَلَّى ذَلِكَ إِلَّا السَّيِّدُ مِنْهُمْ أَوْ رَجُلٌ مِنْ رَهْطِهِ .

And as for words of Al-Hafiz that it was the habit of the Arabs in tying the oath and loosening the agreement, no one was in charge of that except the chief from them, or a man from his group. If he wanted to condemn him''.[462]

27- يف، الطرائف رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ مِنْ طُرُقٍ جَمَاعَةٍ فَمِنْهَا عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ إِلَى أَهْلِ مَكَّةَ فَلَمَّا بَلَغَ إِلَى ذِي الْحُلَيْفَةِ بَعَثَ إِلَيْهِ فَرَدَّهُ فَقَالَ- لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي فَبَعَثَ عَلِيّاً.

(The book) 'Al Taraaif' – It is reported by Ahmad Bin Hanbal in his (book) 'Musnad', from the way of a group, from these is from Anas Bin Malik (well known fabricator),

'Rasool-Allah[saww] send (Surah) Bara'a with Abu Bakr to the people of Makkah. When he reached Zul Huleyfa, he sent (Ali[asws]) to him and returned him. He[saww] said: 'No one shall go with it except a man from the People[asws] of my[saww] Household'. So, he[saww] sent Ali[asws]''.[463]

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ سِمَاكٍ عَنْ حُبَيْشٍ يَرْفَعُهُ قَالَ: لَمَّا نَزَلَتْ عَشْرُ آيَاتٍ مِنْ سُورَةِ بَرَاءَةَ عَلَى النَّبِيِّ ص دَعَا النَّبِيُّ ص أَبَا بَكْرٍ فَبَعَثَهُ بِهَا لِيَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ ثُمَّ دَعَا النَّبِيُّ ص عَلِيّاً ع فَقَالَ لَهُ أَدْرِكْ أَبَا بَكْرٍ فَحَيْثُ مَا لَحِقْتَهُ فَخُذِ الْكِتَابَ مِنْهُ فَاذْهَبْ بِهِ إِلَى أَهْلِ مَكَّةَ وَ اقْرَأْهُ عَلَيْهِمْ

And from (the book) 'Musnad' pf Ahmad Bin Hanbal, from Simak, from Hubeysh, raising it, said,

'When ten Verses from Surah Bara'a were Revealed unto the Prophet[saww], the Prophet[saww] called Abu Bakr and sent him with it to be read out to the people of Makkah. Then the Prophet[saww] called Ali[asws] and said to him[asws]: 'Catch up with Abu Bakr. Wherever you[asws] meet him, take the Book from him and go with it to the people of Makkah and read it to them'.

قَالَ فَلَحِقَهُ بِالْجُحْفَةِ فَأَخَذَ الْكِتَابَ مِنْهُ فَرَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ ص وَ قَالَ يَا رَسُولَ اللَّهِ أَ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا وَ لَكِنَّ جَبْرَئِيلَ ع جَاءَنِي فَقَالَ لَمْ يَكُنْ يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ.

He (the narrator) said, 'He[asws] caught up with him at Al-Juhfa and took the Book from him. Abu Bakr returned to the Prophet[saww] and said, 'O Rasool-Allah[saww]! Has anything been

[462] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 26 h
[463] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 27 a

Revealed regarding me?' He[saww] said: 'No, but Jibraeel[as] came to me[asws] and said: 'No one should be delivering it from you[saww] except you[saww] or a man from you[saww]''.[464]

وَ بِالْإِسْنَادِ عَنْ أَنَسٍ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِبَرَاءَةَ يَقْرَؤُهَا عَلَى أَهْلِ مَكَّةَ فَنَزَلَ جَبْرَئِيلُ عَلَى مُحَمَّدٍ فَقَالَ يَا مُحَمَّدُ لَا يُبَلِّغُ عَنِ اللَّهِ تَعَالَى إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَلَحِقَهُ عَلِيٌّ ع فَأَخَذَهَا مِنْهُ.

And by the chain from Anas (well known fabricator), said,

'Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara'a to be read out to the people of Makkah. Jibraeel[as] descended unto Muhammad[saww] and said: 'O Muhammad[saww]! No one should deliver from Allah[azwj] the Exalted except you[saww] or a man from you[saww]!' So, Ali[asws] caught up with him and took it from him''.[465]

28- يف، الطرائف وَ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي نِصْفِ الْجُزْءِ الْخَامِسِ فِي بَابِ وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ حَدِيثَ سُورَةِ بَرَاءَةَ وَ زَادَ فِيهِ فَأَذَّنَ عَلِيٌّ فِي أَهْلِ مِنًى يَوْمَ النَّحْرِ أَلَا لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

(The book) 'Al Taraif' – And it is reported by Al Bukhari in his (book) 'Saheeh' in the middle of the fifth volume in a chapter –

'***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj that Allah and His Rasool are disavowed from the Polytheists [9:3]*** – A Hadeeth of Surah Bara'a, and there is an addition in it: 'Ali[asws] proclaimed among the people of Mina on the day of the sacrifice: 'Indeed! Neither will a Polytheist perform Hajj after the season (this year) nor will anyone naked perform Tawaaf of the House (Kabah)''.[466]

وَ رَوَاهُ أَيْضاً فِي الْجَمْعِ بَيْنَ الصِّحَاحِ السِّتَّةِ فِي الْجُزْءِ الثَّانِي فِي تَفْسِيرِ سُورَةِ بَرَاءَةَ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ فِي حَدِيثٍ يَرْفَعُونَهُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ وَ أَمَرَهُ أَنْ يُنَادِيَ فِي الْمَوْسِمِ بِبَرَاءَةَ ثُمَّ أَرْدَفَهُ عَلِيّاً فَبَيْنَا أَبُو بَكْرٍ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغَاءَ نَاقَةِ رَسُولِ اللَّهِ ص الْعَضْبَاءِ فَقَامَ أَبُو بَكْرٍ فَزِعاً فَظَنَّ أَنَّهُ حَدَثَ أَمْرٌ

And it is reported as well in (the book) 'Al Jam'a Bayn Al Sihah Al Sitta', in the third volume regarding the Tafseer of Surah Bara'a, from (the books) 'Saheeh' of Abu Dawood, and 'Saheeh' of Al Tirmizi, in a Hadeeth raising it to Abdullah Bin Abbas who said,

'Rasool-Allah[saww] sent Abu Bakr and instructed him to call out during the season (Hajj) with disavowment (Surah Bara'a), then Ali[asws] followed it up. While Abu Bakr was in one of the road when he heard the growling of the camel of Rasool-Allah[saww], Al-Azba'a. Abu Bakr stood up alarmed. He thought that a new matter had occurred.

فَدَفَعَ إِلَيْهِ عَلِيٌّ كِتَاباً مِنْ رَسُولِ اللَّهِ ص أَنَّ عَلِيّاً يُنَادِي بِهَؤُلَاءِ الْكَلِمَاتِ فَإِنَّهُ لَا يَنْبَغِي أَنْ يُبَلِّغَ عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي فَانْطَلَقَا فَقَامَ عَلِيٌّ أَيَّامَ التَّشْرِيقِ يُنَادِي ذِمَّةُ اللَّهِ وَ رَسُولِهِ بَرِيئَةٌ مِنْ كُلِّ مُشْرِكٍ- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ لَا يَحُجَّنَّ بَعْدَ هَذَا الْعَامِ مُشْرِكٌ وَ لَا يَطُوفُ بِالْبَيْتِ بَعْدَ الْعَامِ عُرْيَانٌ وَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ.

[464] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 27 b
[465] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 27 c
[466] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 a

Ali[asws] handed him a letter from Rasool-Allah[saww]: 'Ali[asws] should be calling out these phrases for it is not appropriate that anyone should deliver on my[saww] behalf except a man from People[asws] of my[saww] Household'. They both went (on their ways). Ali[asws] stood in the days of Tashreek (11th, 12th and 13th Zul Hijja) calling out the Covenants of Allah[azwj] and His[azwj] Rasool[saww] with disavowment from every Polytheist: ***So, go about in the land for four months [9:3]***, nor can any Polytheist will perform Hajj after this year, nor any one naked perform Tawaaf of the House after this year, nor will anyone enter the Paradise except a Momin soul!''[467]

وَ رَوَاهُ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ فِي تَفْسِيرِ سُورَةِ بَرَاءَةَ وَ شَرَحَ الثَّعْلَبِيُّ كَيْفَ نَقَضَ الْمُشْرِكُونَ الْعَهْدَ الَّذِي عَاهَدَهُمُ النَّبِيُّ ص فِي الْحُدَيْبِيَةِ ثُمَّ قَالَ الثَّعْلَبِيُّ فِي أَوَاخِرِ حَدِيثِهِ مَا هَذَا لَفْظُهُ فَبَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ فِي تِلْكَ السَّنَةِ عَلَى الْمَوْسِمِ لِيُقِيمَ لِلنَّاسِ الْحَجَّ وَ بَعَثَ مَعَهُ أَرْبَعِينَ آيَةً مِنْ صَدْرِ بَرَاءَةَ لِيَقْرَأَهَا عَلَى أَهْلِ الْمَوْسِمِ

And it is reported by Al Sa'alby in his Tafseer of Surah Bara'a, and commentary of Al Sa'alby of how the Polytheist broke the pact which the Prophet[saww] had covenanted with them in Al Hudaybiyya. Then Al Sa'alby said at the end of his Hadeeth what are these words,

'Rasool-Allah[saww] sent Abu Bakr during that year to the season of Hajj) to stand to the people and sent forty Verses with him from the main part of (Surah) Bara'a to be recited to the people of the season (Hajj).

فَلَمَّا سَارَ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً ص فَقَالَ اخْرُجْ بِهَذِهِ الْقِصَّةِ وَ اقْرَأْ عَلَيْهِمْ مِنْ صَدْرِ بَرَاءَةَ وَ أَذِّنْ بِذَلِكَ فِي النَّاسِ إِذَا اجْتَمَعُوا فَخَرَجَ عَلِيٌّ ع عَلَى نَاقَةِ رَسُولِ اللَّهِ ص الْعَضْبَاءِ حَتَّى أَدْرَكَ أَبَا بَكْرٍ بِذِي الْحُلَيْفَةِ فَأَخَذَهَا مِنْهُ

When he travelled, Rasool-Allah[saww] called Ali[asws]. He[saww] said: 'Go out with this story and recite to them from the main part of (Surah) Bara'a and proclaim with that among the people. When they gather, Ali[asws] went out upon a camel of Rasool-Allah[saww], Al-Azba'a, until he caught up with Abu Bakr at Zul Huleyfa. He[asws] took it from him.

فَرَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي أَ نَزَلَ فِي شَأْنِي شَيْءٌ فَقَالَ لَا وَ لَكِنْ لَا يُبَلِّغُ عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي

Abu Bakr went out to the Prophet[saww] and said, 'O Rasool-Allah[saww]! May my father and my mother be (sacrificed for) you! Has anything been Revealed concerning me?' He[saww] said: 'No, but no one should deliver on my[saww] behalf except I[saww] or a man from me[asws]'.

ثُمَّ ذَكَرَ الثَّعْلَبِيُّ صُورَةَ نِدَاءِ عَلِيٍّ ع وَ إِبْلَاغَهُ لِمَا أَمَرَهُ اللَّهُ بِهِ وَ رَسُولُهُ.

Then Al Sa'alby mentioned the Surah Ali[asws] had called out with and his[asws] announcement of what Allah[azwj] and His[azwj] Rasool[saww] had Commanded him[asws] with''.[468]

It is reported by Al Suyuti in (the book) 'Al Durr Al Mansour', said, 'It is extracted by Abdullah Bin Ahmad Bin Hanbal in (the book) 'Zawaid Al Musnad', and Abu Al Sheykh and Ibn Mardaway,

[467] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 b
[468] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 c

'From Ali[asws] having said: 'When ten Verses from Surah Bara'a were Revealed unto the Prophet[saww]' – and he[asws] continued the Hadeeth approximate to what has passed from the report of Simak, then he said, 'And it is extracted by Abu Shayba, and Ahmad, and Al-Tirmizi, and Abu Al-Sheykh, and Ibn Mardaway, from Anas (a well known fabricator),

رَوَى السَّيُوطِيُّ فِي الدُّرِّ الْمَنْثُورِ قَالَ أَخْرَجَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ فِي زَوَائِدِ الْمُسْنَدِ وَ أَبُو الشَّيْخِ وَ ابْنُ مَرْدَوَيْهِ عَنْ عَلِيٍّ ع قَالَ لَمَّا نَزَلَتْ عَشْرُ آيَاتٍ مِنْ بَرَاءَةَ عَلَى النَّبِيِّ ص وَ سَاقَ الْحَدِيثَ نَحْوَ مَا مَرَّ مِنْ رِوَايَةِ سِمَاكٍ ثُمَّ قَالَ وَ أَخْرَجَ ابْنُ أَبِي شَيْبَةَ وَ أَحْمَدُ وَ التِّرْمِذِيُّ وَ أَبُو الشَّيْخِ وَ ابْنُ مَرْدَوَيْهِ عَنْ أَنَسٍ قَالَ: بَعَثَ النَّبِيُّ ص بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ ثُمَّ دَعَا فَقَالَ- لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هَذَا إِلَّا رَجُلٌ مِنْ أَهْلِي فَدَعَا عَلِيّاً فَأَعْطَاهُ إِيَّاهُ.

'The Prophet[saww] sent (Surah) Bara'a with Abu Bakr, then he[saww] called and said: 'It is not befitting for anyone that he delivers this except a ram from my[saww] family'. So he[saww] called Ali[asws] and gave it to him[asws]''.[469]

وَ أَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ بِبَرَاءَةَ إِلَى أَهْلِ مَكَّةَ ثُمَّ بَعَثَ عَلِيّاً ع عَلَى أَثَرِهِ فَأَخَذَهَا مِنْهُ فَقَالَ أَبُو بَكْرٍ وَجَدَ فِي نَفْسِهِ فَقَالَ النَّبِيُّ ص يَا أَبَا بَكْرٍ إِنَّهُ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

And it is extracted by Ibn Mardawayh, from Sa'ad Bin Abu Waqas –

'Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara'a to the people of Makkah, then sent Ali[asws] upon his tracks. He[asws] took it from him. Abu Bakr found something within himself, so the Prophet[saww] said: 'O Abu Bakr! No one should deliver from me[saww] except I[saww] or a man from me[saww]''.[470]

وَ أَخْرَجَ أَحْمَدُ وَ النَّسَائِيُّ وَ ابْنُ الْمُنْذِرِ وَ ابْنُ مَرْدَوَيْهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ مَعَ عَلِيٍّ حِينَ بَعَثَهُ رَسُولُ اللَّهِ ص إِلَى مَكَّةَ بِبَرَاءَةَ فَكَانَ يُنَادِي أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ ص عَهْدٌ فَإِنَّ أَجَلَهُ إِلَى أَرْبَعَةِ أَشْهُرٍ فَإِذَا مَضَتِ الْأَرْبَعَةُ الْأَشْهُرُ فَإِنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ وَ لَا يَحُجُّ هَذَا الْبَيْتَ بَعْدَ الْعَامِ مُشْرِكٌ.

And it is extracted by Ahmad, and Al Nasaie, and Ibn Al Munzar, and Ibn Mardawayh, from Abu Hureyra (well known fabricator) who said,

'I was with Ali[asws] when Rasool-Allah[saww] sent him to Makkah with (Surah) Bara'a. He[asws] was calling out: 'No one shall enter the Paradise except a Momin, nor perform Tawaaf of the House anyone naked, and one who had a pact between him and Rasool-Allah[saww], so his term is to four months. So, when the four months pass by, then ***Allah and His Rasool are disavowed from the Polytheists [9:3]***, and no Polytheist will perform Hajj of this House (Kabah) after this year''.[471]

وَ أَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص بَعَثَ أَبَا بَكْرٍ بِسُورَةِ التَّوْبَةِ وَ بَعَثَ عَلِيّاً ع عَلَى أَثَرِهِ فَقَالَ أَبُو بَكْرٍ لَعَلَّ اللَّهَ أَمَرَ نَبِيَّهُ سَخَطاً عَلَيَّ فَقَالَ عَلِيٌّ لَا إِنَّ نَبِيَّ اللَّهِ قَالَ- لَا يَنْبَغِي أَنْ يُبَلِّغَ عَنِّي إِلَّا رَجُلٌ مِنِّي.

And it is extracted by Ibn Mardawayh, from Ibn Abbas,

[469] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 d
[470] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 e
[471] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 f

‘The Prophet[saww] sent Abu Bakr with Surah Al-Tawbah, and sent Ali[asws] in his tracks. Abu Bakr said, ‘Perhaps Allah[azwj] has Commanded His[azwj] Prophet[saww] of being wrathful upon me’. Ali[asws] said: ‘No, the Prophet[saww] of Allah[azwj] said: ‘It is not appropriate that it be delivered from me[saww] except by a man from me[saww]’’.[472]

وَ أَخْرَجَ ابْنُ حَيَّانَ وَ ابْنُ مَرْدَوَيْهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ ذَكَرَ بَعْثَ عَلِيٍّ ع عَلَى أَثَرِ أَبِي بَكْرٍ وَ رَدَّهُ وَ فِي آخِرِهِ- لَا يُبَلِّغُ غَيْرِي أَوْ رَجُلٌ مِنِّي.

And it is extracted by Ibn Hayyan and Ibn Mardawayh, from Abu Saeed Al Khudri,

‘And he mentioned the sending of Ali[asws] in the tracks of Abu Bakr and returning him’. And in its it: ‘No one shall deliver apart from me[saww] or a man from me[saww]’’.[473]

وَ أَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنْ أَبِي رَافِعٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِبَرَاءَةَ إِلَى الْمَوْسِمِ فَأَتَى جَبْرَئِيلُ فَقَالَ لَهُ إِنَّهُ لَا يُؤَدِّيهَا عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَبَعَثَ عَلِيّاً فِي أَثَرِهِ حَتَّى لَحِقَهُ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَأَخَذَهَا فَقَرَأَ عَلَى النَّاسِ فِي الْمَوْسِمِ.

And it is extracted by Ibn Mardawayh, from Abu rafie who said,

‘Rasool-Allah[saww] sent Abu Bakr with (Surah) Bara’a to the season (Hajj). Jibraeel[as] came and said to him[saww]: ‘No one should deliver it on your[saww] behalf except you[saww] or a man from you[asws]’. So he[saww] sent Ali[asws] in his tracks until he[asws] caught up with him between Makkah and Al-Medina. He[asws] took it and recited it to the people during the season (Hajj)’’.[474]

وَ أَخْرَجَ ابْنُ أَبِي حَاتِمٍ عَنْ حَكِيمِ بْنِ حُمَيْدٍ قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ لِعَلِيٍّ فِي كِتَابِ اللَّهِ اسْماً وَ لَكِنْ لَا تَعْرِفُونَهُ قُلْتُ وَ مَا هُوَ قَالَ أَ لَمْ تَسْمَعْ قَوْلَ اللَّهِ- وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ هُوَ وَ اللَّهِ الْأَذَانُ.

And it is extracted by Ibn Abu Hatim, from Hakeem Bin Humeyd who said,

‘Ali[asws] Bin Al-Husayn[asws] said to me: ‘There is a name for Ali[asws] in the Book of Allah[azwj], but you do not know it’. I said, ‘And what is it?’ He[asws] said: ‘Are you not listening to the Words of Allah[azwj]: ‘***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj that Allah and His Rasool are disavowed from the Polytheists [9:3]***? By Allah[azwj]! He[asws] is the Azaan!’’[475]

وَ ذَكَرَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ فِي أَحْدَاثِ سَنَةِ تِسْعٍ مِنَ الْهِجْرَةِ أَنَّ فِيهَا حَجَّ أَبُو بَكْرٍ بِالنَّاسِ وَ مَعَهُ عِشْرُونَ بَدَنَةً لِرَسُولِ اللَّهِ ص وَ لِنَفْسِهِ خَمْسُ بَدَنَاتٍ وَ كَانَ فِي ثَلَاثِمِائَةِ رَجُلٍ فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ أَرْسَلَ رَسُولُ اللَّهِ ص فِي أَثَرِهِ عَلِيّاً ع وَ أَمَرَهُ بِقِرَاءَةِ سُورَةِ بَرَاءَةَ عَلَى الْمُشْرِكِينَ

Abd Ibn Al Aseer mentioned in (the book) ‘Al Kamil’ regarding the events of the year nine from the Emigration,

‘During it, Abu Bakr went to Hajj with the people and with him were twenty sacrificial animals for Rasool-Allah[saww] and five sacrificial animals for himself, and he was among thirty men. When he was at Zul Huleyfa, Rasool-Allah[saww] sent Ali[asws] in his tracks and instructed him[asws] with the recitation of Surah Bara’a to the Polytheists.

[472] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 g
[473] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 h
[474] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 i
[475] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 j

فَعَادَ أَبُو بَكْرٍ وَ قَالَ يَا رَسُولَ اللَّهِ أَ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا وَ لَكِنْ لَا يُبَلِّغُ عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

Abu Bakr returned and said, ‘O Rasool-Allah[saww]! Has anything been Revealed regarding me?’ He[saww] said: ‘No, but no one should deliver on my[saww] behalf except I[saww] or a man from me[saww]’’.[476]

وَ رَوَى صَاحِبُ جَامِعِ الْأُصُولِ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ: بَعَثَ النَّبِيُّ ص بِبَرَاءَةَ مَعَ أَبِي بَكْرٍ ثُمَّ دَعَاهُ فَقَالَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هَذَا إِلَّا رَجُلٌ مِنْ أَهْلِي فَدَعَا عَلِيّاً ع فَأَعْطَاهُ إِيَّاهُ

And it is reported by the author of (the book) ‘Jamie Al Usool’, by his chain from Anas (well known fabricator) having said,

‘The Prophet[saww] sent (Surah) Bara’a with Abu Bakr, then recalled him. He[saww] said: ‘It is not appropriate for anyone that he delivers this except a man from People[asws] of my Household’. He[saww] called Ali[asws] and gave it to him[asws]’.

ثُمَّ قَالَ وَ زَادَ رَزِينٌ وَ هُوَ الْعَبْدَرِيُّ فَإِنَّهُ لَا يَنْبَغِي أَنْ يُبَلِّغَ عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي ثُمَّ اتَّفَقَا وَ انْطَلَقَا .

Then he (the narrator) said, ‘And Razeyn has an addition, and he is Al-Abdary: ‘It is not appropriate that it be delivered on my[saww] behalf except by a man from People[asws] of my[saww] Household’. They agreed and went’’.[477]

[476] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 k
[477] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 9 H 28 l

باب 10 قوله تعالى وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ

CHAPTER 10 – WORDS OF THE EXALTED: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]

1- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ النَّوْفَلِيِّ عَنِ الْيَعْقُوبِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ- وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ قَالَ الصُّدُودُ فِي الْعَرَبِيَّةِ الضَّحِكُ.

(The book) 'Ma'ani Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Yaqouby, from Isa Bin Abdullah Al Hashimi, from his father, from his grandfather who said,

'Rasool-Allah[saww] said regarding Words of Mighty and Majestic: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***, he[saww] said: 'The 'Sudoud' in Arabic, is the laughing (aloud)''.[478]

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ يَحْيَى بْنِ عُمَيْرٍ الْحَنَفِيِّ عَنْ عُمَرَ بْنِ قَائِدٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا النَّبِيُّ ص فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ قَالَ الْآنَ يَدْخُلُ عَلَيْكُمْ نَظِيرُ عِيسَى ابْنِ مَرْيَمَ فِي أُمَّتِي

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Yahya Bin Umeyr Al Hanafi, from Umar Bin Qaid, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'While the Prophet[saww] was among a number of his[saww] companion when he[saww] said: 'Now there will be entering unto you all a peer of Isa[as] Bin Maryam[as] among my[saww] community!'

فَدَخَلَ أَبُو بَكْرٍ فَقَالُوا هُوَ هَذَا فَقَالَ لَا فَدَخَلَ عُمَرُ فَقَالُوا هُوَ هَذَا فَقَالَ لَا فَدَخَلَ عَلِيٌّ ع فَقَالُوا هُوَ هَذَا فَقَالَ نَعَمْ

Abu Bakr entered. They said, 'It is this one!' He[saww] said: 'No'. Umar entered. They said, 'It is this one!' He[saww] said: 'No'. Ali[asws] entered. They said, 'It is this one!' He[saww] said: 'Yes'.

فَقَالَ قَوْمٌ لَعِبَادَةُ اللَّاتِ وَ الْعُزَّى خَيْرٌ مِنْ هَذَا فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ الْآيَةَ.

A group said, 'Worshipping Al-Laat and Al-Uzza (two idols) is better than this'. So, Allah[azwj] the Exalted Revealed: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***, ***And they are saying, 'Are our gods better [43:58]*** – the Verse''.[479]

3- وَ قَالَ أَيْضاً حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ الْعَطَّارُ عَنْ أَحْمَدَ بْنِ عُمَرَ الدِّهْقَانِ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ السَّائِبِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ قَوْمٌ إِلَى النَّبِيِّ ص فَقَالُوا يَا مُحَمَّدُ إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ يُحْيِي الْمَوْتَى فَأَحْيِ لَنَا الْمَوْتَى فَقَالَ لَهُمْ مَنْ تُرِيدُونَ فَقَالُوا فُلَانٌ وَ إِنَّهُ قَرِيبُ عَهْدٍ بِمَوْتٍ

[478] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 1
[479] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 2

And he said as well, 'It is narrated to us by Muhammad Bin Sahl Al Attar, from Ahmad Bin Umar Al Dihqan, from Muhammad Bin Kaseer Al Kufi, from Muhammad Bin Saib, from Abu Salib, from Ibn Abbas who said,

'A group came to the Prophet[saww] and they said, 'Isa[as] used to revive the death, so revive the dead for us'. He[saww] said: 'Whom are you intending?' They said, 'So and so, and it is near the time of his dying'.

فَدَعَا عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَأَصْغَى إِلَيْهِ بِشَيْءٍ لَا نَعْرِفُهُ ثُمَّ قَالَ لَهُ انْطَلِقْ مَعَهُمْ إِلَى الْمَيِّتِ فَادْعُهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ

He[saww] called Ali[asws] Bin Abu Talib[asws] and divulged a secret to him[asws] we did not know. Then he[saww] said to him[asws]: 'Go with them to the deceased and call him with his name and name of his father'.

فَمَضَى مَعَهُمْ حَتَّى وَقَفَ عَلَى قَبْرِ الرَّجُلِ ثُمَّ نَادَاهُ يَا فُلَانَ بْنَ فُلَانٍ فَقَامَ الْمَيِّتُ فَسَأَلُوهُ ثُمَّ اضْطَجَعَ فِي لَحْدِهِ فَانْصَرَفُوا وَ هُمْ يَقُولُونَ إِنَّ هَذَا مِنْ أَعَاجِيبِ بَنِي عَبْدِ الْمُطَّلِبِ أَوْ نَحْوِهِمَا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ.

He went with them until he[asws] paused at the grave of the man, then called out to him: 'O son and son of so!' The deceased stood up. They asked him, then he lied down in his grave and they left, and they were saying, 'This is from the wonders of the clan of Abdul Muttalib[asws]' or approximate to it. So, Allah[azwj] the Exalted Revealed this Verse''.[480]

4- وَ قَالَ أَيْضاً حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ شَرِيكٍ عَنْ عُثْمَانَ بْنِ نُمَيْرٍ الْبَجَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ لِي عَلِيٌّ ع مَثَلِي فِي هَذِهِ الْأُمَّةِ مَثَلُ عِيسَى ابْنِ مَرْيَمَ أَحَبَّهُ قَوْمٌ فَغَالُوا فِي حُبِّهِ فَهَلَكُوا وَ أَبْغَضَهُ قَوْمٌ فَهَلَكُوا وَ اقْتَصَدَ فِيهِ قَوْمٌ فَنَجَوْا.

And he said as well, 'It is narrated to us by Abdullah Bin Abdul Aziz, from Abdullah Bin Abdul Muttalib, from Shareek, from Usman Bin Numeyr Al Bajali, from Abdul Rahman Bin Abu Layli who said,

'Ali[asws] said to me: 'My[asws] example in this community is like an example of Isa[as] Bin Maryam[as]. A people loved him[as], so they exaggerated in his[as] love and were destroyed; and a people hated him[as], so they were destroyed, and a people were moderated regarding him[as], so they attained salvation''.[481]

وَ رُوِيَ أَيْضاً عَنْ مُحَمَّدِ بْنِ مَخْلَدٍ الدَّهَّانِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعُرَيْضِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ جَنَاحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ آبَائِهِ أَنَّ رَسُولَ اللَّهِ ص نَظَرَ إِلَى عَلِيٍّ ع وَ أَصْحَابُهُ حَوْلَهُ وَ هُوَ مُقْبِلٌ فَقَالَ أَمَا إِنَّ فِيكَ لَشَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا مَخَافَةُ أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا مِنْ تُحْتِ قَدَمَيْكَ التُّرَابَ يَبْتَغُونَ بِهِ الْبَرَكَةَ

And it is reported as well from Muhammad Bin Makhlad Al Dahhan, from Ali Bin Ahmad Al Ureyzi, from Ibrahim Bin Ali Bin Janah, from Al-Hassan Bin Ali, from Muhammad Bin Ja'far,

'From Ja'far[asws], from his[asws] forefathers[asws]: 'Rasool-Allah[saww] looked at Ali[asws] and his[saww] companions were around him[saww], and he[asws] was facing. He[saww] said: 'But, in you[asws] there is a resemblance from Isa[as] Bin Maryam[as] and had it not been for the groups of my[saww] community may say regarding you what the Christians are saying regarding Isa[as] Bin Maryam[as], I[saww] would have said today such words regarding you[asws], no assembly of the

[480] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 3
[481] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 4 a

people would have passed by except they would have taken the soil from under your[asws] feet seeking the Blessings by it'.

فَغَضِبَ مَنْ كَانَ حَوْلَهُ وَ تَشَاوَرُوا فِيمَا بَيْنَهُمْ وَ قَالُوا لَمْ يَرْضَ مُحَمَّدٌ إِلَّا أَنْ يَجْعَلَ ابْنَ عَمِّهِ مَثَلًا لِبَنِي إِسْرَائِيلَ فَنَزَلَتْ هَذِهِ الْآيَةُ

One who were around him[saww] were angered and they consulted in what is between them and said, 'Muhammad[saww] is not pleased except (now) he[saww] is making the son[asws] of his[saww] uncle an example to the children of Israel!' so this Verse was Revealed'.

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لَيْسَ فِي الْقُرْآنِ بَنُو هَاشِمٍ

He (the narrator) said, 'I said to Abu Abdullah[asws], 'The Clan of Hashim[as] aren't in the Quran'.

قَالَ مُحِيَتْ وَ اللَّهِ فِيمَا مُحِيَ وَ لَقَدْ قَالَ عَمْرُو بْنُ الْعَاصِ عَلَى مِنْبَرِ مِصْرَ مُحِيَ مِنَ الْقُرْآنِ أَلْفُ حَرْفٍ بِأَلْفِ دِرْهَمٍ وَ أَعْطَيْتُ مِائَتَيْ أَلْفِ دِرْهَمٍ عَلَى أَنْ يُمْحَى- إِنَّ شانِئَكَ هُوَ الْأَبْتَرُ فَقَالُوا لَا يَجُوزُ ذَلِكَ فَكَيْفَ جَازَ ذَلِكَ لَهُمْ وَ لَمْ يَجُزْ لِي

He[asws] said: 'Deleted! By Allah[azwj], among what was deleted! And Amro Bin Al-Aas had said upon the pulpit of Egypt, 'I have had a thousand letters from the Quran deleted for a thousand Dirhams, and I[asws] shall give two hundred thousand Dirham upon the deletion of ***Surely your adversary, he is the one without posterity [108:3]***'. They said, 'That is not allowed'. (He said), ' So, how come that was allowed for them and it is not allowed for me?'

فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَكَتَبَ إِلَيْهِ قَدْ بَلَغَنِي مَا قُلْتَ عَلَى مِنْبَرِ مِصْرَ وَ لَسْتَ هُنَاكَ.

That reached Muawiya, so he wrote to him, 'It has reached me what you said upon the pulpit of Egypt, and don't go over there!''[482]

أَقُولُ رَوَى ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ بِإِسْنَادِ الْحَافِظِ أَبِي نُعَيْمٍ إِلَى رَبِيعَةَ بْنِ نَاجِدٍ قَالَ سَمِعْتُ عَلِيّاً يَقُولُ فِيَّ أُنْزِلَتْ هَذِهِ الْآيَةُ- وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ.

I (Majisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', by a chain of Al Hafiz Abu Nueym to Rabie Bin Najid who said,

'I heard Ali[asws] saying: 'Regarding me[asws], this Verse was Revealed: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***''.[483]

5- يف، الطرائف أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَ ابْنُ الْمَغَازِلِي أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع إِنَّ فِيكَ مَثَلًا مِنْ عِيسَى أَبْغَضَتْهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ وَ أَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ الْمَنْزِلَ الَّذِي لَيْسَ لَهُ بِأَهْلٍ.

(The book) 'Al Taraif' – Ahmad Bin Hanbal in his (book) 'Musnad' and Ibn Al Magazily,

'The Prophet[saww] said to Ali[asws]: 'In you[asws] there is an example from Isa[as]. The Jews hated him[as] until they accused (slandered) his[as] mother[as], and the Christians loved him[as] until they assigned to him[as] the status which he[asws] wasn't rightful for it''.[484]

[482] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 4 b
[483] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 4 c

6- كشف، كشف الغمة ابْنُ مَرْدَوَيْهِ قَوْلُهُ تَعَالَى- وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ فِيكَ مَثَلًا مِنْ عِيسَى أَحَبَّهُ قَوْمٌ فَهَلَكُوا وَ أَبْغَضَهُ قَوْمٌ فَهَلَكُوا فِيهِ

(The book) 'Kashaf Al Ghumma' of Ibn Mardawayh –

'Words of the Exalted: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***, from Ali[asws] having said: 'The Prophet[saww] said: 'Surely, in you[asws] there is an example from Isa[as]. A people loved him[as] (excessively) so they were destroyed, and a people hated him[as] so they were destroyed regarding him[as]'.

فَقَالَ الْمُنَافِقُونَ أَ مَا رَضِيَ لَهُ مَثَلًا إِلَّا عِيسَى فَنَزَلَتْ.

The hypocrites said, 'Is he[saww] not pleased for him[asws] with any example except Isa[as]?' So, it was Revealed''.[485]

7- مد، العمدة مِنْ مُسْنَدِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ آدَمَ عَنْ مَالِكِ بْنِ مُعَوَّلٍ عَنْ أُكَيْلٍ عَنِ الشَّعْبِيِّ قَالَ: لَقِيتُ عَلْقَمَةَ قَالَ أَ تَدْرِي مَا مَثَلُ عَلِيٍّ فِي هَذِهِ الْأُمَّةِ قَالَ قُلْتُ وَ مَا مَثَلُهُ قَالَ مَثَلُ عِيسَى ابْنِ مَرْيَمَ أَحَبَّهُ قَوْمٌ حَتَّى هَلَكُوا فِي حُبِّهِ وَ أَبْغَضَهُ قَوْمٌ حَتَّى هَلَكُوا فِي بُغْضِهِ.

(The book) 'Al Amdah – From (the book) 'Abdullah Bin Ahmad, from his father, from Yahya Bin Adam, from Malik Bin Muawwal, from Ukeyl, from Al Shaby who said,

'I met Alqamah. He said, 'Do you know what is an example of Ali[asws] in this community?' I said, 'And what is his[asws] example?' He said, 'An example of Isa[as] Bin Maryam[as]. A people loved him[as] (excessively) until they were destroyed in his[as] love, and a people hated him[saww] until they were destroyed in his[as] hatred''.[486]

8- وَ عَنْ عَبْدِ اللَّهِ بْنِ سُفْيَانَ عَنْ وَكِيعِ بْنِ الْجَرَّاحِ بْنِ مَلِيحٍ عَنْ خَالِدِ بْنِ مَخْلَدٍ عَنْ أَبِي غَيْلَانَ الشَّيْبَانِيِّ عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيٍّ ع قَالَ: دَعَانِي رَسُولُ اللَّهِ ص فَقَالَ إِنَّ فِيكَ مَثَلًا مِنْ عِيسَى أَبْغَضَتْهُ يَهُودُ حَيْبَرَ حَتَّى بَهَتُوا أُمَّهُ وَ أَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ الْمَنْزِلَ الَّذِي لَيْسَ لَهُ

And from Abdullah Bin Sufyan, from Wakie Bin Al Jarrah Bin Maleeh, from Khalid Bin Makhlad, from Abu Gaylan Al Shaybani, from Al Hakam Bin Abdul Malik, from Al Haris Bin Haseyra, from Abu Sadiq, from Rabie Bin Naheed,

'From Ali[asws] having said: 'Rasool-Allah[saww] called me[asws]. He[saww] said: 'In you[asws] there is an example from Isa[as]. Jews of Khyber hated him[as] until they accused (slandered) his[as] mother[as], and the Christians loved him[as] until they assigned to him[as] the status which he[asws] isn't rightful for it.

أَلَا فَإِنَّهُ يَهْلِكُ فِيَّ اثْنَانِ مُحِبٌّ مُفْرِطٌ يُفْرِطُ بِمَا لَيْسَ فِيَّ وَ مُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَنْ أَنْ يَبْهَتَنِي أَلَا إِنِّي لَسْتُ بِنَبِيٍّ وَ لَا يُوحَى إِلَيَّ وَ لَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ مَا اسْتَطَعْتُ فَمَا أَمَرْتُكُمْ مِنْ طَاعَةِ اللَّهِ فَحَقٌّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ أَوْ كَرِهْتُمْ.

[484] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 5
[485] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 6
[486] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 7

Indeed! Surely two (types of people) are destroyed regarding me[asws] – an excessive lover being excessive with what isn't in me[asws], and a hater, my[asws] glory carries him upon accusing (slandering) me[asws]. Indeed! I[asws] am neither a Prophet[as] nor is it being Revealed to me[asws], but I[asws] act by the Book of Allah[azwj] and Sunnah of His[azwj] Prophet[saww] as much as I[asws] can. So, whatever I[asws] instruct you from obedience of Allah[azwj], there is a right upon you to obey me[asws] in what you like or you dislike''.[487]

9- وَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ وَكِيعٍ عَنْ شَرِيكٍ عَنْ عُثْمَانَ بْنِ أَبِي الْيَقْظَانِ عَنْ زَاذَانَ عَنْ عَلِيٍّ ع قَالَ: مَثَلِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ أَحَبَّتْهُ طَائِفَةٌ وَ أَفْرَطَتْ فِي حُبِّهِ فَهَلَكَتْ وَ أَبْغَضَتْهُ طَائِفَةٌ فَأَفْرَطَتْ فِي بُغْضِهِ فَهَلَكَتْ.

And from Abdullah Bin Ahmad, from his father, from Wakie, from Shareek, from usman Bin Abu Al Yaqzan, from Zazan,

'From Ali[asws] having said: 'My[asws] example in this community is like an example of Isa[as] Bin Maryam[as]. A group loved him[saww] and were excessive in loving him[as], so it was destroyed, and a group hated him[as] and it was excessive in hating him[as], so it was destroyed''.[488]

10- وَ عَنْهُ عَنِ ابْنِ حَمَّادٍ سِجَادَةَ عَنْ يَحْيَى بْنِ أَبِي يَعْلَى عَنِ الْحَسَنِ بْنِ صَالِحِ بْنِ حَيٍّ وَ جَعْفَرِ بْنِ زِيَادِ بْنِ الْأَحْمَرِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ عَلِيٍّ ع قَالَ: يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ وَ مُبْغِضٌ مُفْرِطٌ.

And from him, from Ibn Hammad Sajadah, from Yahya Bin Abu Ya'la, from Al-Hassan Bin Salih Bin Hayy, and Ja'far Bin Ziyad Bin Al Ahmad, from Ata'a Bin Al Said, from Abu Al Bakhtari,

'From Ali[asws] having said: 'Two (types of) men are destroyed regarding me[asws], an excessive lover and an excessive hater''.[489]

11- ل، الخصال بِإِسْنَادِهِ عَنْ عَامِرِ بْنِ وَاثِلَةَ فِي احْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الشُّورَى قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ احْفَظِ الْبَابَ فَإِنَّ زُوَّاراً مِنَ الْمَلَائِكَةِ تَزُورُونَنِي فَلَا تَأْذَنْ لِأَحَدٍ

(The book) 'Al Khisaal', by his chain from Aamir Bin Wasila,

'Among the argumentation of Amir Al-Momineen[asws] on the day of consultation, he[asws] said: 'We adjure you with Allah[azwj]! Is there anyone among you all Rasool-Allah[saww] had said to him: 'Guard the door, for the visitors from the Angels are visiting me[saww] so do not permit anyone (to come in)'.

فَجَاءَ عُمَرُ فَرَدَدْتُهُ ثَلَاثَ مَرَّاتٍ وَ أَخْبَرْتُهُ أَنَّ رَسُولَ اللَّهِ ص مُحْتَجِبٌ وَ عِنْدَهُ زُوَّارٌ مِنَ الْمَلَائِكَةِ وَ عِدَّتُهُمْ كَذَا وَ كَذَا ثُمَّ أَذِنْتُ لَهُ فَدَخَلَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ غَيْرَ مَرَّةٍ كُلَّ ذَلِكَ يَرُدُّنِي عَلِيٌّ وَ يَقُولُ إِنَّ رَسُولَ اللَّهِ مُحْتَجِبٌ وَ عِنْدَهُ زُوَّارٌ مِنَ الْمَلَائِكَةِ وَ عِدَّتُهُمْ كَذَا وَ كَذَا فَكَيْفَ عَلِمَ بِالْعِدَّةِ أَ عَايَنَهُمْ

Umar came, so I[asws] returned him three times and informed him that Rasool-Allah[saww] is veiled and in his[saww] presence are visitors from the Angels and their number is such and such. Then I permitted for him, so he entered. He said, 'O Rasool-Allah[saww]! I had come more

[487] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 8
[488] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 9
[489] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 10

than once, during all that Ali[asws] returned me and said: 'Rasool-Allah[saww] is veiled and in his[saww] presence are visitors from the Angels, and their number is such and such, so how did he[asws] know the number! Did he[asws] witness them?'

فَقَالَ لَهُ يَا عَلِيُّ قَدْ صَدَقَ كَيْفَ عَلِمْتَ بِعِدَّتِهِمْ فَقُلْتُ اخْتَلَفَتِ التَّحِيَّاتُ فَسَمِعْتُ الْأَصْوَاتَ فَأَحْصَيْتُ الْعَدَدَ قَالَ صَدَقْتَ فَإِنَّ فِيكَ شَبَهاً مِنْ أَخِي عِيسَى فَخَرَجَ عُمَرُ وَ هُوَ يَقُولُ ضَرَبَهُ لِابْنِ مَرْيَمَ مَثَلًا

He[saww] said to him (me[asws]): 'O Ali[asws]! You[asws] have spoken the truth. How did you[asws] know of their number?' I[asws] said: 'Congratulations were exchanged, so I[asws] heard the voices and counted the numbers'. He[asws] said: 'You[asws] speak the truth, for there is a resemblance in you[asws] from my[saww] brother[as] Isa[as]'. Umar went out and he was saying, 'He[saww] has struck an example of the son[as] of Maryam[as] for him[asws]'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ قَالَ يَضِجُّونَ وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ- إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ- وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ غَيْرِي قَالُوا اللَّهُمَّ لَا.

Allah[azwj] Mighty and Majestic Revealed: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***. He[asws] said: 'Clamouring!' ***And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60]*** – apart from me[asws]?' They said, 'O Allah[azwj], no!''[490]

12- يب، تهذيب الأحكام عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الدُّعَاءِ بَعْدَ صَلَاةِ الْغَدِيرِ رَبَّنَا أَجَبْنَا دَاعِيَكَ النَّذِيرَ الْمُنْذِرَ مُحَمَّداً ص عَبْدَكَ وَ رَسُولَكَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع الَّذِي أَنْعَمْتَ عَلَيْهِ وَ جَعَلْتَهُ مَثَلًا لِبَنِي إِسْرَائِيلَ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ وَ وَلِيُّهُمْ إِلَى يَوْمِ الْقِيَامَةِ يَوْمِ الدِّينِ فَإِنَّكَ قُلْتَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ.

(The book) 'Tahzeeb Al Ahkaam' –

'From Abu Abdullah[asws] in the supplication after Salat of Al-Ghadeer: 'Our Lord[azwj]! We answered Your[azwj] caller, the warner, the warnee, Muhammad[saww] Your[azwj] servant and Your[azwj] Rasool[saww] to Ali[asws] Bin Abu Talib[asws] whom You[azwj] Favoured upon and Made him[asws] an example for the children of Israel that he[asws] is Amir Al-Momineen and their master[asws], and their guardian up to the Day of Qiyamah, the Day of Religion, for You[azwj] Said: '***Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]***''.[491]

13- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ وَ عُثْمَانَ بْنِ سَعِيدٍ مَعاً عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيٍّ ع قَالَ: دَعَانِي رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى ابْنِ مَرْيَمَ أَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِمَنْزِلَةٍ لَيْسَ بِهَا وَ أَبْغَضَهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ

[490] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 11
[491] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 12

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Husayn Bin Abdul Rahman, from his father, and Usman Bin Saeed, both together from Amro Bin Sabir, from Sabbah Al Muzanni, from Al Haris Bin Haseyra, from Abu Sadiq, from Rabie Bin Najid,

‘From Ali[asws]: ‘Rasool-Allah[saww] called me[asws]. He[saww] said: ‘O Ali[asws]! In you[asws] there is a resemblance from Isa[as] Ibn Maryam[as]. The Christians loved him[as] until they assigned him[as] with a status he[asws] isn’t (rightful) with it, and the Jews hated him[as] until they accused (slandered) his[as] mother[as]’.

قَالَ وَ قَالَ عَلِيٌّ ع يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ بِمَا لَيْسَ فِيَّ وَ مُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي.

He (the narrator) said, ‘And Ali[asws] said: ‘Two (types of) men were destroyed regarding me[asws] – a lover being excessive with what isn’t in me[asws], and a hater, my[asws] glory carries him upon slandering me[asws]’’.[492]

14- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الْحُسَيْنِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ فِيكَ مَثَلًا مِنْ عِيسَى ابْنِ مَرْيَمَ أَحَبَّهُ قَوْمٌ فَأَفْرَطُوا فِي حُبِّهِ فَهَلَكُوا فِيهِ وَ أَبْغَضَهُ قَوْمٌ فَأَفْرَطُوا فِي بُغْضِهِ فَهَلَكُوا فِيهِ وَ اقْتَصَدَ قَوْمٌ فَنَجَوْا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Salt, from Ibn Uqdah, from Ali Bin Muhammad Bin Ali Al-Husayni, from Ja’far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

‘From Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] having said: ‘Rasool-Allah[saww] said: ‘O Ali[asws]! In you[asws] there is an example from Isa[as] Bin Maryam[as]. A people loved him[as] and they were excessive in loving him[as], so they were destroyed regarding him[as]; and a people hated him[as] and they were excessive in hating him[as], so they were destroyed regarding him[as], and a people were moderate, so they attained salvation’’.[493]

15- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِهِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ لِيَ النَّبِيُّ ص فِيكَ مَثَلٌ مِنْ عِيسَى أَحَبَّهُ النَّصَارَى حَتَّى كَفَرُوا وَ أَبْغَضَهُ الْيَهُودُ حَتَّى كَفَرُوا فِي بُغْضِهِ.

(The book) ‘Uyoon Akhbar Al-Reza[asws]’ – By the chain of Al-Tameemi, from Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] having said: ‘The Prophet[saww] said to me[asws]: ‘In you[asws] there is an example from Isa[as]. The Christians loved him[as] until they blasphemed and the Jews hated him[as] until they blasphemed in his[as] hatred’’.[494]

16- فس، تفسير القمي أَبِي عَنْ وَكِيعٍ عَنِ الْأَعْمَشِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي صَادِقٍ عَنْ أَبِي الْأَعَزِّ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ جَالِسٌ فِي أَصْحَابِهِ إِذْ قَالَ إِنَّهُ يَدْخُلُ السَّاعَةَ شَبِيهُ عِيسَى ابْنِ مَرْيَمَ

Tafseer Al Qummi – My father, from Wakie, from Al Amsh, from Salama Bin Kuheyl, from Abu Sadiq, from Al Azzi,

[492] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 13
[493] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 14
[494] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 15

'From Salman Al-Farsi[ra] having said, 'While Rasool-Allah[saww] seated among his[saww] companions when he[saww] said: 'Right now a resemblance of Isa[as] Ibn Maryam[as] would be entering'.

فَخَرَجَ بَعْضُ مَنْ كَانَ جَالِساً مَعَ رَسُولِ اللَّهِ فَيَكُونَ هُوَ الدَّاخِلَ فَدَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ الرَّجُلُ لِبَعْضِ أَصْحَابِهِ أَ مَا رَضِيَ مُحَمَّدٌ أَنْ فَضَّلَ عَلِيّاً عَلَيْنَا حَتَّى يُشَبِّهَهُ بِعِيسَى ابْنِ مَرْيَمَ وَ اللَّهِ لَآلِهَتُنَا الَّتِي كُنَّا نَعْبُدُهَا فِي الْجَاهِلِيَّةِ أَفْضَلُ مِنْهُ

Someone who was seated with Rasool-Allah[saww] went out so he would be the one to enter, but Ali[asws] Bin Abu Talib[asws] entered. The man said to one of his companions, 'Is Muhammad[saww] not pleased that he[saww] prefers Ali[asws] over us to the extent that he[saww] (now) resembles him[asws] with Isa[as] Bin Maryam[as]? By Allah[azwj]! Our gods (idols) which we used to worship during the Pre-Islamic period are superior than him[asws]'.

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ الْمَجْلِسِ- وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَضِجُّونَ فَحَرَّفُوهَا يَصِدُّونَ وَ قَالُوا أَ آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ عَلِيٌّ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ فَمُحِيَ اسْمُهُ وَ كُشِطَ عَنْ هَذَا الْمَوْضِعِ

Allah[azwj] Revealed regarding that gathering ***And when an example is struck for the son of Maryam, then your people are clamouring [43:57]***, so they altered it to 'laughing loudly', and they said, '***And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely Ali is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59]***. So they removed his[asws] name, and scrubbed it off from this place'.

ثُمَّ ذَكَرَ اللَّهُ خَطَرَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ- وَ إِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلا تَمْتَرُنَّ بِها وَ اتَّبِعُونِ هذا صِراطٌ مُسْتَقِيمٌ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع.

Then Allah[azwj] Mentioned the high worth of Amir Al-Momineen[asws], so He[azwj] Said: ***And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61]*** – meaning Amir Al-Momineen[asws]'.[495]

17- قب، المناقب لابن شهرآشوب أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع لَمَّا قَالَ النَّبِيُّ ص يَا عَلِيُّ لَوْ لَا أَنِّي أَخَافُ أَنْ يَقُولَ فِيكَ مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالَةً- لَا تَمُرُّ بِمَلَإٍ مِنَ الْمُسْلِمِينَ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمِكَ الْخَبَرَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Baseer,

'From Al-Sadiq[asws]: 'When the Prophet[saww] said: 'O Ali[asws]! If I[saww] had not feared that they would be saying regarding you[asws] what the Christians said regarding the Messiah[as], I[saww] would say today regarding you[asws] such words, no assembly from the Muslims would pass by except they would take the soil from under your[asws] feet' – the Hadeeth.

قَالَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ لِقَوْمٍ مِنْ أَصْحَابِهِ مَا وَجَدَ مُحَمَّدٌ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ يُوشِكُ أَنْ يَجْعَلَهُ نَبِيّاً مِنْ بَعْدِهِ وَ اللَّهِ إِنَّ آلِهَتَنَا الَّتِي كُنَّا نَعْبُدُ خَيْرٌ مِنْهُ

Al-Haris Bin Amro Al-Fihry said to a group of his companions, 'Muhammad[saww] did not find any example for the son[asws] of his[saww] uncle except Isa Ibn Maryam[as]? There is no doubt

[495] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 16

he[saww] would make him[asws] to be a Prophet[as] from after him[saww]. By Allah[azwj]! Our gods (idols) which we used to worship, are better than him[asws]'.

فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِلَى قَوْلِهِ وَ إِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلا تَمْتَرُنَّ بِها وَ اتَّبِعُونِ هذا صِراطٌ مُسْتَقِيمٌ

Allah[azwj] the Exalted Revealed: ***And when an example is struck for the son of Maryam, [43:57]*** – up to His[azwj] Words: ***And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61]***'.

وَ فِي رِوَايَةٍ أَنَّهُ نَزَلَ أَيْضاً – إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ الْآيَةَ

And in another report, it was Revealed as well: ***Surely he is only a servant We Favoured upon [43:59]*** – the Verse.

فَقَالَ النَّبِيُّ ص يَا حَارِثُ اتَّقِ اللَّهَ وَ ارْجِعْ عَمَّا قُلْتَ مِنَ الْعَدَاوَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ

The Prophet[saww] said: 'O Haris! Fear Allah[azwj] and retract from what you said out of the enmity to Ali[asws] Bin Abu Talib[asws]'.

فَقَالَ إِذَا كُنْتَ رَسُولَ اللَّهِ وَ عَلِيٌّ وَصِيُّكَ مِنْ بَعْدِكَ وَ فَاطِمَةُ بِنْتُكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ ابْنَاكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ حَمْزَةُ عَمُّكَ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرٌ الطَّيَّارُ ابْنُ عَمِّكَ يَطِيرُ مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ وَ السِّقَايَةُ لِلْعَبَّاسِ عَمِّكَ فَمَا تَرَكْتَ لِسَائِرِ قُرَيْشٍ وَ هُمْ وُلْدُ أَبِيكَ

He said, 'When you[saww] were a Rasool[saww] of Allah[azwj] and Ali[asws] is your[saww] successor[asws] from after you[saww], and (Syeda) Fatima[asws] your[asws] daughter[asws] is chieftess of women of the worlds, and Al-Hassan[asws] and Al-Husayn[asws] your[saww] two (grand) sons[asws] are chiefs of the people of the Paradise, and Hamza[as] your[saww] uncle[as] is chief of the martyrs, and Ja'far[as] the son[as] of your[saww] uncle[as] is flying with the Angels in the Paradise, and the quenching (the pilgrims) is for your[saww] uncle Al Abbas, so what have you[saww] left for rest of Quraysh, and they are children of your[saww] father[as]?'

فَقَالَ رَسُولُ اللَّهِ ص وَيْلَكَ يَا حَارِثُ مَا فَعَلْتُ ذَلِكَ بِبَنِي عَبْدِ الْمُطَّلِبِ لَكِنَّ اللَّهَ فَعَلَهُ بِهِمْ فَقَالَ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ الْآيَةَ

Rasool-Allah[saww] said: 'Woe be unto you, O Haris! I[saww] did not do that with the sons of Abdul Muttalib[asws], but Allah[azwj] Did it with them, so He[azwj] Said: '***In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]*** – the Verse.

فَأَنْزَلَ اللَّهُ تَعَالَى وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ دَعَا رَسُولُ اللَّهِ ص الْحَارِثَ فَقَالَ إِمَّا أَنْ تَتُوبَ أَوْ تَرْحَلَ عَنَّا قَالَ فَإِنَّ قَلْبِي لَا يُطَاوِعُنِي إِلَى التَّوْبَةِ لَكِنِّي أَرْحَلُ عَنْكَ فَرَكِبَ رَاحِلَتَهُ

Allah[azwj] the Exalted Revealed: ***And Allah was not going to Punish them while you were among them, [8:33]***. And Rasool-Allah[saww] called Al Haris. He[saww] said: 'Either you repent or depart away from us'. He said, 'Surely, my heart will not obey me to the repentance, but I shall depart from you'. He rode his animal.

فَلَمَّا أَصْبَحَ أَنْزَلَ اللَّهُ عَلَيْهِ طَيْراً مِنَ السَّمَاءِ فِي مِنْقَارِهِ حَصَاةٌ مِثْلُ الْعَدَسَةِ فَأَنْزَلَهَا عَلَى هَامَتِهِ وَ خَرَجَتْ مِنْ دُبُرِهِ إِلَى الْأَرْضِ فَفَحَصَ بِرِجْلِهِ وَ أَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ- سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍّ قَالَ هَكَذَا نَزَلَ بِهِ جَبْرَئِيلُ ع.

When it was pre-dawn, Allah[azwj] Sent down a bird from the sky unto hi, it is beat was a pebble like the grain of lentil. It sent it down upon his skull and it came out from his behind to the ground, and he kicked his legs (and died). And Allah[azwj] the Exalted Revealed unto His[azwj] Rasool[saww]: ***A questioner, asked for the Punishment to befall to the disbelievers in the Wilayah of Ali[asws] [70:1]***. He[asws] said: 'That is how Jibraeel[as] descended with it''.[496]

18- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ وَ مُحَمَّدُ بْنُ عِيسَى بْنِ زَكَرِيَّا عَنْ يَحْيَى بْنِ الصَّبَّاحِ الْمُزَنِيِّ عَنْ عَمْرِو بْنِ عُمَيْرٍ عَنْ أَبِيهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَلِيّاً إِلَى شِعْبٍ فَأَعْظَمَ فِيهِ الْعَنَاءُ فَلَمَّا أَنْ جَاءَ قَالَ يَا عَلِيُّ قَدْ بَلَغَنِي نَبَؤُكَ وَ الَّذِي صَنَعْتَ وَ أَنَا عَنْكَ رَاضٍ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed and Muhammad Bin Isa Bin Zakariyya, from Yahya Bin Al Sabbah Al Muzanny, from Amro Bin Umeyr, from his father who said,

'Rasool-Allah[saww] sent Ali[asws] to a mountain pass and the afflictions were mighty in it. When he[asws] came, he[saww] said: 'O Ali[asws]! Your[asws] news had reached me[saww], and that which you[asws] did, and I[saww] am pleased from you[asws]'.

قَالَ فَبَكَى عَلِيٌّ ع فَقَالَ قَالَ رَسُولُ اللَّهِ ص مَا يُبْكِيكَ يَا عَلِيُّ أَ فَرَحٌ أَمْ حُزْنٌ قَالَ بَلْ فَرَحٌ وَ مَا لِي لَا أَفْرَحُ يَا رَسُولَ اللَّهِ وَ أَنْتَ عَنِّي رَاضٍ

He (the narrator) said, 'Ali[asws] wept. Rasool-Allah[saww] said: 'What makes you[asws] cry, O Ali[asws]? Are you happy or sad?' He[asws] said: 'But, happy, and what is the matter I[asws] should not be happy, O Rasool-Allah[saww], and you[saww] are pleased from me[asws]?'

قَالَ النَّبِيُّ ص أَمَا وَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ وَ جَبْرَئِيلَ وَ مِيكَائِيلَ عَنْكَ رَاضُونَ أَمَا وَ اللَّهِ لَوْ لَا أَنْ يَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ الْيَوْمَ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَإٍ مِنْهُمْ قَلُّوا أَوْ كَثُرُوا إِلَّا قَامُوا إِلَيْكَ يَأْخُذُونَ التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ فِي ذَلِكَ الْبَرَكَةَ

The Prophet[saww] said: 'But not only I[saww], even Allah[azwj] and His[azwj] Angels, and Jibraeel[as] and Mikaeel[as] are pleased from you[asws]. But, by Allah[azwj]! Had it not been for groups from my[saww] community might be saying regarding you[asws] what the Christians said regarding Isa[as] Ibn Maryam[as], I[saww] would say today regarding you[asws] such words, you[asws] would not have passed by any assembly of their except they would have stood up to you[asws], taking the soil from under your[asws] feed, seeking the Blessings in that'.

قَالَ فَقَالَ قُرَيْشٌ مَا رَضِيَ حَتَّى جَعَلَهُ مَثَلًا لِابْنِ مَرْيَمَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ قَالَ يَضِجُّونَ.

He (the narrator) said, 'Quraysh said, 'He[saww] is not pleased until he[saww] has made him[asws] an example for the son[as] of Maryam[as]'. So, Allah[azwj] the Exalted Revealed: : ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***. He[asws] said: 'Clamouring''.[497]

[496] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 17
[497] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 18

19- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ يُوسُفَ عَنْ يُوسُفَ بْنِ مُوسَى بْنِ عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: جِئْتُ إِلَى النَّبِيِّ ص وَ هُوَ فِي مَلَإٍ مِنْ قُرَيْشٍ فَنَظَرَ إِلَيَّ ثُمَّ قَالَ يَا عَلِيُّ إِنَّمَا مَثَلُكَ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ أَحَبَّهُ قَوْمٌ فَأَفْرَطُوا وَ أَبْغَضَهُ قَوْمٌ فَأَفْرَطُوا

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Yusuf, from Yusuf Bin Musa Bin Isa Bin Abdullah who said, 'My father informed me, from his father, from his grandfather,

'From Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'I[asws] came to the Prophet[saww] and he[saww] was in an assembly of Quraysh. He[saww] looked at him (me[asws]), then said: 'O Ali[asws]! But rather, your[asws] example in this community is like an example of Isa[as] Ibn Maryam[as]. A people loved him[as], so they were excessive, and a people hated him[as] and they were excessive'.

فَضَحِكَ الْمَلَأُ الَّذِينَ عِنْدَهُ وَ قَالُوا انْظُرُوا كَيْفَ يُشَبِّهُهُ ابْنَ عَمِّهِ بِعِيسَى ابْنِ مَرْيَمَ قَالَ فَنَزَلَ الْوَحْيُ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ.

The assembly laughed in his[saww] presence and they said, 'Look, how he[saww] resembles him[asws] with Isa Ibn Maryam[as]!' The Revelation was Revealed: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***''.[498]

20- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ الْقَاسِمِ قَالَ أَخْبَرَنَا عُبَادَةُ يَعْنِي ابْنَ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ فِيكَ مَثَلًا مِنْ عِيسَى ابْنِ مَرْيَمَ إِنَّ الْيَهُودَ أَبْغَضُوهُ حَتَّى بَهَتُوهُ وَ إِنَّ النَّصَارَى أَحَبُّوهُ حَتَّى جَعَلُوهُ إِلَهاً وَ يَهْلِكُ فِيكَ رَجُلَانِ مُحِبٌّ مُطْرٍ وَ مُبْغِضٌ مُفْتَرٍ

Tafseer Furaat Bin Ibrahim – Ahmad Bin Al Qasim who said, 'It was informed to us by Ubada, meaning Ibn Ziyad, from Muhammad Bin Kaseer, from Al Haris Bin Hasseyra, from Abu Sadiq, from Rabie Bin Najid,

'From Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'Rasool-Allah[saww] said: 'O Ali[asws]! In you[asws] there is an example of Isa[as] Ibn Maryam[as]. The Jews hates him[as] until they slandered him[as], and the Christians loved him[as] until they made him[as] a god, and two (types of) men would be destroyed regarding you[asws], an excessive lover and an fabricating hater'.

وَ قَالَ الْمُنَافِقُونَ مَا قَالُوا لَمَّا رَفَعَ بِضَبْعِ ابْنِ عَمِّهِ جَعَلَهُ مَثَلًا لِعِيسَى ابْنِ مَرْيَمَ وَ كَيْفَ يَكُونُ هَذَا وَ ضَحِكُوا بِمَا قَالُوا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ- وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ أَيْ يَضِجُّونَ

And the hypocrites said what they said when he[saww] raised the mid-arm of the son[asws] of his[saww] uncle[as], (they said), 'He[saww] has made him[asws] an example to Isa[as] Ibn Maryam[as], and how can this be?' And they laughed with what they said. So, Allah[azwj] the Exalted Revealed this Verse: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***, i.e. clamouring.

قَالَ وَ هِيَ فِي قِرَاءَةِ أُبَيِّ بْنِ كَعْبٍ يَضِجُّونَ.

He said, 'And it is in the recitation of Ubay Bin Ka'ab: 'clamouring''.[499]

[498] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 19

21- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ هِنْدٍ الْجُعْفِيُّ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ الْفُرْقَانِيِّ قَالَ قَالَ لَنَا ابْنُ الْمُبَارَكِ الصُّورِيُّ قَالَ النَّبِيُّ ص لِأَبِي ذَرٍّ مَا أَقَلَّتِ الْغَبْرَاءُ وَ لَا أَظَلَّتِ الْخَضْرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ أَ لَمْ يَكُنِ النَّبِيُّ قَالَ قَالَ بَلَى قَالَ فَمَا الْقِصَّةُ يَا أَبَا عَبْدِ اللَّهِ فِي ذَلِكَ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Hind Al Jufy, from Ahmad Bin Suleyman Al Furqani who said, 'Ibn Al Mubarak Al Sowry said,

'The Prophet[saww] said for Abu Zarr[ra]: 'Neither has the dust (ground) carried nor has the green (sky) shaded upon anyone with a one more truthful than Abu Zarr[ra]'. Didn't the Prophet[saww] happen to say (that)?' He said, 'Yes'. He said, 'So, what is the story, O Abu Abdullah, regarding that?'

قَالَ كَانَ النَّبِيُّ فِي نَفَرٍ مِنْ قُرَيْشٍ إِذْ قَالَ يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْفَجِّ رَجُلٌ يُشْبِهُ بِعِيسَى ابْنِ مَرْيَمَ فَاسْتَشْرَفَتْ قُرَيْشٌ لِلْمَوْضِعِ فَلَمْ يَطْلُعْ أَحَدٌ وَ قَامَ النَّبِيُّ ص لِبَعْضِ حَاجَتِهِ إِذَا طَلَعَ مِنْ ذَلِكَ الْفَجِّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He said, 'The Prophet[saww] was among a number of Quraysh when he[saww] said: 'A man would be emerging to you from this mountain pass resembling Isa[as] Ibn Maryam[as]'. Quraysh went to overlook upon the place, but no one emerged, and the Prophet stood for one of his[saww] needs, when there emerged from that mountain pass, Ali[asws] Bin Abu Talib[asws].

فَلَمَّا رَأَوْهُ قَالُوا الِارْتِدَادُ وَ عِبَادَةُ الْأَوْثَانِ أَيْسَرُ عَلَيْنَا مِمَّا يُشَبِّهُ ابْنَ عَمِّهِ بِنَبِيٍّ فَقَالَ أَبُو ذَرٍّ يَا رَسُولَ اللَّهِ إِنَّهُمْ قَالُوا كَذَا وَ كَذَا فَقَالُوا بِأَجْمَعِهِمْ كَذَبَ وَ حَلَفُوا عَلَى ذَلِكَ

When they saw him[asws], they said, 'The apostasy and worshipping the idols is easier upon us from what he[saww] is resembling the son[asws] of his[saww] uncle[as] with'. Abu Zarr[ra] said, 'O Rasool-Allah[saww]! They said such and such!' They said in unison, 'He[ra] is lying!' And they swore an oath upon that'.

فَجَحَدَ رَسُولُ اللَّهِ ص عَلَى أَبِي ذَرٍّ فَمَا بَرِحَ حَتَّى نَزَلَ عَلَيْهِ الْوَحْيُ- وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ قَالَ يَضِجُّونَ

Rasool-Allah[saww] rejected Abu Zarr[ra]. He[saww] had not departed until the Revelation descended unto him[saww]: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]***. He[asws] said: '(It means) clamouring!'.

وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ- إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ فَقَالَ رَسُولُ اللَّهِ ص مَا أَظَلَّتِ الْخَضْرَاءُ وَ لَا أَقَلَّتِ الْغَبْرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ.

And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59]. So, Rasool-Allah[saww] said: 'Neither has the green (sky) shaded nor has the dust (ground) carried anyone with a tone more truthful than of Abu Zarr[ra]''.[500]

[499] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 20
[500] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 21

22- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِساً إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّ فِيكَ شَبَهاً مِنْ عِيسَى بْنِ مَرْيَمَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا- لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool-Allah[saww] was explaining (matters) in a session, when Amir-Al-Momineen[asws] came over. Rasool-Allah[saww] said to him[asws] that: 'In you[asws] there is a similarity with Isa[as] Bin Maryam[as], and had it not been for a sect from my[saww] community saying regarding you[asws] what the Christians are saying regarding Isa[as] Bin Maryam[as], I[saww] would have said regarding you[asws] such words that none from the people would pass by you[asws] except that he would take the dust from under your[asws] feet seeking Blessings by that'.

قَالَ فَغَضِبَ الْأَعْرَابِيَّانِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنَ مَرْيَمَ

He[asws] said: 'Two Bedouins became angered along with Al-Mugheira Bin Sho'bat as well a number from the Quraysh among them. So they said, 'He[saww] was not happy until he[saww] struck an example for the son[asws] of his[saww] uncle[as] with Isa[as] Bin Maryam[as]'.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ فَقَالَ- وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذا قَوْمُكَ مِنْهُ يَصِدُّونَ- وَ قالُوا أَ آلِهَتُنا خَيْرٌ أَمْ هُوَ ما ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ- إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنا عَلَيْهِ وَ جَعَلْناهُ مَثَلًا لِبَنِي إِسْرائِيلَ- وَ لَوْ نَشاءُ لَجَعَلْنا مِنْكُمْ يَعْنِي مِنْ بَنِي هَاشِمٍ- مَلائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

Allah[azwj] Revealed unto His[azwj] Prophet[saww] Saying: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you*** – Meaning the clan of Hashim[as], ***Angels in the earth succeeding (each other) [43:59]***.

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفِهْرِيُّ فَقَالَ- اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرَقْلًا بَعْدَ هِرَقْلٍ- فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ- وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He[asws] said: 'Al-Haris Bin Amro Al-Fahry became angry and said, ***'O Allah! In case this is the Truth from Your Presence*** - that the Clan of Hashim[as] will be inheriting from Heraclius and after Heraclius, ***then Rain upon us stones from the sky or Give up a painful Punishment [8:32]***. So Allah[azwj] Revealed (upon) the words of Al-Haaris and this Verse Came down: ***And Allah was not going to Punish them while you were among them, nor was Allah Punish them while they are seeking Forgiveness [8:33]***.

ثُمَّ قَالَ يَا أَبَا عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئاً مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he[saww] said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad[saww], but you[saww] have made for all of the Quraysh something from what is in

your[saww] hands, for the Clan of Hashim[as] have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ ص لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أَرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا سَارَ بِظَهْرِ الْمَدِينَةِ أَتَتْهُ جَنْدَلَةٌ فَرَضَّتْ هَامَتَهُ

The Prophet[saww] said to him: 'That is not up to me[saww], but that is up to Allah[azwj] Blessed and Exalted'. He said, 'O Muhammad[saww], my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ ص فَقَالَ- سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ- لِلْكافِرِينَ بِوَلَايَةِ عَلِيٍ لَيْسَ لَهُ دافِعٌ- مِنَ اللَّهِ ذِي الْمَعارِجِ

Then Revelation Came to the Prophet[saww] Saying: ***A questioner, asked for the Punishment to befall [70:1] For the disbelievers in the Wilayah of Ali, there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3]***.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَؤُهَا هَكَذَا فَقَالَ هَكَذَا نَزَلَ بِهَا جَبْرَئِيلُ عَلَى مُحَمَّدٍ ص وَ هَكَذَا هُوَ وَ اللَّهِ مُثْبَتٌ فِي مُصْحَفِ فَاطِمَةَ ع

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws], we do not read it like this'. He[asws] said: 'By Allah[azwj]! This is how Jibraeel[as] Descended with it upon Muhammad[saww], and by Allah[azwj], this is how it is recorded in the Parchment (Mus'haf) of (Syeda) Fatima[asws]'.

فَقَالَ رَسُولُ اللَّهِ ص لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ اسْتَفْتَحُوا وَ خابَ كُلُّ جَبَّارٍ عَنِيدٍ.

Rasool-Allah[saww] said to those who were around him[saww] from the hypocrites: 'Go to your companion, for there has come to him what judgment he was asking for'. Allah[azwj] Mighty and Majestic Said: ***And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]***''.[501]

[501] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 10 H 22

باب 11 قوله تعالى وَ تَعِيَها أُذُنٌ واعِيَةٌ

CHAPTER 11 – WORDS OF THE EXALTED: and the retaining ear is preserving it [69:12]

1- كا، الكافي أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَزَلَتْ وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ رَسُولُ اللَّهِ ص هِيَ أُذُنُكَ يَا عَلِيُّ.

(The book) 'Al Kafi' – Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Yahya Bin Salim,

'From Abu Abdullah[asws] having said: 'When it was Revealed: ***and the retaining ear is preserving it [69:12]***, Rasool-Allah[saww] said: 'It is your[asws] ear, O Ali[asws]'',[502]

2- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ النَّبِيُّ ص فِي قَوْلِهِ عَزَّ وَ جَلَ وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ دَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ عَلَى أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ.

(The book) 'Uyoon Akhbar Al-Reza[asws]' – by a chain of al Tameemi, from Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'The Prophet[saww] regarding Words of Mighty and Majestic: ***and the retaining ear is preserving it [69:12]***, he[saww] said: 'I[saww] supplicated to Allah[azwj] Mighty and Majestic upon that He[azwj] should Make it to be your[asws] ears, O Ali[asws]'',[503]

3- بر، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ وَعَتْ أُذُنُ أَمِيرِ الْمُؤْمِنِينَ مَا كَانَ وَ مَا يَكُونُ.

'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Musa, from Al-Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah[asws] having said 'Regarding Words of the Exalted: ***and the retaining ear is preserving it [69:12]***, he[asws] said: 'The ear of Amir Al-Momineen[asws] retained whatever had happened and what would be happening''.[504]

4- قب، المناقب لابن شهرآشوب أَبُو نُعَيْمٍ فِي الْحِلْيَةِ رَوَى عُمَرُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ ع وَ الْوَاحِدِيُّ فِي أَسْبَابِ نُزُولِ الْقُرْآنِ عَنْ بُرَيْدَةَ وَ أَبُو الْقَاسِمِ بْنُ حَبِيبٍ فِي تَفْسِيرِهِ عَنْ زِرِّ بْنِ حُبَيْشٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ اللَّفْظُ لَهُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ضَمَّنِي رَسُولُ اللَّهِ ص وَ قَالَ أَمَرَنِي رَبِّي أَنْ أُدْنِيَكَ وَ لَا أُقْصِيَكَ وَ أَنْ تَسْمَعَ وَ تَعِيَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Nueym in (the book) 'Al Hulyah', it is reported by Umar son of Ali[asws] Bin Abu Talib[asws], from his father[asws], and Al Wahidy in (the book) 'Asbab Al Nuzool Al Quran', from Bureyda, and Abu Al Qasim Bin Habeeb in his Tafseer, from Zirr Bin Husayn,

[502] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 1
[503] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 2
[504] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 3

‘From Ali[asws] Bin Abu Talib[asws], and the words for it, Ali[asws] Bin Abu Talib[asws] said: ‘Rasool-Allah[saww] hugged me[asws] and said: ‘My[saww] Lord[azwj] Commanded me[saww] that I[saww] draw you[asws] near and not distance you[asws], and you[asws] will listen and retain’’.[505]

تَفْسِيرُ الثَّعْلَبِيِّ فِي رِوَايَةِ بُرَيْدَةَ وَ أَنْ أُعَلِّمَكَ وَ تَعِيَ وَ حَقٌّ عَلَى اللَّهِ أَنْ تَسْمَعَ وَ تَعِيَ فَنَزَلَتْ وَ تَعِيَها أُذُنٌ واعِيَةٌ.

Tafseer Al-Sa’albi – In a report of Bureyda – ‘(He[saww] said): ‘And that I[saww] should teach you[asws], and you[asws] preserve it, and it is a right upon Allah[azwj] that you[asws] listen and retain’. So it was Revealed: ***and the retaining ear is preserving it [69:12]***’’.[506]

ذَكَرَهُ النَّطَنْزِيُّ فِي الْخَصَائِصِ أَخْبَارِ أَبِي رَافِعٍ قَالَ ص إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أُدْنِيَكَ وَ لَا أُقْصِيَكَ وَ أَنْ أُعَلِّمَكَ وَ لَا أَجْفُوَكَ وَ حَقٌّ عَلَيَّ أَنْ أُطِيعَ رَبِّي فِيكَ وَ حَقٌّ عَلَيْكَ أَنْ تَعِيَ.

Al Natanzi mention in (the book) ‘Al Khasaais Akhbar’ – Abu Rafie,

He[saww] said: ‘Allah[azwj] the Exalted Commanded me[saww] that I[saww] should draw you[asws] near and not distance you[asws], and that I[saww] should teach you[asws] and not keep you[asws] dry, and there is a right upon me[asws] that I[saww] should obey my[saww] Lord[azwj] regarding you[asws], and there is a right upon you[asws] that you[asws] retain’’.[507]

مُحَاضَرَاتُ الرَّاغِبِ قَالَ الضَّحَّاكُ وَ ابْنُ عَبَّاسٍ وَ فِي أَمَالِي الطُّوسِيِّ قَالَ الصَّادِقُ ع وَ فِي بَعْضِ كُتُبِ الشِّيعَةِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالُوا وَ تَعِيَها أُذُنٌ واعِيَةٌ أُذُنُ عَلِيٍّ.

(The book) ‘Muzaharaat Al-Raghib’ – Al-Zahhak said, and Ibn Abbas, and in (the book) ‘Amaali’ of Al-Tusi, ‘Al-Sadiq[asws] said, and in one of the books of the Shias, from Sa’ad Bin Tareyf, ‘From Abu Ja’far[asws], they said, ‘***and the retaining ear is preserving it [69:12]*** – ear of Ali[asws]’’.[508]

الْبَاقِرُ ع قَالَ النَّبِيُّ ص لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ اللَّهِ أُذُنَيْكَ يَا عَلِيُّ.

Al-Baqir[asws] said: ‘The Prophet[saww] said when this Verse was Revealed: ‘By Allah[azwj], your[asws] ear, O Ali[asws]!’’[509]

كِتَابُ الْيَاقُوتِ عَنْ أَبِي عُمَرَ غُلَامِ ثَعْلَبٍ وَ الْكَشْفُ وَ الْبَيَانُ عَنِ الثَّعْلَبِيِّ قَالَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ فِي كِتَابِ الْكُلَيْنِيِّ وَ اللَّفْظُ لَهُ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص لَمَّا نَزَلَتْ وَ تَعِيَها أُذُنٌ واعِيَةٌ قُلْتُ اللَّهُمَّ اجْعَلْهَا أُذُنَ عَلِيٍّ فَمَا سَمِعَ شَيْئاً بَعْدَهُ إِلَّا حَفِظَهُ.

Kitab ‘Al Yaqout’ – From Abu Umar a slave of Sa’lab, and Al Kashaf, and Al Bayan, from Al Sa’alby who said, ‘Abdullah Bin Al-Hassan in the book of Al Kulayni, and the words for it, from Maymoun Bin Mihran, from Ibn Abbas,

[505] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 a
[506] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 b
[507] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 c
[508] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 d
[509] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 e

‘From the Prophet[saww], when it was Revealed: ***and the retaining ear is preserving it [69:12]***: ‘I[saww] said: ‘O Allah[azwj]! Make it to be the ear of Ali[asws], so he[asws] would not hear anything except preserve it’’.[510]

سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَ تَعِيَها أُذُنٌ واعِيَةٌ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ قَالَ قَالَ النَّبِيُّ ص مَا زِلْتُ أَسْأَلُ اللَّهَ تَعَالَى مُنْذُ أُنْزِلَتْ أَنْ تَكُونَ أُذُنَيْكَ يَا عَلِيُّ.

Saeed Bin Jubeyr, from Ibn Abbas, ‘***and the retaining ear is preserving it [69:12]*** is Ali[asws] Bin Abu Talib[asws]’. Then he said, ‘The Prophet[saww] said: ‘I[saww] have not ceased asking Allah[azwj] the Exalted sin it was Revealed that it should be your[asws] ear, O Ali[asws]!’’[511]

تَفْسِيرُ الْقُشَيْرِيِّ وَ غَرِيبُ الْهَرَوِيِ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ النَّبِيُّ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع إِنِّي دَعَوْتُ اللَّهَ أَنْ يَجْعَلَ هَذِهِ أُذُنَكَ.

Tafseer Al-Qusheyri and (the book) ‘Gareeb Al-Harwy’ – When this Verse was Revealed, the Prophet[saww] said to Ali[asws] Bin Abu Talib[asws]: ‘I[saww] supplicated to Allah[azwj] that He[azwj] Make this to be your[asws] ear’’.[512]

جَابِرٌ الْجُعْفِيُّ وَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ مَكْحُولٌ قَالَ رَسُولُ اللَّهِ ص إِنِّي سَأَلْتُ رَبِّي أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ اللَّهُمَّ اجْعَلْهَا أُذُناً وَاعِيَةً أُذُنَ عَلِيٍّ فَفَعَلَ فَمَا نَسِيتُ شَيْئاً سَمِعْتُهُ بَعْدُ.

Jabir Al-Jufy and Abdullah Bin Al-Husayn and Mak’howl who said, Rasool-Allah[saww] said: ‘I[saww] asked my[saww] Lord[azwj] to Make it to be your[asws] ear, O Ali[asws]. O Allah[azwj]! Make the retaining ear to be the ear of Ali[asws]!’ He[azwj] did so, so he[asws] did not forget anything he[asws] had heard afterwards’’.[513]

5- كشف، كشف الغمة مُحَمَّدُ بْنُ طَلْحَةَ عَنِ الثَّعْلَبِيِّ فِي تَفْسِيرِهِ يَرْفَعُهُ بِسَنَدِهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ قَالَ عَلِيٌّ فَمَا نَسِيتُ شَيْئاً بَعْدَ ذَلِكَ وَ مَا كَانَ لِي أَنْ أَنْسَى.

(The book) ‘Kashaf Al Ghumma’ – Muhammad Bin Talha, from Al Sa’alby in his Tafseer, raising it by his chain, said,

‘When this Verse was Revealed: ***and the retaining ear is preserving it [69:12]***, Rasool-Allah[saww] said: ‘I[saww] asked Allah[azwj] to Make it to be your[asws] ear, O Ali[asws]!’ Ali[asws] said: ‘So, I[asws] did not forget anything after that, and it was not for me[asws] that I[asws] would forget’’.[514]

6- كشف، كشف الغمة وَ رَوَى الثَّعْلَبِيُّ وَ الْوَاحِدِيُّ كُلُّ وَاحِدٍ مِنْهُمَا يَرْفَعُهُ بِسَنَدِهِ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ وَ الْوَاحِدِيُّ فِي تَصْنِيفِهِ الْمَوْسُومِ بِأَسْبَابِ النُّزُولِ إِلَى بُرَيْدَةَ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع إِنَّ اللَّهَ أَمَرَنِي أَنْ أُدْنِيَكَ وَ لَا أُقْصِيَكَ وَ أَنْ أُعَلِّمَكَ وَ أَنْ تَعِيَ وَ حَقٌّ عَلَى اللَّهِ أَنْ تَعِيَ قَالَ فَنَزَلَتْ وَ تَعِيَها أُذُنٌ واعِيَةٌ.

[510] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 f
[511] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 g
[512] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 h
[513] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 4 i
[514] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 5

(The book) ‘Kashaf Al Ghumma’ – And it is reported of Al Salby, and Al Wahidy, each one of them raising it by his chain. Al Sa’alby in his Tafseer, and Al Wahidy in his (book) ‘Tasneef Al Mowsum Bi Asbab Al Nuzool’, to Bureyda Al Aslami who said,

‘I heard Rasool-Allah[saww] saying to Ali[asws]: ‘Allah[azwj] Commanded me[asws] that I[saww] draw you[asws] near and not distance you[asws], and that I[saww] should teach you[asws], and that you[asws] will preserve (it), and there is a right upon Allah[azwj] that you[asws] preserve (it)’. He said, ‘So it was Revealed: ***and the retaining ear is preserving it [69:12]***’’.[515]

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى وَ تَعِيَها أُذُنٌ واعِيَةٌ أَوْرَدَ فِيهِ مُحَمَّدُ بْنُ الْعَبَّاسِ ثَلَاثِينَ حَدِيثاً عَنِ الْخَاصِّ وَ الْعَامِّ فَمِمَّا اخْتَرْنَا مَا رَوَاهُ عَنْ مُحَمَّدِ بْنِ سَهْلٍ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ عُمَيْرٍ الدِّهْقَانِ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ أَبِي دَاوُدَ عَنْ أَبِي بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي سَأَلْتُ اللَّهَ رَبِّي أَنْ يَجْعَلَ لِعَلِيٍّ ع أُذُناً وَاعِيَةً فَقِيلَ لِي قَدْ فَعَلَ ذَلِكَ بِهِ.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Words of the Exalted: ***and the retaining ear is preserving it [69:12]***. Muhammad Bin Al Abbas as referred to thirty Ahadeeth from the special ones (Shias) and the general (non-Shias), so from what we informed us is what is reported from Muhammad Bin Sahl Al Qattan, from Ahmad Bin Umeyr Al Dihqan, from Muhammad Bin Kaseer, from Al Haris Bin Haseyra, from Abu Dawood, from Abu Bureyda who said,

‘Rasool-Allah[saww] said: ‘I[saww] asked my[saww] Lord[azwj] Allah[azwj] to Make a retaining ear to be for Ali[asws]. He[azwj] Said to me[saww]: “I[azwj] had Done that with him[asws]!”[516]

8- وَ مِنْهَا مَا رَوَاهُ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمَرْوَزِيِّ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ عَلِيِّ بْنِ حَوْشَبٍ الْفَزَارِيِّ عَنْ مَكْحُولٍ فِي هَذِهِ الْآيَةِ قَالَ: سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَ عَلِيٍّ قَالَ وَ كَانَ عَلِيٌّ ع يَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص شَيْئاً إِلَّا حَفِظْتُهُ وَ لَمْ أَنْسَهُ.

And from these is what is reported from Muhammad Bin Jareer Al Tabari, from Abdullah Bin Ahmad Al Marouzi, from Yahya Bin Salih, from Ali Bin Howshab Al Fazari, from Mak’houl regarding this Verse, said,

‘(Rasool-Allah[saww] said): ‘I[saww] asked Allah[azwj] to Make it to be your[asws] ear, Ali[asws]’. He said, ‘And Ali[asws] was saying: ‘I[asws] did not hear anything from Rasool-Allah[saww] except I[asws] preserved it and did not forget it’’.[517]

9- وَ مِنْهَا مَا رَوَاهُ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَالِمٍ الْأَشَلِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْأُذُنُ الْوَاعِيَةُ أُذُنُ عَلِيٍّ ع.

And from it is what is reported from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salim Al Ashalla, from Sa’ad Bin Tareyf,

‘From Abu Ja’far[asws] having said: ‘The retaining ear is the ear of Ali[asws]’’.[518]

10- وَ مِنْهَا مَا رَوَاهُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع وَ هُوَ فِي مَنْزِلِهِ فَقَالَ يَا عَلِيُّ نَزَلَتْ عَلَيَّ اللَّيْلَةَ هَذِهِ الْآيَةُ وَ تَعِيَها أُذُنٌ واعِيَةٌ وَ إِنِّي سَأَلْتُ رَبِّي أَنْ يَجْعَلَهَا أُذُنَكَ اللَّهُمَّ اجْعَلْهَا أُذُنَ عَلِيٍّ اللَّهُمَّ اجْعَلْهَا أُذُنَ عَلِيٍّ فَفَعَلَ.

[515] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 6
[516] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 7
[517] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 8
[518] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 9

And from these is what is reported from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Bashar, from Ali Bin Ja'far, from Jabir Al Jufi,

'From Abu Ja'far[asws] having said: 'Rasool-Allah[saww] came to Ali[asws] and he[asws] was in his[asws] house. He[saww] said: 'O Ali[asws]! This Verse has been Revealed unto me[saww] tonight: ***and the retaining ear is preserving it [69:12]***, and I[saww] asked my[saww] Lord[azwj] to Make it to be your[asws] ear: 'O Allah[azwj]! Make it to be the ear of Ali[asws]! O Allah[azwj]! Make it to be the ear of Ali[asws]!' He[azwj] Did so''.[519]

11- مد، العمدة الْحَافِظُ أَبُو نُعَيْمٍ بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُدْنِيَكَ وَ أُعَلِّمَكَ لِتَعِيَ وَ أَنْزَلَتْ هَذِهِ الْآيَةُ- وَ تَعِيَها أُذُنٌ واعِيَةٌ فَأَنْتَ الْأُذُنُ الْوَاعِيَةُ.

(The book) 'Al Amdah' – Al Hafiz Abu Nueym, by his chain,

'From Umar son of Ali[asws] Bin Abu Talib[asws], from his father[asws] having said: 'Rasool-Allah[saww] said: 'O Ali[asws]! Allah[azwj] Mighty and Majestic Commanded me[saww] that I[saww] draw you near and teach you[asws] for you[asws] to presence, and this Verse was Revealed: ***and the retaining ear is preserving it [69:12]***. So, you[asws] are the retaining ear''.[520]

12- وَ بِإِسْنَادِهِ عَنْ مَكْحُولٍ عَنْ عَلِيٍّ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ عَلِيٌّ ع قَالَ لِي رَسُولُ اللَّهِ ص دَعَوْتُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ.

And by hid chain from Mak'howl,

'From Ali[asws] regarding Words of Allah[azwj] the Exalted: ***and the retaining ear is preserving it [69:12]***. Ali[asws] said: 'Rasool-Allah[saww] said to me: 'I[saww] supplicated to Allah[azwj] that He[azwj] should Make it to be your[asws] ear, O Ali[asws]'',[521]

13- وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ: لَمَّا نَزَلَتْ قَالَ رَسُولُ اللَّهِ ص أُذُنُ عَلِيٍ.

And by his chain from Abdullah Bin Al-Husayn who said, 'When it was Revealed, Rasool-Allah[saww] said: 'Ear of Ali[asws]'',[522]

14- وَ بِالْإِسْنَادِ قَالَ: فَسَأَلْتُ رَبِّي وَ قُلْتُ اللَّهُمَّ اجْعَلْهَا أُذُنَ عَلِيٍّ وَ كَانَ عَلِيٌّ ع يَقُولُ مَا سَمِعْتُ مِنْ نَبِيِّ اللَّهِ كَلَاماً إِلَّا وَعَيْتُهُ وَ حَفِظْتُهُ فَلَمْ أَنْسَهُ.

And by the chain, said, 'I[saww] asked my[saww] Lord[azwj] and said: 'O Allah[azwj]! Make it to be the ear of Ali[asws]'. And Ali[asws] was Saying: 'I[asws] did not hear from the Prophet[saww] of Allah[azwj] any speech except I[asws] retained it and preserved it, I[asws] did not forget it''.[523]

[519] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 10
[520] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 11
[521] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 12
[522] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 13
[523] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 14 a

أَقُولُ وَجَدْتُ فِي كِتَابِ الْغُرَرِ لِلسَّيِّدِ الْجَلِيلِ حَيْدَرَ الْحُسَيْنِيِّ الْآمُلِيِّ نَقْلًا مِنْ كِتَابِ مَنْقَبَةِ الْمُطَهَّرِينَ لِلْحَافِظِ أَبِي نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ أَسْلَمَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُدْنِيَكَ وَ أُعَلِّمَكَ لِتَعِيَ وَ أُنْزِلَتْ عَلَيَ- وَ تَعِيَها أُذُنٌ واعِيَةٌ فَأَنْتَ أُذُنٌ وَاعِيَةٌ لِلْعِلْمِ.

I (Majlisi) am saying, 'I found in the book 'Al Ghurr' for the seyyind, the majestic Hayder Al-Husayni Al Amuli, copied from the book 'Manqab Al Mutahharin' of the Hafiz Abu Nueym, from Muhammad Bin Umar Bin Aslam, from Al Qasim Bin Muhammad Bin Ja'far Al Alaqy, from his father, from his forefathers,

'Umar son of Ali[asws] Bin Abu Talib[asws] Amir Al-Momineen[asws] having said: 'Rasool-Allah[saww] said: 'O Ali[asws]! Allah[azwj] Mighty and Majestic Commanded me[saww] that I[saww] draw you[asws] near and teach you[asws] to you[asws] to preserve, and Revealed unto me[saww]: ***and the retaining ear is preserving it [69:12]***. So, You are the retainer of the knowledge''.[524]

وَ رَوَى الْمَضَامِينَ الْمُتَقَدِّمَةَ بِثَلَاثَةِ أَسَانِيدَ عَنْ مَكْحُولٍ وَ رَوَى أَيْضاً بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ: لَمَّا نَزَلَتْ وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ رَسُولُ اللَّهِ ص أُذُنِي وَ أُذُنُ عَلِيٍّ.

And it is reported by Al Mazamin Al Mutaqaddimah, by three chain from Mak'houl, and it is reported as well by his chain from Abdullah Bin Al-Husayn having said:

'When it was Revealed: ***and the retaining ear is preserving it [69:12]***. Rasool-Allah[saww] said: 'My[saww] ear and ear of Ali[asws]''.[525]

وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ ع عِنْدَ نُزُولِ هَذِهِ الْآيَةِ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ قَالَ عَلِيٌّ ع فَمَا نَسِيتُ شَيْئاً بَعْدُ وَ مَا كَانَ لِي أَنْ أَنْسَى.

And from the Prophet[saww] said having said to Ali[asws] during the Revelation of this Verse: 'I[saww] asked Allah[azwj] to Make it to be your[asws] ear, O Ali[asws]!' Ali[asws] said: 'So, I[asws] did not forget anything afterwards, and it was not for me[asws] that I[asws] would forget''.[526]

[524] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 14 b
[525] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 14 c
[526] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 11 H 14 d

باب 12 أنه ع السابق في القرآن و فيه نزلت ثُلَّةٌ مِنَ الْأَوَّلِينَ وَ قَلِيلٌ مِنَ الْآخِرِينَ

CHAPTER 12 – HE[asws] IS FOREMOST ONE IN THE QURAN, AND REGARDING HIM[asws] WAS REVEALED: *A group from the former ones [56:13] And a few from the latter ones [56:14]*

1- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الْوَرَّاقِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ عَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ السَّابِقُونَ السَّابِقُونَ- أُولئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ فَقَالَ قَالَ لِي جَبْرَئِيلُ ذَلِكَ عَلِيٌّ وَ شِيعَتُهُ هُمُ السَّابِقُونَ إِلَى الْجَنَّةِ الْمُقَرَّبُونَ مِنَ اللَّهِ بِكَرَامَتِهِ لَهُمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Muhammad Bin Al-Husayn, from Umar Bin Muhammad Al Warraq, from Ali Bin Al Abbas, from Humeyd Bin Ziyad, from Muhammad Bin Tasneem, from Al Faza Bin Zukeyn, from Muqatil Bin Suleyman, from Al Zahhak, from Ibn Abbas who said,

'I asked Rasool-Allah[saww] about Words of Allah[azwj] Mighty and Majestic: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]***. He[asws] said: 'Jibraeel[as] said to me[saww] that is Ali[asws] and his[asws] Shias, they would be the foremost to the Paradise, the ones of Proximity from Allah[azwj] due to His[azwj] Honour for them''.[527]

2- كشف، كشف الغمة العز المحدث الحنبلي: قوله تعالى وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ هو علي ع كان ينشد-

سبقتكم إلى الإسلام طرا- صغيرا ما بلغت أوان حلمي.

(The book) 'Kashaf Al-Ghumma' the honourable narrator Al Hanbali – Words of the Exalted: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11]***, 'He is Ali[asws]'. He[asws] had prosed, 'I[asws] preceded you all to Al-Islam when young, not having reached the time of my[asws] adolescence''.[528]

3- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أُولئِكَ يُسارِعُونَ فِي الْخَيْراتِ وَ هُمْ لَها سابِقُونَ يَقُولُ عَلِيُّ بْنُ أَبِي طَالِبٍ لَمْ يَسْبِقْهُ أَحَدٌ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***They are hastening in the good deeds, and they are being foremost to these [23:61]***: 'Ali[asws] Bin Abu Talib[asws] said no one preceded him[asws]''.[529]

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أَبُو نُعَيْمٍ الْحَافِظُ مَرْفُوعاً إِلَى ابْنِ عَبَّاسٍ أَنَّ سَابِقَ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abu Nueym Al Hafiz, raising it to Ibn Abbas,

---

[527] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 1
[528] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 2
[529] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 3

‘The foremost of this community is Ali[asws] Bin Abu Talib[asws]’’.[530]

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكَاتِبِ عَنْ حُمَيْدِ بْنِ الرَّبِيعِ عَنْ حُسَيْنِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَامِرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَبَقَ النَّاسَ ثَلَاثَةٌ يُوشَعُ صَاحِبُ مُوسَى إِلَى مُوسَى وَ صَاحِبُ يس إِلَى عِيسَى وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِلَى النَّبِيِّ ص.

(The books) ‘Kunz Jamie Al Fawaid’ (and) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad the scribe, from Humeyd Bin Al Rabie, from Husayn Bin Al-Hassan Al Ash’ari, from Sufyan Bin Uyayna, from Ibn Abu Najeeh, from Aamir, from Ibn Abbas who said,

‘The foremost people are three – Yoshua[as] companion of Musa[as], family of Musa[as], and companion of Yaseen family of Isa[as], and Ali[asws] Bin Abu Talib[asws] family[asws] of the Prophet[saww]’’.[531]

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ الْمُفِيدُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ إِلَى دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِهِ- وَ السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ

(The books) ‘Kunz Jamie Al Fawaid’ (and) ‘Taweeel Al Ayaat Al Zaahira’ – It is reported by the sheykh Al Mufeed, from Ali Bin Al-Husayn by his chain to Dawood Al Raqqy who said,

‘I said to Abu Abdullah[asws], ‘May I be sacrificed for you[asws]! Inform me about His[azwj] Words: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11]***’.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ خَلَقَهُمْ مِنْ طِينٍ وَ رَفَعَ لَهُمْ نَاراً وَ قَالَ ادْخُلُوهَا فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ التِّسْعَةُ الْأَئِمَّةُ ع إِمَامٌ بَعْدَ إِمَامٍ ثُمَّ اتَّبَعَهُمْ شِيعَتُهُمْ فَهُمْ وَ اللَّهِ السَّابِقُونَ.

He[asws] said: ‘When Allah[azwj] Mighty and Majestic Created the creatures, Created them from clay and Raise a fire for them and Said: ‘Enter it!’ The first ones to enter it were Muhammad[saww], and Amir Al-Momineen[asws], and Al-Hassan[asws] and the nine Imams[asws], Imam[asws] after Imam[asws], then their[asws] Shias followed them, so by Allah[azwj], they are the foremost’’.[532]

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي هَذِهِ الْآيَةِ ثُلَّةٌ مِنَ الْأَوَّلِينَ ابْنُ آدَمَ الَّذِي قَتَلَهُ أَخُوهُ وَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ حَبِيبٌ النَّجَّارُ صَاحِبُ يس- وَ قَلِيلٌ مِنَ الْآخِرِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The books) ‘Kunz Jamie Al Fawaid’ (and) ‘Taweel Al Ayaat Al Zaahira – Muhammad Bin Al Abbas, from Muhammad Bin Jareer, from Ahmad Bin Yahya, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Furat,

‘From Ja’far[asws] Bin Muhammad[asws] regarding this Verse: ***A group from the former ones [56:13]***: ‘The son[as] of Adam[as] whose brother killed him[as], and Momin of people of Pharaoh[la],

[530] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 4
[531] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 5
[532] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 6

and Habeeb Al-Najjar companion of Yaseen; ***And a few from the latter ones [56:14]*** – Ali[asws] Bin Abu Talib[asws]''.[533]

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ التَّمِيمِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الصَّرْمِيِّ عَنْ أَسْبَاطٍ عَنْ أَبِي سَعِيدٍ الْمَدَائِنِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ تَعَالَى- ثُلَّةٌ مِنَ الْأَوَّلِينَ وَ ثُلَّةٌ مِنَ الْآخِرِينَ قَالَ ثُلَّةٌ مِنَ الْأَوَّلِينَ مُؤْمِنُ آلِ فِرْعَوْنَ- وَ ثُلَّةٌ مِنَ الْآخِرِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al-Hassan Bin Ali Al Tameemi, from Suleyman Bin Dawood Al Sarmy, from Asbaat, from Abu Saeed Al Madainy who said,

'I asked Abu Abdullah[asws] about Words of the Exalted: ***A group from the former ones [56:13] And a few from the latter ones [56:14]***. He[asws] said: '***A group from the former ones [56:13]*** – Momin of people of Pharaoh[la]. ***And a few from the latter ones [56:14]*** – Ali[asws] Bin Abu Talib[asws]''.[534]

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ صَالِحٍ عَنِ الْحُسَيْنِ الْأَشْقَرِ عَنْ عِيسَى بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الِاسْتِغْفَارَ لِعَلِيٍّ ع فِي الْقُرْآنِ عَلَى كُلِّ مُسْلِمٍ وَ هُوَ قَوْلُهُ تَعَالَى رَبَّنَا اغْفِرْ لَنا وَ لِإِخْوانِنَا الَّذِينَ سَبَقُونا بِالْإِيمانِ وَ هُوَ سَابِقُ الْأُمَّةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Yahya Bin Salih, from Al-Husayn Al Ashqar, from Isa Bin Rashid, from Abu Baseer, from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

'Allah[azwj] Imposed upon every Muslim to seek Forgiveness for Ali[asws] and it is the Word of the Exalted: ***'Our Lord! Forgive us and our brethren who preceded us with the Eman, [59:10]***, and he[asws] is foremost of the community''.[535]

10- كشف، كشف الغمة ابْنُ مَرْدَوَيْهِ قَالَ: السَّابِقُونَ الْأَوَّلُونَ عَلِيٌّ ع وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh who said,

'***And the foremost, the first ones [9:100]*** – Ali[asws] and Salman[ra], may Allah[azwj] be Pleased from him[ra]''.[536]

11- مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عِيسَى بْنِ دَاوُدَ عَنِ الْإِمَامِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَ وُلْدِهِ ع إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ- وَ الَّذِينَ هُمْ بِآياتِ رَبِّهِمْ يُؤْمِنُونَ- وَ الَّذِينَ هُمْ بِرَبِّهِمْ لا يُشْرِكُونَ- وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلى رَبِّهِمْ راجِعُونَ- أُولئِكَ يُسارِعُونَ فِي الْخَيْراتِ وَ هُمْ لَها سابِقُونَ.

Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail, from Isa Bin Dawood,

[533] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 7
[534] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 8
[535] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 9
[536] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 10

‘From the Imam Musa[asws] Bin Ja’far[asws], from his[asws] father[asws] having said: ‘It was Revealed regarding Amir Al-Momineen[asws] and his[asws] children: ‘***Surely those who are cautious from fearing their Lord [23:57] And those who are believing in the Signs of their Lord [23:58] And those who are not associating with their Lord [23:59] And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60] They are hastening in the good deeds, and they are being foremost to these [23:61]***’’.[537]

Tafseer Furaat Bin Ibrahim, from Abu Al Jaroud who said,

12- فر، تفسير فرات بن إبراهيم عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ سُبْحَانَهُ- وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلى رَبِّهِمْ راجِعُونَ يَقُولُ يُعْطُونَ مَا أَعْطَوْا وَ قُلُوبُهُمْ وَجِلَةٌ- أُولئِكَ يُسارِعُونَ فِي الْخَيْراتِ وَ هُمْ لَها سابِقُونَ- عَلِيُّ بْنُ أَبِي طَالِبٍ لَمْ يَسْبِقْهُ أَحَدٌ.

‘I asked Abu Ja’far[asws] about Words of Allah[azwj] the Glorious: ***And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]***. He[asws] said: ‘They are giving what they are giving and their hearts are fearful, ***They are hastening in the good deeds, and they are being foremost to these [23:61]*** – Ali[asws] Bin Abu Talib[asws]. No one preceded him[asws]’’.[538]

13- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ أَبِي الْجَارُودِ: فِي تَفْسِيرِ قَوْلِ اللَّهِ تَعَالَى- إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ إِلَى سابِقُونَ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting from Abu Al Jaroud –

‘In the interpretation of Words of the Exalted: ***Surely those who are cautious from fearing their Lord [23:57]***. He said, ‘It was Revealed regarding Ali[asws] Bin Abu Talib[asws]’’.[539]

14- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: السَّابِقُونَ السَّابِقُونَ نَزَلَتْ فِيَّ

(The book) ‘Uyoon Akhbar Al-Reza[asws]’, by a chain of Al-Tameemi, from Al-Reza[asws], from Ali[asws] having said: ‘***And the foremost are the foremost [56:10]*** – it was Revealed regarding me[asws]’.

وَ قَالَ ع فِي قَوْلِهِ تَعَالَى أُولئِكَ هُمُ الْوارِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيها خالِدُونَ قَالَ فِيَّ نَزَلَتْ.

And he[asws] said regarding Words of the Exalted: ***These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***. He[asws] said: ‘It was Revealed regarding me[asws]’’.[540]

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِهِ تَعَالَى وَ السَّابِقُونَ السَّابِقُونَ فَقَالَ قَالَ لِي جَبْرَئِيلُ ذَاكَ عَلِيٌّ وَ شِيعَتُهُ هُمُ السَّابِقُونَ إِلَى الْجَنَّةِ الْمُقَرَّبُونَ مِنَ اللَّهِ بِكَرَامَتِهِ لَهُمْ.

And from Ibn Abbas who said,

[537] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 11
[538] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 12
[539] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 13
[540] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 14 a

'I asked Rasool-Allah[saww] about Words of the Exalted: ***And the foremost are the foremost [56:10]***. He[saww] said: 'Jibraeel[as] said to me[saww]: 'That is Ali[asws] and his[asws] Shias. They are the foremost to the Paradise, the ones of Proximity from Allah[azwj] due to His[azwj] Honouring to them''.[541]

[541] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 12 H 14 b

CHAPTER 13 – HE[asws] IS THE MOMIN, AND THE EMAN, AND THE RELIGION, AND AL-ISLAM, AND THE SUNNAH, AND THE GREETING, AND BEST OF CREATED BEINGS IN THE QURAN, AND HIS[asws] ENEMIES ARE THE KUFR, AND THE MISCHIEF, AND THE DISOBEDIENCE

1- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع- وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيانَ- الْأَوَّلَ وَ الثَّانِيَ وَ الثَّالِثَ.

Tafseer Al Qummi – Tafseer Al Qummi – Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah[asws] regarding His[azwj] Words: ***Endeared the Eman to you and Adorned it in your hearts [49:7]***: 'It means Amir Al-Momineen[asws]'; ***and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7]*** – the first (Abu Bakr), and the second (Umar) and the third (Usman)''.[542]

وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ الصَّادِقَ ع عَنْ قَوْلِهِ- أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ قَالَ أَمِيرَ الْمُؤْمِنِينَ وَ أَصْحَابَهُ- كَالْمُفْسِدِينَ فِي الْأَرْضِ حَبْتَرٍ وَ زُرَيْقٍ وَ أَصْحَابِهِمَا- أَمْ نَجْعَلُ الْمُتَّقِينَ أَمِيرَ الْمُؤْمِنِينَ وَ أَصْحَابَهُ- كَالْفُجَّارِ حَبْتَرٍ وَ دُلَامٍ وَ أَصْحَابِهِمَا

And by this chain from Abdul Rahman who said,

'I asked Al-Sadiq[asws] about His[azwj] Words: ***Or should We Make those who believe and do righteous deeds [38:28]***, he[asws] said: 'Amir-Al-Momineen[asws] and his[asws] companions, ***to be like the mischief-makers in the earth?*** - Hibter (Abu Bakr) and Zareeq (Umar) and the companions of these two, ***or Make the pious ones*** - Amir-Al-Momineen[asws] and his[asws] companions, ***to be like the immoral?*** Hibter (Abu Bakr), and Dalam (Umar), and the companions of these two'.

- كِتابٌ أَنْزَلْناهُ إِلَيْكَ مُبارَكٌ لِيَدَّبَّرُوا آياتِهِ هُمْ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةُ ع- وَ لِيَتَذَكَّرَ أُولُوا الْأَلْبابِ فَهُمْ أُولُو الْأَلْبَابِ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَفْتَخِرُ بِهَا وَ يَقُولُ مَا أُعْطِيَ أَحَدٌ قَبْلِي وَ لَا بَعْدِي مِثْلَ مَا أُعْطِيتُ.

(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs – they are Amir Al-Momineen[asws] and his[asws] companions - ***and the ones of understanding would take heed [38:29]*** – so they are the ones of understanding. And Amir Al-Momineen[asws] used to pride with it and saying: 'No one has been Given before me[asws] nor after me[asws] like what I[asws] have been Given''.[543]

[542] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 1 a
[543] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 1 b

2- فس، تفسير القمي في رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ قَالَ وَ ذَلِكَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْوَلِيدَ بْنَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ تَشَاجَرَا فَقَالَ الْفَاسِقُ الْوَلِيدُ بْنُ عُقْبَةَ أَنَا وَ اللَّهِ أَبْسَطُ مِنْكَ لِسَاناً وَ أَحَدُّ مِنْكَ سِنَاناً وَ أَمْثَلُ مِنْكَ حَشْواً فِي الْكَتِيبَةِ

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18].*** He[asws] said: 'And that is when Ali[asws] Bin Abu Talib[asws] and Al-Waleed Bin Uqba Bin Abu Mueet quarrelled, so the transgressor Al-Waleed Bin Uqba Bin Abu Mueet said, 'By Allah[azwj], I am more refined than you[asws] in language, and sharper than you[asws] of a blade (killed more), and similar to you[asws] in kneeling (being steadfast) in the battalion'.

فَقَالَ عَلِيٌّ ع اسْكُتْ فَإِنَّمَا أَنْتَ فَاسِقٌ فَأَنْزَلَ اللَّهُ أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ- أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ فَلَهُمْ جَنَّاتُ الْمَأْوى نُزُلًا بِما كانُوا يَعْمَلُونَ فَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَمَّا الَّذِينَ فَسَقُوا فَمَأْواهُمُ النَّارُ كُلَّما أَرادُوا أَنْ يَخْرُجُوا مِنْها أُعِيدُوا فِيها وَ قِيلَ لَهُمْ ذُوقُوا عَذابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ.

Ali[asws] said: 'Be silent, for you are a transgressor!' Thus Allah[azwj] Revealed: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]*** – So he[asws] is Ali[asws] Bin Abu Talib[asws]; ***And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: 'Taste Punishment of the Fire which you were belying with!' [32:20]***''.[544]

3- وَ أَقُولُ وَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ الْقُرْآنُ فِي عَلِيٍّ ع بِأَسَانِيدِهِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ ذَكَرَ وَلِيدُ بْنُ عُقْبَةَ عَلِيّاً ع عِنْدَ النَّبِيِّ بِمَا يَكْرَهُ فَقَالَ أَنَا أَحَدُّ مِنْهُ سِناناً وَ أَمْلَأُ لِلْكَتِيبَةِ غَنَاءً فَقَالَ لَهُ النَّبِيُّ ص- أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ.

And I (Majlisi) am saying, 'And it is reported by Al Hafiz Abu Nueym in the book 'Ma Nazal Al Qauran Fi Ali[asws]' by his chains from Al Kalby, from Abu Salih, from Ibn Abbas,

'Waleed Bin Utba mentioned Ali[asws] in the presence of the Prophet[saww] with what he disliked. He said, 'I am sharper than him[asws] of a blade (killed more), and more sufficing for a battalion, needless'. The Prophet[saww] said to him: : ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]***''.[545]

4- وَ عَنْ مُحَمَّدِ بْنِ الْمُظَفَّرِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الرَّبِيعِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنِ ابْنِ لَهِيعَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ أَ فَمَنْ كانَ مُؤْمِناً الْآيَةَ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَمَّا الْمُؤْمِنُ فَعَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ أَمَّا الْفَاسِقُ فَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ.

And from Muhammad Bin Al Muzaffer, from Ahmad Bin Ibrahim, from Al Rabie Bin Suleyman, from Abdullah Bin Salih, from Ibn Lahiya, from Amro Bin Dinar, from Ibn Abbas,

[544] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 2
[545] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 3

‘Regarding His[azwj] Words: ‘***Is the one who was a Momin [32:18]*** – the Verse. Ibn Abbas said, ‘As for the Momin, it is Ali[asws] Bin Abu Talib[asws], and as for the transgressor, it is Uqba Bin Abu Mueet’’.[546]

5- وَ عَنِ ابْنِ حَيَّانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ الْفَيْضِ عَنْ سَلَمَةَ بْنِ حَفْصٍ عَنْ سُفْيَانَ الْجَرِيرِيِّ عَنْ حَبِيبِ بْنِ أَبِي الْعَالِيَةِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْوَلِيدِ بْنِ عُقْبَةَ.

And from Ibn Hayyan, from Abdullah Bin Muhammad, from Is’haq Bin Al Fayz, from Salamah Bin Hafs, from Sufyan Al Jareery, from Habeeb Bin Abu Aaliya, from Ikrimah (Bin Abu Jahal), from Ibn Abbas,

‘This Verse was Revealed regarding Ali[asws] Bin Abu Talib[asws] and Al-Waleed Bin Uqba’’.[547]

6- وَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ عَنْ إِسْحَاقَ بْنِ بُنَانٍ عَنْ حُبَيْشِ بْنِ مُبَشِّرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ ابْنِ أَبِي لَيْلَى عَنِ الْحَكَمِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ الْوَلِيدُ بْنُ عُقْبَةَ لِعَلِيٍّ ع أَنَا أَحَدُّ مِنْكَ سِنَاناً وَ أَبْسَطُ مِنْكَ لِسَاناً وَ أَمْلَأُ لِلْكَتِيبَةِ مِنْكَ

And from Abdullah Bin Muhammad Bin Ja’far Bin Is’haq Bin Bunan, from Hubeysh Bin Muhasshir, from Ubeydullah Bin Musa, from Ibn Abu Layli, from Al Hakam, from Ibn Jubeyr, from Ibn Abbas who said,

‘Al-Waleed Bin Uqba said to Ali[asws]: ‘I am sharper than you[asws] of blade (killed more), and more extensive (eloquent) than you[asws] of tongue, and more filling (sufficing) than you for the battalion’.

فَقَالَ لَهُ عَلِيٌّ ع اسْكُتْ فَإِنَّمَا أَنْتَ فَاسِقٌ فَنَزَلَتْ أَ فَمَنْ كانَ مُؤْمِناً الْآيَةَ قَالَ يَعْنِي بِالْمُؤْمِنِ عَلِيّاً ع وَ بِالْفَاسِقِ الْوَلِيدَ بْنَ عُقْبَةَ.

Ali[asws] said to him: ‘Be silent, for you are a transgressor!’ So, it was Revealed: ‘***Is the one who was a Momin [32:18]*** – the Verse. He said, ‘It is meant by the Momin, Ali[asws], and by the transgressor, Al-Waleed Bin Uqba’’.[548]

7- وَ عَنِ الْحَسَنِ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي حَاتِمٍ عَنْ أَبِي عُبَيْدَةَ مَعْمَرِ بْنِ مُثَنًّى عَنْ يُونُسَ بْنِ حَبِيبٍ قَالَ: سَأَلْتُ أَبَا عَمْرٍو عَنْ تَلْخِيصِ الْآيِ الْمَكِّيِّ وَ الْمَدَنِيِّ مِنَ الْقُرْآنِ فَقَالَ أَبُو عَمْرٍو سَأَلْتُ مُجَاهِداً كَمَا سَأَلْتَنِي فَقَالَ سَأَلْتُ ابْنَ عَبَّاسٍ ذَلِكَ فَقَالَ- الم السَّجْدَةُ نَزَلَتْ بِمَكَّةَ إِلَّا ثَلَاثَ آيَاتٍ مِنْهَا نَزَلَتْ بِالْمَدِينَةِ وَ ذَلِكَ أَنَّهُ شَجَرَ بَيْنَ عَلِيٍّ وَ الْوَلِيدِ كَلَامٌ

And from Al-Hassan Bin Is’haq Bin Ibrahim, from Ahmad Bin Muhammad Bin Abu Bakr, from Abu Hatim, from Abu Ubeyda Ma’mar Bin Musanna, from Yunus Bin Habeeb who said,

‘I asked Abu Amro about summarisation of the Makkah and Medinite Verses from the Quran. Abu Amro said, ‘I asked Mujahid like what you are asking me. He said, ‘I asked that to Ibn Abbas, he said, ‘***Alif Lam Meem [32:1]*** of (Surah) Al-Sajdah was Revealed at Makkah except for three Verses from it which were Revealed at Al Medina, and that is because there was heated talk between Ali[asws] and Al-Waleed.

فَقَالَ لَهُ الْوَلِيدُ أَنَا أَذْرَبُ مِنْكَ لِسَاناً وَ أَحَدُّ مِنْكَ سِنَاناً وَ أَدْرَكُ لِلْكَتِيبَةِ فَقَالَ لَهُ عَلِيٌّ ع اسْكُتْ فَإِنَّكَ فَاسِقٌ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْآيَةَ.

[546] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 4
[547] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 5
[548] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 6

Al-Waleed said to him[asws], ‘I am more eloquent of tongue than you[asws], and sharper of blade (killed more) than you, and more sufficing for the battalion’. Ali[asws] said to him: ‘Be silent, for you are a transgressor!’ So, Allah[azwj] Mighty and Majestic Revealed the Verse’’.[549]

وَ أَقُولُ قَالَ الزَّمَخْشَرِيُّ فِي الْكَشَّافِ رُوِيَ فِي نُزُولِهَا أَنَّهُ شَجَرَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْوَلِيدِ بْنِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ يَوْمَ بَدْرٍ كَلَامٌ فَقَالَ لَهُ الْوَلِيدُ اسْكُتْ فَإِنَّكَ صَبِيٌّ أَنَا أَشَبُّ مِنْكَ شَبَاباً وَ أَجْلَدُ مِنْكَ جَلَداً وَ أَذْرَبُ مِنْكَ لِسَاناً وَ أَحَدُّ مِنْكَ سِنَاناً وَ أَشْجَعُ مِنْكَ جَنَاناً وَ أَمْلَأُ مِنْكَ لِلْكَتِيبَةِ فَقَالَ لَهُ عَلِيٌّ ع اسْكُتْ فَإِنَّكَ فَاسِقٌ فَنَزَلَتْ.

And I (Majlisi) am saying, ‘Zamakhshari said in (the book) ‘Al Kashaf’ –

‘It is reported regarding its Revelation that there was a heated quarrel between Ali[asws] Bin Abu Talib[asws] and Al-Waleed Bin Uqbah Bin Abu Mueet on the day of Badr. Al-Waleed said to him[asws], ‘Be silent, for you[asws] are a child, I[asws] am older than you[asws] as youth, and more whipping (striking) than you[asws] of a whip (sword), and more eloquent than you[asws] of tongue, and braver than you[asws] of heart, and more sufficing than you[asws] for the battalion’. Ali[asws] said to him: ‘Be quiet, for you are a transgressor!’ So, it was Revealed’’.[550]

وَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ لِلْوَلِيدِ كَيْفَ تَشْتِمُ عَلِيّاً وَ قَدْ سَمَّاهُ اللَّهُ مُؤْمِناً فِي عَشْرِ آيَاتٍ وَ سَمَّاكَ فَاسِقاً.

And from Al-Hassan[asws] Bin Ali[asws] having said to Ali[asws]: ‘How can you revile Ali[asws] and Allah[azwj] has Named him[asws] as ‘Momin’ in ten Verses and Named you as ‘transgressor’?’’[551]

8- شي، تفسير العياشي عَنْ عِكْرِمَةَ أَنَّهُ قَالَ: مَا أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ رَأْسُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Al Ayyashi, from Ikrimah (Bin Abu Jahl) having said,

‘Allah[azwj], Majestic is His[azwj] Mention, has not Revealed: ‘***O you those who are believing! [2:104]***, except and their head is Ali[asws] Bin Abu Talib[asws]’’.[552]

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنِ الْحَكَمِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى- إِنَّ الَّذِينَ أَجْرَمُوا كانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ قَالَ ذَلِكَ هُوَ الْحَارِثُ بْنُ قَيْسٍ وَ أُنَاسٌ مَعَهُ كَانُوا إِذَا مَرَّ بِهِمْ عَلِيٌّ ع قَالُوا انْظُرُوا إِلَى هَذَا الَّذِي اصْطَفَاهُ مُحَمَّدٌ ص وَ اخْتَارَهُ مِنْ بَيْنِ أَهْلِ بَيْتِهِ فَكَانُوا يَسْخَرُونَ وَ يَضْحَكُونَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Al hakam Bin Suleyman, from Muhammad Bin Kaseer, from Al Kalby, from Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: ***Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]***. He said, ‘That is Al-Haris Bin Qays and some people with him. Whenever Ali[asws] passed by them, they said, ‘Look at this one whom Muhammad[saww] has chosen and selected from between People[asws] of his[saww] Household’. So, they were mocking and laughing.

[549] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 7 a
[550] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 7 b
[551] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 7 c
[552] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 8

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ فُتِحَ بَيْنَ الْجَنَّةِ وَ النَّارِ بَابٌ- فَعَلِيٌّ ع يَوْمَئِذٍ عَلَى الْأَرَائِكِ مُتَّكِئٌ وَ يَقُولُ لَهُمْ هَلُمَّ لَكُمْ فَإِذَا جَاءُوا يُسَدُّ بَيْنَهُمُ الْبَابُ فَهُوَ كَذَلِكَ يَسْخَرُ مِنْهُمْ وَ يَضْحَكُ وَ هُوَ قَوْلُهُ تَعَالَى فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ- عَلَى الْأَرائِكِ يَنْظُرُونَ- هَلْ ثُوِّبَ الْكُفَّارُ ما كانُوا يَفْعَلُونَ.

When it will be the Day of Qiyamah, a door would be opened up between the Paradise and the Fire. On that day Ali[asws] would be reclining upon the couch and saying to them: 'Come!' But, when they would come, the door would be closed between them. So, he would be mocking them like that and laughing; and it is the Word of the Exalted: ***So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]***''.[553]

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ أَجْرَمُوا كانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ إِلَى آخِرِ السُّورَةِ نَزَلَتْ فِي عَلِيٍّ ع وَ فِي الَّذِينَ اسْتَهْزَءُوا بِهِ مِنْ بَنِي أُمَيَّةَ وَ ذَلِكَ أَنَّ عَلِيّاً مَرَّ عَلَى قَوْمٍ مِنْ بَنِي أُمَيَّةَ وَ الْمُنَافِقِينَ فَسَخِرُوا مِنْهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, by his chain from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Muslim,

From Abu Abdullah[asws] regarding Words of Mighty and Majestic: ***Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]*** – up to the end of the Chapter, was Revealed regarding Ali[asws] and regarding those from the clan of Umayya who were mocking him[asws], and that is when Ali[asws] passed by a group from the clan of Umayya and the hypocrites, they mocked at him[asws]''.[554]

11- قب، المناقب لابن شهرآشوب أَبُو حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا- لا تَتَّخِذُوا آباءَكُمْ وَ إِخْوانَكُمْ أَوْلِياءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمانِ قَالَ فَإِنَّ الْإِيمَانَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Hamza,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman, [9:23]***. He[asws] said: 'The Eman is Wilayah of Ali[asws] Bin Abu Talib[asws]''.[555]

الْبَاقِرُ ع وَ زَيْدُ بْنُ عَلِيٍّ وَ مَنْ يَكْفُرْ بِالْإِيمانِ قَالَ بِوَلَايَةِ عَلِيٍّ ع.

Al Baqir[asws] and Zayd son of Ali[asws] (Bin Al-Husayn[asws]): ***and the one who commits Kufr with the Eman [5:5]***. He[asws] said: 'Wilayah of Ali[asws]''.[556]

الْبَاقِرُ وَ الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ كَفَرُوا يُنادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمانِ فَتَكْفُرُونَ قَالا إِلَى وَلَايَةِ عَلِيٍّ ع.

Al-Baqir[asws] and Al-Sadiq[asws] regarding Words of the Exalted: ***Surely, those who commit Kufr would be Called out to: 'Your despising Allah when you were called to the Eman is greater***

[553] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 9
[554] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 10
[555] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 a
[556] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 b

than your despising yourselves, therefore you committed Kufr [40:10], they[asws] both said: '(Called) to Wilayah of Ali[asws]''.[557]

الثَّعْلَبِيُّ فِي تَفْسِيرِهِ وَ قَدْ رَوَى أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ أُبَيٍّ وَ أَصْحَابَهُ تَمَلَّقُوا مَعَ عَلِيٍّ ع فِي الْكَلَامِ فَقَالَ عَلِيٌّ ع يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَ لَا تُنَافِقْ فَإِنَّ الْمُنَافِقَ شَرُّ خَلْقِ اللَّهِ فَقَالَ مَهْلًا يَا أَبَا الْحَسَنِ وَ اللَّهِ إِنَّ إِيمَانَنَا كَإِيمَانِكُمْ

Al Sa'alby in his Tafseer, and it has been reported by Abu Salih, from Ibn Abbas,

'Abdullah Bin Ubay and his companions falsely flattering with Ali[asws] in the talk. Ali[asws] said, 'O Abdullah! Fear Allah[azwj] and do not be hypocritical, for the hypocrite is the most evil creature of Allah[azwj]!' He said, 'Shh, no, O Abu Al-Hassan[asws]! By Allah[azwj], our Eman is like your[asws] Eman'.

ثُمَّ تَفَرَّقُوا فَقَالَ عَبْدُ اللَّهِ كَيْفَ رَأَيْتُمْ مَا فَعَلْتُ فَأَثْنَوْا عَلَيْهِ فَنَزَلَ وَ إِذا لَقُوا الَّذِينَ آمَنُوا قالُوا آمَنَّا الْآيَةَ.

Then they separated. Abdullah said, 'How do you view what I did?' They praised upon him. So, it was Revealed: ***And when they are meeting those who believe, they are saying: We believe; [2:14]*** – the Verse''.[558]

تفسير الهذيل و مقاتل عن محمد بن الحنفية في خبر طويل و الحديث مختصر إِنَّما نَحْنُ مُسْتَهْزِؤُنَ بعلي بن أبي طالب و أصحابه فقال الله تعالى اللَّهُ يَسْتَهْزِئُ بِهِمْ يعني يجازيهم في الآخرة جزاء استهزائهم بأمير المؤمنين ع

Tafseer Al Hazeyl, and Maqatil, from Muhammad Bin Al Hanafiya, in a lengthy Hadeeth, and the Hadeeth is brief –

'***but rather we were only mocking [2:14]*** with Ali[asws] Bin Abu Talib[asws] and his[asws] companions. Allah[azwj] the Exalted Said: ***Allah will be Mocking with them, [2:15]*** – meaning Recompense them in the Hereafter a Recompense for having mocked Amir Al-Momineen[asws].

قال ابن عباس و ذلك أنه إذا كان يوم القيامة أمر الله الخلق بالجواز على الصراط فيجوز المؤمنون إلى الجنة و يسقط المنافقون في جهنم فيقول الله يا مالك استهزئ بالمنافقين في جهنم

Ibn Abbas said, 'And that is, when it will be the Day of Qiyamah, Allah[azwj] will Command the creatures to cross over the Bridge. The Momineen would cross to the Paradise and the hypocrites would fall into Hell. Allah[azwj] would Say: "O Maalik (keeper of Hell)!' Mock with the hypocrites in Hell!"

فيفتح مالك بابا في جهنم إلى الجنة و يناديهم معشر المنافقين هاهنا هاهنا فاصعدوا من جهنم إلى الجنة فيسيح المنافقون في نار جهنم سبعين خريفا حتى إذا بلغوا إلى ذلك الباب و هموا بالخروج أغلقه دونهم

So Maalik would open a door in Hell to the Paradise and they (Momineen) would call out to them, 'Community of hypocrites! Over here! Over here!' They would climb from Hell to the

[557] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 c
[558] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 d

Paradise. The hypocrites would swim (travel) in the fire of Hell for seventy epochs until when they reach that door and think of exiting, it would be locked down beside them.

و فتح لهم بابا إلى الجنة في موضع آخر فيناديهم من هذا الباب فأخرجوا إلى الجنة فيسيحون مثل الأول فإذا وصلوا إليه أغلق دونهم و يفتح في موضع آخر و هكذا أبد الآبدين.

And door would be opened for them in another place. They would be called at, 'From this door!' They would go out towards the Paradise and swim (travel) like the first time. When they arrive at it, it would be locked besides them, and (a door) would be opened in another place. And that is how it would be forever and ever!''[559]

الْبَاقِرُ ع فِي قَوْلِهِ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلامُ قَالَ التَّسْلِيمُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْوَلَايَةِ.

Al-Baqir[asws] regarding His[azwj] Words: ***The Religion in the Presence of Allah is Al-Islam [3:19]***. He[asws] said: 'The submission to Ali[asws] Bin Abu Talib[asws] with the Wilayah''.[560]

الْبَاقِرُ وَ الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى إِنَّمَا تُوعَدُونَ لَصادِقٌ- وَ إِنَّ الدِّينَ لَواقِعٌ قَالا الدِّينُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Al-Baqir[asws] and Al-Sadiq[asws] regarding Words of the Exalted: ***Surely what you are being Promised would be proven true [51:5] And surely the Religion will transpire [51:6]***. They[asws] both said: 'The religion is Ali[asws] Bin Abu Talib[asws]''.[561]

الْبَاقِرُ ع إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ - عَلِيُّ بْنُ أَبِي طَالِبٍ ع قُلْتُ- فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ قَالَ الدِّينُ أَمِيرُ الْمُؤْمِنِينَ ع.

Al-Baqir[asws]: ***Surely, those who believe and do righteous deeds, for them would be a unrestricted Recompense [41:8]*** – Ali[asws] Bin Abu Talib[asws]'. I[asws] said: '***So what would make you belie the Religion [95:7]***'. He[asws] said: 'The religion is Amir Al-Momineen[asws]''.[562]

وَ عَنْهُ ع فِي قَوْلِهِ إِنَّ اللَّهَ اصْطَفى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ لِوَلَايَةِ عَلِيٍّ ع.

And from him[asws] regarding His[azwj] Words: ***Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]*** to the Wilayah of Ali[asws]''.[563]

وَ رُوِيَ أَنَّهُ نَزَلَ فِيهِ ذلِكَ الدِّينُ الْقَيِّمُ وَ قَوْلُهُ سُنَّةَ مَنْ قَدْ أَرْسَلْنا قَبْلَكَ مِنْ رُسُلِنا وَ لا تَجِدُ لِسُنَّتِنا تَحْوِيلًا وَ مِنْ سُنَّتِهِمْ إِقَامَةُ الْوَصِيِّ

And it is reported that it was regarding him[asws]: ***That is the upright Religion [9:36]***, and His[azwj] Words: ***A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77]***, and from their[as] Sunnahs is nominating of the successor[as].

[559] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 e
[560] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 f
[561] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 g
[562] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 h
[563] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 i

وَ قَالَ شَرِيكٌ وَ أَبُو حِصْنٍ وَ جَابِرٌ- ادْخُلُوا فِي السِّلْمِ كَافَّةً فِي وَلَايَةِ عَلِيٍّ ع.

And Shareek and Abu Hisn and Jabir said, ***O you those who are believing! Enter into the submission all (of you) [2:208]***, into the Wilayah of Ali[asws]''.[564]

أَبُو جَعْفَرٍ ادْخُلُوا فِي السِّلْمِ كَافَّةً فِي وَلَايَةِ عَلِيٍّ ع.

Abu Ja'far: '***Enter into the submission all (of you) [2:208]***, into the Wilayah of Ali[asws]''.[565]

12- فس، تفسير القمي ادْخُلُوا فِي السِّلْمِ كَافَّةً قَالَ فِي وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - ***Enter into the submission all (of you) [2:208]***, into the Wilayah of Amir Al-Momineen[asws]''.[566]

13- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ هَارُونَ عَنْ أَبِي عَبْدِ الصَّمَدِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ فِي قَوْلِهِ تَعَالَى- ادْخُلُوا فِي السِّلْمِ كَافَّةً قَالَ فِي وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع- وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ وَ لَا تَتَّبِعُوا غَيْرَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fakham, from Muhammad Bin Isa, from Haroub, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Muhammad Bin Ibrahim who said,

'I heard Al-Sadiq Ja'far[asws] Bin Muhammad[asws] saying regarding Words of the Exalted: ***Enter into the submission all (of you) [2:208]***, he[asws] said: 'Into Wilayah of Amir Al-Momineen Ali[asws], ***and do not follow the footsteps of Satan; [2:208]*** – not follow someone else''.[567]

14- فس، تفسير القمي إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ إِلَى قَوْلِهِ لَهُمْ دَرَجاتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ فَإِنَّهَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ أَبِي ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادِ.

Tafseer Al-Qummi - ***But rather, the Momineen are those, when Allah is mentioned, their hearts fear, [8:2] For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4]***. It was Revealed regarding Amir Al-Momineen[asws], and Abu Zarr[ra], and Salman[ra], and Al-Miqdad[ra]''.[568]

15- قب، المناقب لابن شهرآشوب الْحَاكِمُ الْحَسْكَانِيُّ بِالْإِسْنَادِ عَنْ أَبِي الطُّفَيْلِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ رَجُلًا سَلَماً لِرَجُلٍ قَالَ أَنَا ذَلِكَ الرَّجُلُ السَّالِمُ عَلَى رَسُولِ اللَّهِ ص.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Hakim Al Haskany, by the chain from Abu Al Tufeyl,

[564] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 j
[565] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 11 k
[566] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 12
[567] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 13
[568] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 14

‘From Amir Al-Momineen[asws]: ***and a man wholly for one man [39:29]***, he[asws] said: ‘I[asws] am that man (wholly) devoted to Rasool-Allah[saww]’’.[569]

الْعَيَّاشِيُّ بِالْإِسْنَادِ عَنْ أَبِي خَالِدٍ عَنِ الْبَاقِرِ ع قَالَ: الرَّجُلُ السَّالِمُ حَقّاً عَلِيٌّ وَ شِيعَتُهُ.

Al Ayyashi, by the chain from Abu Khalid,

‘From Al-Baqir[asws] having said: ‘The man, the wholly devoted truly – Ali[asws] and his[asws] Shias’’.[570]

الْحَسَنُ بْنُ زَيْدٍ عَنْ آبَائِهِ وَ رَجُلًا سَالِماً لِرَجُلٍ هَذَا مَثَلُنَا أَهْلَ الْبَيْتِ.

Al-Hassan Bin Zayd, from his forefathers, ‘And a man wholly for a man, this is our example, People[asws] of the Household’’.[571]

16- كشف، كشف الغمة مما خرجه العز الحنبلي: قوله تعالى أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ المؤمن علي و الفاسق الوليد قال إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ وَ تَواصَوْا بِالْحَقِّ وَ تَواصَوْا بِالصَّبْرِ قيل إنها نزلت في علي ع.

(The book) ‘Kashf Al Ghumma’, from what the honourable Al Hanbali extracted –

‘Words of the Exalted: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]*** – The Momin is Ali[asws], and the transgressor is Al-Waleed. He said, ***Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3]***. It is said it was Revealed regarding Ali[asws]’’.[572]

و روى الحافظ أبو بكر بن مردويه بعدة طرق في قوله أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً المؤمن علي و الفاسق الوليد.

And it is reported by Al-Hafiz Abu Bakr Bin Mardawayh in a number of ways, regarding His[azwj] Words: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]*** – The Momin is Ali[asws] and the transgressor is Al-Waleed’’.[573]

و روى الثعلبي و الواحدي أنها نزلت في علي ع و في الوليد بن عقبة بن أبي معيط أخي عثمان لأمه و ذلك أنه كان بينهما تنازع في شيء فقال الوليد لعلي ع اسكت فإنك صبي و أنا و الله أبسط منك لسانا و أحد سنانا و أملأ للكتيبة منك

And it is reported by Al Sa’alby and Al-Wahidy – It was Revealed regarding Ali[asws] and regarding Al-Waleed Bin Uqba Bin Abu Mueet, brother of Usman to his mother, and that is there was a dispute between the two regarding something. Al-Waleed said to Ali[asws], ‘Be quiet, for you[asws] are a child, and by Allah[azwj] I am more eloquent that you[asws] to tongue, and sharper of blade (killed more) and more sufficing for the battalion than you[asws]’.

[569] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 15 a
[570] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 15 b
[571] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 16 a
[572] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 16 b
[573] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 18

فقال له علي ع اسكت فإنك فاسق فأنزل الله سبحانه تصديقا لعلي ع- أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً يعني بالمؤمن عليا و بالفاسق الوليد.

Ali[asws] said to him: 'Be quiet, for you are a transgressor!' So, Allah[azwj] the Glorious Revealed in Ratification of Ali[asws]: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]*** – meaning by the Momin, Ali[asws], and by the transgressor, Al-Waleed''.[574]

17- كشف، كشف الغمة مِنَ الْمَنَاقِبِ عَنْ زَيْدِ بْنِ شَرَاحِيلَ الْأَنْصَارِيِّ كَاتِبِ عَلِيٍّ ع قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ حَدَّثَنِي رَسُولُ اللَّهِ ص وَ أَنَا مُسْنِدُهُ إِلَى صَدْرِي فَقَالَ أَيْ عَلِيُّ أَ لَمْ تَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتُكَ وَ مَوْعِدِي وَ مَوْعِدُكُمُ الْحَوْضُ إِذَا جَثَتِ الْأُمَمُ لِلْحِسَابِ تُدْعَوْنَ غُرّاً مُحَجَّلِينَ.

(The book) 'Kashf Al Ghumma', from (the book) 'Al Manaqib' – From Zayd Bin Sharaheel Al Ansari,

'Scribe of Ali[asws] said, 'I heard Ali[asws] saying: 'Rasool-Allah[saww] narrated to me[asws] and I[asws] my[saww] chest was a pillow for him[saww], he[saww] said: 'Yes, Ali[asws]! Did you[asws] not hear the Words of Allah[azwj] Mighty and Majestic: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***? You[asws] and your[asws] Shias, and my[saww] appointment and your appointment is the Fountain, when the communities would be knelt for the Reckoning, you will be called 'the resplendent''.[575]

قَالَ وَ فِيهِ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ نَزَلَتْ فِي عَلِيٍّ ع وَ شِيعَتِهِ.

He said, 'And in it, from Muqatil Bin Suleyman, from Al Zahhak, from Ibn Abbas,

'Regarding His[azwj] Words: ***they are the best of the Created beings [98:7]***. He said, 'It was Revealed regarding Ali[asws] and his[asws] Shias''.[576]

وَ قَالَ الْعَلَّامَةُ رَفَعَ اللَّهُ فِي الْآخِرَةِ مَقَامَهُ مِنْ طُرُقِ الْجُمْهُورِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ ص هُمْ أَنْتَ يَا عَلِيُّ وَ شِيعَتُكَ تَأْتِي أَنْتَ وَ شِيعَتُكَ يَوْمَ الْقِيَامَةِ رَاضِينَ مَرْضِيِّينَ وَ يَأْتِي أَعْدَاؤُكَ غِضَاباً مُقْمَحِينَ: انْتَهَى.

And the Allama said, from the way of Al Jamhour, from Ibn Abbas who said,

'When this Verse was Revealed, Rasool-Allah[saww] said: 'They are you[asws], O Ali[asws], and your[asws] Shias. You[asws] and your[asws] Shias would come on the Day of Qiyamah, pleased, Pleased from, and your[asws] enemies would come angry crushed''.[577]

18- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِيُّ مُعَنْعَناً عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنَ الْخَيْرِ لَعَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ ع مَا لَمْ يُقَلْ لِأَحَدٍ قَالَ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ فَعَلِيٌّ وَ اللَّهِ خَيْرُ الْبَرِيَّةِ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting,

[574] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 16 c
[575] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 17 a
[576] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 17 b
[577] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 17 c

‘From Abu Ja’far[asws] having said: ‘Rasool-Allah[saww] said: ‘From the goodness for Ali Bin Abu Talib[asws] Amir Al-Momineen[asws] is what is not said to anyone: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***. So, Ali[asws], by Allah[azwj], is best of the Created beings’.

وَ قَالَ مُعَاذُ بْنُ جَبَلٍ هُوَ أَمِيرُ الْمُؤْمِنِينَ مَا يَخْتَلِفُ فِيهَا أَحَدٌ.

And Muaz Bin Jabal (a well-known hypocrite) said, ‘He[asws] is Amir Al-Momineen[asws], no one differs regarding it’’.[578]

19- فر، تفسير فرات بن إبراهيم إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْعَطَّارُ مُعَنْعَناً عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتُكَ يَا عَلِيُّ.

Tafseer Furaat Bin Ibrahim – Ismail Bin Ibrahim Al Attar, transmitting,

‘From Abu Ja’far[asws] having said: ‘Rasool-Allah[saww] said: ‘***they are the best of the Created beings [98:7]***. You[asws] and your[asws] Shias, O Ali[asws],’’.[579]

20- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ عِيسَى بْنِ هَارُونَ مُعَنْعَناً عَنْ جَابِرٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ ص قَالَ قَدْ أَتَاكُمْ أَخِي ثُمَّ الْتَفَتَ إِلَى الْكَعْبَةِ فَقَالَ وَ رَبِّ هَذَا الْبَيْتِ إِنَّ هَذَا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

Tafseer Furaat Bin Ibrahim – Ahmad Bin Isa Bin Haroun, transmitting from Jabir Al Ansari having said,

‘We were seated in the presence of Rasool-Allah[saww] when Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] came. When the Prophet[saww] looked at him[asws], he[saww] said: ‘My[saww] brother[asws] has come to you’. Then he[saww] turned towards the Kabah. He[saww] said: ‘By the Lord[azwj] of this House! This one and his[asws] Shias, they are the successful ones on the Day of Qiyamah’.

ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ أَمَا وَ اللَّهِ إِنَّهُ أَوَّلُكُمْ إِيمَاناً بِاللَّهِ وَ أَقْوَمُكُمْ لِأَمْرِ اللَّهِ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَقْضَاكُمْ بِحُكْمِ اللَّهِ وَ أَقْسَمُكُمْ بِالسَّوِيَّةِ وَ أَعْدَلُكُمْ فِي الرَّعِيَّةِ وَ أَعْظَمُكُمْ عِنْدَ اللَّهِ مَنْزِلَةً

Then he[saww] turned towards us with his[saww] face. He[saww] said: ‘But, by Allah[azwj]! He[asws] is the first on you in Eman, and straightest of you for the Command of Allah[azwj], and most loyal of you with the Pact of Allah[azwj], and most judicial of you with the Judgment of Allah[azwj], and the fairest of you in distributing with the equality, and the most just of you among the citizens, and greatest of you in the Presence of Allah[azwj] in rank’.

قَالَ جَابِرٌ فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ جَابِرٌ فَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذَا أَقْبَلَ قَالَ أَصْحَابُهُ قَدْ أَتَاكُمْ خَيْرُ الْبَرِيَّةِ بَعْدَ النَّبِيِّ ص.

Jabir said, ‘So, Allah[azwj] the Exalted Revealed this Verse: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***. Jabir said,

[578] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 18
[579] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 19

‘Amir Al-Momineen Ali[asws] Bin Abu Talib[asws], whenever he[asws] came, his[asws] companions would say, ‘The best of Created beings after the Prophet[saww] has come to you’’.

وَ قَالَ النَّبِيُّ ص خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتُكَ رَاضِينَ مَرْضِيِّينَ.

And the Prophet[saww] said: ‘***the best of the Created beings [98:7]*** are you[asws] and your[asws] Shias, pleased, Pleased from’’.[580]

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ وَ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ مَعاً عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ خَلَفٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ أَنَّ عَلِيّاً ع قَالَ لِأَهْلِ الشُّورَى أَنْشُدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ يَوْمَ أَتَيْتُكُمْ وَ أَنْتُمْ جُلُوسٌ مَعَ رَسُولِ اللَّهِ فَقَالَ هَذَا أَخِي قَدْ أَتَاكُمْ ثُمَّ الْتَفَتَ إِلَى الْكَعْبَةِ وَ قَالَ وَ رَبِّ الْكَعْبَةِ الْمَبْنِيَّةِ إِنَّ هَذَا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Al Hasany, and Muhammad Bin Ahmad the scribe, both together from Muhammad Bin Ali Bin Khalaf, from Ahmad Bin Abdullah, from Muawiya, from Abdullah Bin Abu Rafie, from his father, from his grandfather Abu Rafie,

‘Ali[asws] said to the people of the consultation: ‘I[asws] adjure you all with Allah[azwj]! Do you know the day I[asws] came to you while you were seated with Rasool-Allah[saww], so he[saww] said: ‘This my[saww] brother[asws] has come to you all’, then he[saww] turned towards the Kabah and said: ‘By the Lord[azwj] of the built Kabah! This one and his[asws] Shias, they are the successful ones on the Day of Qiyamah!’

ثُمَّ أَقْبَلَ عَلَيْكُمْ وَ قَالَ أَمَا إِنَّهُ أَوَّلُكُمْ إِيمَاناً وَ أَقْوَمُكُمْ بِأَمْرِ اللَّهِ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَقْضَاكُمْ بِحُكْمِ اللَّهِ وَ أَعْدَلُكُمْ فِي الرَّعِيَّةِ وَ أَقْسَمُكُمْ بِالسَّوِيَّةِ وَ أَعْظَمُكُمْ عِنْدَ اللَّهِ مَزِيَّةً

The he[saww] faced towards you all and said: ‘But, he[asws] is your fist one in Eman, and the straightest of you with the Commands of Allah[azwj], and most loyal of you with the Pact of Allah[azwj], and fairest of you with the Judgments of Allah[azwj], and most judicial of you among the citizens, and the fairest of you in distributing with the equalness, and the greatest of you in the Presence of Allah[azwj] in rank!’

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ فَكَبَّرَ النَّبِيُّ وَ كَبَّرْتُمْ وَ هَنَّأْتُمُونِي بِأَجْمَعِكُمْ فَهَلْ تَعْلَمُونَ أَنَّ ذَلِكَ كَذَلِكَ قَالُوا اللَّهُمَّ نَعَمْ.

Allah[azwj] the Glorious Revealed: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***. So the Prophet[saww] exclaimed Takbeer and you all exclaimed Takbeer and congratulated me[asws] in unison. So, do you know that to be like that?’ They said, ‘O Allah[azwj], yes!’’.[581]

[580] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 20
[581] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 22

22- وَ أَقُولُ وَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع وَ عَنْ تَمِيمِ بْنِ حِذْيَمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع وَ هُوَ أَنْتَ وَ شِيعَتُكَ تَأْتِي أَنْتَ وَ شِيعَتُكَ يَوْمَ الْقِيَامَةِ رَاضِينَ مَرْضِيِّينَ وَ يَأْتِي أَعْدَاؤُكَ غِضَاباً مُقْمَحِينَ

And I (Majlisi) am saying, 'And it is reported by Al Hafiz Abu Nueym in the book 'Ma Nazal Min Al Quran Fi Ali', by his chain,

'From Abu Ja'far[asws], and from Abu Nueym Bin Hizim, from Ibn Abbas who said, 'When this Verse was Revealed: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***. The Prophet[saww] said to Ali[asws]: 'And it is you[asws] and your[asws] Shias. You[asws] and your[asws] Shias would come on the Day of Qiyamah, pleased, Pleased from, and your[asws] enemies would come angry, crushed'.

قَالَ يَا رَسُولَ اللَّهِ وَ مَنْ عَدُوِّي قَالَ مَنْ تَبَرَّأَ مِنْكَ وَ لَعَنَكَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ رَحِمَ اللَّهُ عَلِيّاً يَرْحَمُهُ اللَّهُ.

He[asws] said: 'O Rasool-Allah[saww]! And who are my[asws] enemies'. He[saww] said: 'One who disavows from you[asws] and curses you[asws]'. Then Rasool-Allah[saww] said: 'One who says, 'May Allah[azwj] have Mercy on Ali[asws], Allah[azwj] would have mercy on him''.[582]

23- وَ بِإِسْنَادِهِ عَنْ شَرِيكٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ قَالَ قَالَ عَلِيٌّ ع نَحْنُ أَهْلُ بَيْتٍ لَا يُقَاسُ بِنَا نَاسٌ فَقَامَ رَجُلٌ فَأَتَى عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ ابْنُ عَبَّاسٍ عَلِيٌّ أَ وَ لَيْسَ كَالنَّبِيِّ ص لِلْقِيَاسِ بِالنَّاسِ فَقَالَ ابْنُ عَبَّاسٍ نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيٍّ ع- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

And by his chain, from Shareek, from Abu Is'haq, from Al Haris who said,

'Ali[asws] said: 'We[asws], People[asws] of the Household, not people can be compared with us!' A man stood up and came to Abdullah Bin Abbas and informed him with that. He said, 'Ibn Abbas! Or isn't Ali[asws] like the Prophet (when it is) for the comparison with the people?' Ibn Abbas said, 'This Verse was Revealed regarding Ali[asws]: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***''.[583]

24- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ عَنْ حَنَانِ بْنِ عَلِيٍّ الْعَنْزِيِّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ بَشِّرِ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ الْآيَةَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ جَعْفَرٍ وَ عُبَيْدَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ

Tafseer Furaat Bin Ibrahim Al-Husayn Bin Al Hakam, from Al-Hassan Bin Al-Husayn Al Ansary, from Hanan Bin Ali Al Anzy, from Al Kalby, from Abu Salih, from Ibn Abbas,

'***And give glad tidings to those who believe and are doing righteous deeds, [2:25]*** – the Verse. It was Revealed regarding Ali[asws], and Hamza[as], and Ja'far[as], and Ubeyda Bin Al-Haris son of Abdul Muttalib[asws].

وَ قَوْلُهُ ارْكَعُوا مَعَ الرَّاكِعِينَ نَزَلَتْ فِي رَسُولِ اللَّهِ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ خَاصَّةً وَ هُمَا أَوَّلُ مَنْ صَلَّى وَ رَكَعَ.

---

[583] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 23

And His[azwj] Words: ***and perform Ruku with the Ruku performers [2:43]***, it was Revealed regarding Rasool-Allah[saww], and Ali[asws] Bin Abu Talib[asws] in particular, and they[asws] are the first ones to pray Salat and perform Ruk'u''.[584]

25- فر، تفسير فرات بن إبراهيم عَنْ جَعْفَرٍ الْفَزَارِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ وَ الْحَسَنِ بْنِ سَعِيدٍ وَ جَعْفَرِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَرْوَانَ عَنْ عَامِرٍ عَنْ رِيَاحِ بْنِ أَبِي رِيَاحٍ عَنْ شَرِيكٍ فِي قَوْلِهِ تَعَالَى- يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً قَالَ فِي وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim, from Ja'far Al Fazari, from Ahmad Bin Al Husay, and Al-Hassan Bin Saeed, and Ja'far Bin Muhammad, altogether from Ibn Marwan, from Aamir, from Riyah Bin Abu Riyah, from Shareek,

'Regarding Words of the Exalted: ***O you who believe! Enter into the submission all (of you) [2:208]***, he said, 'Regarding Wilayah of Ali[asws] Bin Abu Talib[asws]''.[585]

26- فر، تفسير فرات بن إبراهيم الْقَاسِمُ بْنُ حَمَّادٍ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عُمَرَ وَ عِيسَى بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ نَدِيمَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا نَزَلَتْ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع رَأْسَهَا وَ أَمِيرَهَا وَ شَرِيفَهَا وَ لَقَدْ عَاتَبَ اللَّهُ أَصْحَابَ النَّبِيِّ ص فَمَا ذَكَرَ عَلِيّاً إِلَّا بِخَيْرٍ.

Tafseer Furaat Bin Ibrahim – Al Qasim Bin Hammad, from Yahya, from Muhammad Bin Umar, and Isa Bin Rashid, from Ali Bin Nadeemah, from Ikrimah (Bin Abu Jahl[la], from Ibn Abbas who said,

'(The Words) ***O you who believe! [2:208]*** have not been Revealed except Ali[asws] Bin Abu Talib[asws] was its heard, and its commander, and its noble, and Allah[azwj] has Faulted the companions of the Prophet[saww], be He[azwj] has not Mentioned Ali[asws] except with good''.[586]

27- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ حَنَانِ بْنِ عَلِيٍّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ وَ إِنَّها لَكَبِيرَةٌ إِلَّا عَلَى الْخاشِعِينَ الْخَاشِعُ الذَّلِيلُ فِي صَلَاتِهِ الْمُقْبِلُ عَلَيْهَا رَسُولُ اللَّهِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع-

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakim, from Al-Hassan Bin Al-Husayn, from Hanan Bin Ali, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of the Exalted: ***And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]***. The humble is the one humble in his Salat, the accepting upon it, Rasool-Allah[saww] and Ali[asws] Bin Abu Talib[asws].

وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ أَصْحابُ الْجَنَّةِ هُمْ فِيها خالِدُونَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ خَاصَّةً وَ هُوَ أَوَّلُ مُؤْمِنٍ وَ أَوَّلُ مُصَلٍّ مَعَ النَّبِيِّ ص.

Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, there would be the dwellers of the Paradise. They would be therein eternally [11:23] – it was Revealed regarding Ali[asws] Bin Abu Talib[asws] in particular, and he[asws] is the first Momin and the first one to have prayed Salat with the Prophet[saww]''.[587]

[584] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 24
[585] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 25
[586] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 26
[587] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 27

28- فر، تفسير فرات بن إبراهيم جَعْفَرٌ الْفَزَارِيُّ مُعَنْعَناً عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخاسِرِينَ قَالَ الْإِيمَانُ فِي بَطْنِ الْقُرْآنِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَمَنْ كَفَرَ بِوَلَايَتِهِ فَقَدْ حَبِطَ عَمَلُهُ.

Tafseer Furaat Bin Ibrahim – Ja'far Al Fazari, transmitting,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]***, he[asws] said: 'The 'Eman' is the esoteric of the Quran, is Ali[asws] Bin Abu Talib[asws]. so, the one who disbelieves (commits Kufr) in his[asws] Wilayah, so his work would be confiscated (nullified)''.[588]

29- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ أَحْمَدَ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي كِتَابِ اللَّهِ أَسْمَاءَ- لَا يَعْرِفُهَا النَّاسُ قُلْنَا وَ مَا هِيَ قَالَ سَمَّاهُ الْإِيمَانَ فَقَالَ وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخاسِرِينَ.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad transmitting,

'From Ibn Abbas having said, 'There is a name for Ali[asws] Bin Abu Talib[asws] in the Book of Allah[azwj] the people are not knowing it'. We said, 'And what is it?' He said, 'He[asws] is named as the 'Eman'. He[azwj] Said: ***and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]***''.[589]

30- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ أَبِي مَرْيَمَ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى- الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ أُولئِكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ قَالَ يَا أَبَا مَرْيَمَ هَذِهِ وَ اللَّهِ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ خَاصَّةً مَا لَبَسَ إِيمَانَهُ بِشِرْكٍ وَ لَا ظُلْمٍ وَ لَا كَذِبٍ وَ لَا سَرِقَةٍ وَ لَا خِيَانَةٍ.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting from Abu Maryam who said,

'I asked Ja'far[asws] Bin Muhammad[asws] about Words of Allah[azwj] the Exalted: ***Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82]***. He[asws] said: 'O Abu Maryam! By Allah[azwj]! This is regarding Ali[asws] Bin Abu Talib[asws] in particular. His[asws] Eman isn't with Shirk, nor injustice, nor lies, nor thrift, nor treachery''.[590]

31- فر، تفسير فرات بن إبراهيم الْفَزَارِيُّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ تَعَالَى أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ قَالَ أَ فَمَنْ كانَ مُؤْمِناً يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَمَنْ كانَ فاسِقاً يَعْنِي مُنَافِقاً الْوَلِيدَ بْنَ عُقْبَةَ- لا يَسْتَوُونَ عِنْدَ اللَّهِ فِي الطَّاعَةِ وَ الثَّوَابِ يَوْمَ الْقِيَامَةِ.

Tafseer Furaat Bin Ibrahim – Al Fazari, by his chain from Ibn Abbas,

'Words of the Exalted: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]***, he said, '***Is the one who was a Momin*** – meaning Ali[asws] Bin Abu Talib[asws], ***like the one who was a transgressor?*** – meaning the hypocrite Al-Waleed Bin

[588] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 28
[589] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 29
[590] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 30

Uqba, ***They are not equal! [32:18]***, in the Presence of Allah[azwj], regarding the obedience, and the Rewards on the Day of Qiyamah''.[591]

32- فر، تفسير فرات بن إبراهيم جَعْفَرٌ الْفَزَارِيُّ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي الطُّفَيْلِ عَنْ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى وَ رَجُلًا سَلَماً لِرَجُلٍ أَمِيرُ الْمُؤْمِنِينَ سَلَمٌ لِلنَّبِيِّ ص.

Tafseer Furaat Bin Ibrahim – Ja'far Al Fazari, by his chain from Jabir, from Abu Al Tufeyl,

'From Ali[asws] regarding Words of the Exalted: ***and a man wholly for one man [39:29]***, - Amir Al-Momineen[asws] wholly for the Prophet[saww]''.[592]

أَقُولُ رَوَى ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى أُولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ نَزَلَتْ فِي عَلِيٍّ ع.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from Abu Nueym, from Ibn Abbas,

'Regarding Words of the Exalted: ***they are the best of the Created beings [98:7]***. He said, 'It was Revealed regarding Ali[asws]''.[593]

33- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكاءُ مُتَشاكِسُونَ فَإِنَّهُ مَثَلٌ ضَرَبَهُ اللَّهُ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ شُرَكَائِهِ الَّذِينَ ظَلَمُوهُ وَ غَصَبُوهُ حَقَّهُ قَوْلُهُ مُتَشاكِسُونَ أَيْ مُتَبَاغِضُونَ قَوْلُهُ وَ رَجُلًا سَلَماً لِرَجُلٍ أَمِيرُ الْمُؤْمِنِينَ ع سَلَمٌ لِرَسُولِ اللَّهِ ص ثُمَّ قَالَ هَلْ يَسْتَوِيانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ.

Tafseer Al Qummi – Ali Bin Ibrahim said,

'Regarding His[azwj] Words: ***Allah Strikes an example of a man regarding whom are (several) partners differing with one another,*** - it is an example Allah[azwj] Struck for Amir Al-Momineen[asws] and his[asws] partners, the ones who oppressed him[asws], and usurped him[asws] of his[asws] rights. His[azwj] Words: ***(several) partners***, i.e. hating. His[azwj] Words: ***and a man wholly for one man.*** – Amir Al-Momineen[asws] wholly for Rasool-Allah[saww]. Then Said: ***Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]***''.[594]

رَوَى أَبُو الْقَاسِمِ الْحَسْكَانِيُّ بِالْإِسْنَادِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: أَنَا ذَلِكَ الرَّجُلُ السَّلَمُ لِرَسُولِ اللَّهِ ص.

It is reported by Abu Al Qasim al Haskani, by the chain,

'From Ali[asws] having said: 'I[asws] am that man, the one wholly for Rasool-Allah[saww]''.[595]

وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الرَّجُلُ السَّلَمُ لِلرَّجُلِ عَلِيٌّ حَقّاً وَ شِيعَتُهُ.

And it is reported by Al Ayyashi, by his chain, from Abu Khalid,

[591] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 31
[592] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 32
[593] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 33 a
[594] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 34 b
[595] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 34 c

‘From Abu Ja’far[asws] having said: ‘The man wholly for the man is Ali[asws] truly, and his[asws] Shias’’.[596]

34- كشف، كشف الغمة مما أخرجه العز المحدث الحنبلي قوله تعالى يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمانِهِمْ نزلت في علي و أصحابه.

(The book) ‘Kashf Al Ghumma’ – From what is extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: ***on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. [66:8]*** – it was Revealed regarding Ali[asws] and his[asws] companions’’.[597]

35- كشف، كشف الغمة مِنَ الْمَنَاقِبِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَنْزَلَ اللَّهُ آيَةً وَ فِيهَا- يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ رَأْسُهَا وَ أَمِيرُهَا.

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Al Manaqib’ – From Ibn Abbas who said,

‘Rasool-Allah[saww] said: ‘Allah[azwj] has not Revealed any Verse and in it (are the Words): ***O you who believe! [2:208]***, except and Ali[asws] is their head and their commander’’.[598]

36- فر، تفسير فرات بن إبراهيم مُعَنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim, transmitting,

‘From Abu Abdullah[asws] regarding Words of the Exalted: ***So what would make you belie the Religion afterwards? [95:7]***. He[asws] said: ‘Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]’’.[599]

37- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ الرَّحِيمِ بْنِ عَبْدِ الْكَرِيمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي قَوْلِ اللَّهِ إِنَّما تُوعَدُونَ لَصادِقٌ يَعْنِي فِي عَلِيٍّ ع وَ إِنَّ الدِّينَ لَواقِعٌ يَعْنِي عَلِيّاً وَ عَلِيٌّ هُوَ الدِّينُ.

Tafseer Al Qummi – Ja’far Bin Ahmad, from Abdul Raheem Bin Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘I heard Abu Ja’far[asws] saying regarding Words of Allah[azwj]: ***Surely what you are being Promised would be proven true [51:5]*** – meaning regarding Ali[asws], ***And surely the Religion will transpire [51:6]*** – meaning Ali[asws], and Ali[asws], he[asws] is the religion’’.[600]

38- فس، تفسير القمي إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ ع- فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ أَيْ لَا يُمَنُّ عَلَيْهِمْ بِهِ ثُمَّ قَالَ لِنَبِيِّهِ فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَ لَيْسَ اللَّهُ بِأَحْكَمِ الْحاكِمِينَ.

[596] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 34 d
[597] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 34
[598] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 35
[599] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 36
[600] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 37

Tafseer Al Qummi - ***Except those who believe and do righteous deeds,*** - He said, 'That is Amir Al-Momineen[asws], ***so for them would be Recompense without any restrictions [95:6]***, i.e., they will not been ceased to be Conferred upon with it. Then He[azwj] Said to His[azwj] Prophet[saww]: ***So what would make you belie the Religion afterwards? [95:7]***. He said, 'Amir Al-Momineen[asws]', ***Isn't Allah the most Decisive of the judges? [95:8]***''.[601]

39- أَقُولُ وَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَضْرَمِيِّ عَنِ الْقَاسِمِ بْنِ ضَحَّاكٍ عَنْ عِيسَى بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ حَزِيمَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَنْزَلَ اللَّهُ سُورَةً فِي الْقُرْآنِ إِلَّا كَانَ عَلِيٌّ أَمِيرَهَا وَ شَرِيفَهَا وَ لَقَدْ عَاتَبَ اللَّهُ أَصْحَابَ مُحَمَّدٍ وَ مَا قَالَ لِعَلِيٍّ إِلَّا خَيْراً.

I (Majlisi) am saying, 'And it is reported by Al Hafiz Abu Nueym, from Al-Husayn Bin Ahmad, from Muhammad Bin Al-Husayn Al Hazrami, from Al Qasim Bin Zahhak, from Isa Bin Rashid, from Ali Bin Hazeyman, from Ikrimah (Bin Abu Jahl[la], from Ibn Abbas who said,

'Allah[azwj] has not Revealed in the Quran any Chapter except and Ali[asws] was its commander, and its noble; and Allah[azwj] has Faulted companions of Muhammad[saww] and He[saww] has not Said to Ali[asws] except goodly''.[602]

40- وَ رُوِيَ أَيْضاً عَنْ مُحَمَّدِ بْنِ الْمُظَفَّرِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي الْقَوَّامِ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ مُحَمَّدٍ الْقُرَشِيِّ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حُذَيْفَةَ أَنَّ نَاساً تَذَاكَرُوا فَقَالُوا مَا نَزَلَتْ آيَةٌ فِي الْقُرْآنِ- يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا فِي أَصْحَابِ مُحَمَّدٍ ص فَقَالَ حُذَيْفَةُ مَا نَزَلَتْ آيَةٌ فِي الْقُرْآنِ- يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع لُبُّهَا وَ لُبَابُهَا.

And it is reported as well from Muhammad Bin Al Muzaffar, from Ali Bin Muhammad Bin Ahmad Bin Abu Al Qawwam, from his father, from Nuh Bin Muhammad Al Qurshy, from Al Amsh, from Zayd Bin Wahab, from Huzeyfa,

'Some people discussed and they said, 'There is no Verse Revealed in the Quran as ***O you who believe! [2:208]***, except it is regarding companions of Muhammad[saww]'. Huzeyfa said, 'There is no Verse Revealed in the Quran as ***O you who believe! [2:208]***, except and it was for Ali[asws] Bin Abu Talib[asws], its purely and its choice''.[603]

41- وَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ غَالِبٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ خَيْثَمَةَ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مُوسَى بْنِ عُثْمَانَ الْحَضْرَمِيِّ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَنْزَلَ اللَّهُ آيَةً فِيهَا- يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ رَأْسُهَا وَ أَمِيرُهَا.

And from Muhammad Bin Amro Bin Ghalib, from Muhammad Bin Ahmad Bin Khaseyman, from Abbad Bin Yaqoub, from Musa Bin Usman Al Hazramy, from Al Amsh, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah[saww] said: 'Allah[azwj] has not Revealed any Verse in which is ***O you who believe! [2:208]***, except and Ali[asws] is their head and their commander''.[604]

42- وَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَزَّازِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ النَّسَائِيِّ عَنْ حَفْصِ بْنِ عصر [عُمَرَ] الْعُمَرِيِّ عَنْ عِصَامِ بْنِ طَلِيقٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَنْزَلَ اللَّهُ مِنْ آيَةٍ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ سَيِّدُهَا وَ أَمِيرُهَا وَ شَرِيفُهَا.

[601] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 38
[602] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 39
[603] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 40
[604] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 41

And from Muhammad Bin Umar, from Abdullah Bin Muhammad Al Barraz, from Ahmad Bin Al-Husayn Al Nasaie, from Hafs Bin Asr (Umar) Al Umari, from ISam Bin Taleeq, from Lays, from Mujahid, from Ibn Abbas who said,

'Allah[azwj] has not Revealed any Verse as ***O you who believe! [2:208]***, except and Ali[asws] is their chief, and their commander, and their noble''.[605]

43- وَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مَيْمُونٍ عَنْ مُوسَى بْنِ عُثْمَانَ عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا فِي الْقُرْآنِ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ رَأْسُهَا وَ قَائِدُهَا.

And from Muhammad Bin Ahmad Bin Ali, from Muhammad Bin Usman Bin Abu Shayba, from Ibrahim Bin Muhammad Bin Maymoun, from Musa Bin Usman, from Al Amsh, from Abaya, from Ibn Abbas who said,

'There isn't (anywhere) in the Quran: ***O you who believe! [2:208]***, except and Ali[asws] is their head and their leader''.[606]

44- وَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ خَلَفِ بْنِ أَحْمَدَ السِّمْرِيِّ عَنْ سُلَيْمَانَ بْنِ أَبِي شَيْخٍ عَنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنِ السُّدِّيِّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا نَزَلَ مِنْ آيَةٍ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ رَأْسُهَا وَ سَيِّدُهَا وَ شَرِيفُهَا.

And from Muhammad Bin Umar, from Khalaf Bin Ahmad Al Shimry, from Suleyman Bin Abu Sheykh, from Al Hakam Bin Zuheyr, from Al Sudy, from Abu Malik, from Ibn Abbas who said,

'There is no Verse Revealed as ***O you who believe! [2:208]***, except and Ali[asws] is their head, and their chief, and their noble''.[607]

Note – No. 45 is missing.

46- وَ عَنِ ابْنِ حِبَّانَ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي سَعِيدٍ الْأَشَجِّ عَنْ عَبْدِ اللَّهِ بْنِ خِرَاشٍ الشَّيْبَانِيِّ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ عَنْ مُجَاهِدٍ قَالَ: مَا كَانَ فِي الْقُرْآنِ يا أَيُّهَا الَّذِينَ آمَنُوا فَإِنَّ لِعَلِيٍّ سَابِقَةَ ذَلِكَ لِأَنَّهُ سَبَقَهُمْ إِلَى الْإِسْلَامِ.

And from Ibn Hayyan, from umar Bin Abdullah Bin Al-Hassan, from Abu Saeed Al Ashakka, from Abdullah Bin Khirash Al Shaybani, from Al Awwam Bin Howshab, from Mujahid who said,

'There wasn't (anywhere) in the Quran: ***O you who believe! [2:208]***, for that Verse is a precedence for Ali[asws] because he[asws] preceded (all of) them to Al-Islam''.[608]

47- وَ بِإِسْنَادِهِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا نَزَلَتْ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ سَيِّدُهَا وَ شَرِيفُهَا.

And by his chain from Ibn Jubeyr, from Ibn Abbas who said,

'There has not been Revealed: ***O you who believe! [2:208]***, except and Ali[asws] is their chief and their noble''.[609]

[605] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 42
[606] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 43
[607] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 44
[608] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 46
[609] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 47

48- وَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَزَّازِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ النَّسَائِيِّ عَنْ حَفْصِ بْنِ عُمَرَ عَنِ الْهَيْثَمِ بْنِ عَدِيٍّ عَنِ ابْنِ أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا مِنْ آيَةٍ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُهَا وَ شَرِيفُهَا.

And from Muhammad Bin Umar, from Abdullah Bin Muhammad Al Bazzaz, from Ahmad Bin Al-Husayn Al Nasaie, from Hafs Bin Umar, from Al Haysam Bin Aday, from Ibn Abu Layli, from Dawood Bin Ali, from his father, from Ibn Abbas who said,

'There is no Verse as ***O you who believe! [2:208]***, except and Ali[asws] Bin Abu Talib[asws] is their commander and their noble''.[610]

49- وَ بِإِسْنَادِهِ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَنْزَلَ اللَّهُ مِنْ آيَةٍ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٌّ أَمِيرُهَا وَ شَرِيفُهَا.

And by his chain from Ata'a, from Ibn Abbas who said,

'Allah[azwj] has not Revealed any Verse as ***O you who believe! [2:208]***, except and Ali[asws] is their commander and their noble''.[611]

[610] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 48
[611] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 13 H 49

باب 14 قوله تعالى إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا

CHAPTER 14 – WORDS OF THE EXALTED: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]

1- كا، الكافي بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ هِيَ الْوُدُّ الَّذِي قَالَ اللَّهُ تَعَالَى.

(The book) 'Al Kafi' – By his chain from Abu Baseer,

'From Abu Abdullah[asws], he (the narrator) said, 'I said to him[asws], '***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***. He[asws] said: 'Wilayah of Amir Al-Momineen[asws], it is the cordiality which Allah[azwj] the Exalted Speaks of''.[612]

2- شي، تفسير العياشي عَنْ عَمَّارِ بْنِ سُوَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَعَا رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع فِي آخِرِ صَلَاتِهِ رَافِعاً بِهَا صَوْتَهُ يُسْمِعُ النَّاسَ يَقُولُ اللَّهُمَّ هَبْ لِعَلِيٍّ الْمَوَدَّةَ فِي صُدُورِ الْمُؤْمِنِينَ وَ الْهَيْبَةَ وَ الْعَظَمَةَ فِي صُدُورِ الْمُنَافِقِينَ

Tafseer Al Ayyashi – From Ammar Bin Suweyd,

'From Abu Abdullah[asws] having said 'Rasool-Allah[saww] supplication for Amir Al-Momineen[asws] at the end of his[saww] Salat, raising his[saww] voice with it making the people hear. He[saww] said: 'O Allah[azwj]! Cause the cordiality for Ali[asws] to descend into the chests of the Momineen[asws], and the awe and the might into the chests of the hypocrites!'

فَأَنْزَلَ اللَّهُ إِنَّ الَّذِينَ آمَنُوا إِلَى قَوْلِهِ وُدًّا قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ هِيَ الْوُدُّ الَّذِي قَالَ اللَّهُ- وَ تُنْذِرَ بِهِ قَوْماً لُدًّا بَنِي أُمَيَّةَ

Allah[azwj] Revealed: ***Surely, those who are believing*** – up to His[azwj] Words: ***cordiality [19:96]***. He[asws] said: 'Wilayah of Amir Al-Momineen[asws], it is the cordiality which Allah[azwj] Said, ***and to warn by it a contentious people [19:97]*** – clan of Umayya'.

فَقَالَ رُمَعُ وَ اللَّهِ لَصَاعٌ مِنْ تَمْرٍ فِي شَنٍّ بَالٍ أَحَبُّ إِلَيَّ مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ أَ فَلَا سَأَلَ مَلَكاً يَعْضُدُهُ أَوْ كَنْزاً يَسْتَظْهِرُ بِهِ عَلَى فَاقَتِهِ فَأَنْزَلَ اللَّهُ فِيهِ عَشْرَ آيَاتٍ مِنْ هُودٍ أَوَّلُهَا فَلَعَلَّكَ تارِكٌ بَعْضَ ما يُوحى إِلَيْكَ.

Rum'a said, 'By Allah[azwj]! A Sa'a of dates in a torn decayed rag is more beloved to me than what Muhammad[saww] has asked his[saww] Lord[azwj]. Could he[saww] not have asked for an Angel to support him[saww], or treasure to prevail with it over his[saww] destitution?' So Allah[azwj] Revealed regarding him ten Verses from (Surah) Hud. Its beginning is, ***So, perhaps you will leave part of what is Revealed unto you [11:12]***''.[613]

[612] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 1
[613] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 2

3- فس، تفسير القمي حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا هِيَ الْوُدُّ الَّذِي ذَكَرَهُ اللَّهُ

Tafseer Al Qummi – It is narrated to us by Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Hamza, from his father, from Abu Baseer,

'From Abu Abdullah[asws] regarding Words of the Exalted: ***the Beneficent would Make cordiality to be for them [19:96]***: 'It is the cordiality which Allah[azwj] Mentioned'.

قُلْتُ قَوْلُهُ فَإِنَّمَا يَسَّرْنَاهُ بِلِسانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنْذِرَ بِهِ قَوْماً لُدًّا قَالَ إِنَّمَا يَسَّرَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ حِينَ أَقَامَ أَمِيرَ الْمُؤْمِنِينَ ع عَلَماً فَبَشَّرَ بِهِ الْمُؤْمِنِينَ وَ أَنْذَرَ بِهِ الْكَافِرِينَ وَ هُمُ الْقَوْمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ قَوْماً لُدًّا كُفَّاراً.

I said, 'His[azwj] Words: ***But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]***. He[asws] said: 'But rather, Allah[azwj] Eased it upon the tongue of His[azwj] Prophet[saww] when he[saww] nominated Amir Al-Momineen[asws] as a flag, so he[saww] gave glad tidings with him[asws] to the Momineen and warned with him[asws] the Kafirs, and they are the people Allah[azwj] has Mentioned them as ***a contentious people [19:97]*** – i.e. Kafirs''.[614]

4- فس، تفسير القمي قَالَ الصَّادِقُ ع كَانَ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ جَالِساً بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ لَهُ قُلْ يَا عَلِيُّ اللَّهُمَّ اجْعَلْ لِي فِي قُلُوبِ الْمُؤْمِنِينَ وُدّاً فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا.

Tafseer Al Qummi –

'Al-Sadiq[asws] said: 'The reason for the Revelation of this Verse is that Amir Al-Momineen[asws] was seated in front of Rasool-Allah[saww], and he[saww] said to him[asws]: 'Say, O Ali[asws], 'O Allah[azwj]! Make cordiality to be for me[asws] in the hearts of the Momineen!'' So Allah[azwj] the Exalted Revealed: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***''.[615]

5- قب، المناقب لابن شهرآشوب أَبُو رَوْقٍ عَنِ الضَّحَّاكِ وَ شُعْبَةُ عَنِ الْحَكَمِ عَنْ عِكْرِمَةَ وَ الْأَعْمَشُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ الْغُرَيْرِيُّ السِّجِسْتَانِيُّ فِي غَرِيبِ الْقُرْآنِ عَنْ أَبِي عَمْرٍو كُلُّهُمْ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا فَقَالَ نَزَلَ فِي عَلِيٍّ ع لِأَنَّهُ مَا مِنْ مُسْلِمٍ إِلَّا وَ لِعَلِيٍّ فِي قَلْبِهِ مَحَبَّةٌ.

(The book) 'Al Manaqib of Ibn Shehr Ashub – Abu Waraq, from Al Zahhak, and Shu'ba, from Al hakam, from Ikrimah (Bin Abu Jahl[la]), and Al Amsh, from Saeed Bin Jubeyr, and al Ghureyri Al Sijistani in (the book) 'Garb Al Quran', from Abu Amro, all of them from Ibn Abbas,

'He (Ibn Abbas) was asked about His[azwj] Words: ***, the Beneficent would Make cordiality to be for them [19:96]***. He said, 'It was Revealed regarding Ali[asws] because there is none from a Muslim except and there is love for Ali[asws] in his heart''.[616]

[614] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 3
[615] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 4
[616] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 5 a

أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ وَ أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ وَ ابْنُ بَطَّةَ الْعُكْبَرِيُّ وَ الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَ عَنِ الْبَاقِرِ ع فِي خَبَرٍ قَالا لَا يُلْفَى مُؤْمِنٌ إِلَّا وَ فِي قَلْبِهِ وُدٌّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ لِأَهْلِ بَيْتِهِ ع.

Abu Nueym Al Asfahani and Abu Al Mufazzal Al Shaybani, and Ibn Battah Al Ukbari, and Al Isnad, from Muhammad Bin Al Hanafiyya,

'And from Al-Baqir[asws] in a Hadeeth said, 'No Momin would be encountered except and in his heart would be cordiality for Ali[asws] Bin Abu Talib[asws] and for People[asws] of his[asws] Household''.[617]

زَيْدُ بْنُ عَلِيٍ أَنَّ عَلِيّاً ع أَخْبَرَ رَسُولَ اللَّهِ ص أَنَّهُ قَالَ لَهُ رَجُلٌ إِنِّي أُحِبُّكَ فِي اللَّهِ تَعَالَى فَقَالَ لَعَلَّكَ يَا عَلِيُّ اصْطَنَعْتَ إِلَيْهِ مَعْرُوفاً قَالَ لَا وَ اللَّهِ مَا اصْطَنَعْتُ إِلَيْهِ مَعْرُوفاً

Zayd son of Ali[asws] (Bin Al-Husayn[asws]), 'Ali[asws] informed Rasool-Allah[saww] that a man had said to him[asws], 'I love you[asws] for the Sake of Allah[azwj] the Exalted'. He[saww] said: 'O Ali[asws]! Perhaps you[asws] had done an act of kindness to him?' He[asws] said: 'No, by Allah[azwj]! I[asws] have not done any act of kindness to him'.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ قُلُوبَ الْمُؤْمِنِينَ تَتُوقُ إِلَيْكَ بِالْمَوَدَّةِ فَنَزَلَتْ هَذِهِ الْآيَاتُ.

He[saww] said: 'The Praise is for Allah[azwj] Who Made hearts of the Momineen to yearn to you[asws] with the cordiality'. So these Verses were Revealed''.[618]

وَ رَوَى الشَّعْبِيُّ وَ زَيْدُ بْنُ عَلِيٍّ وَ الْأَصْبَغُ بْنُ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَبُو حَمْزَةَ الثُّمَالِيُّ عَنِ الْبَاقِرِ ع وَ عَبْدُ الْكَرِيمِ الْخُزَّازُ وَ حَمْزَةُ الزَّيَّاتُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ كُلُّهُمْ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ ع قُلِ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْداً وَ اجْعَلْ لِي فِي قُلُوبِ الْمُؤْمِنِينَ وُدّاً

And it is reported by Al-Shaby, and Zayd of Ali[asws], and Al-Asbagh Bin Nubabata, from Amir Al-Momineen[asws]. Abu Hamza Al-Sumali from Al-Baqir[asws], and Abdul Kareem Al-Khazaz and Hamza Al-Zayyat, from Al-Bara'a Bin Aazib, all of them from the Prophet[saww] having said to Ali[asws]: 'Say, 'O Allah[azwj]! Make a Pact to be for me[asws] with You[azwj], and Make cordiality to be for me[asws] in the hearts of Momineen[asws]''.

فَقَالَهُمَا عَلِيٌّ ع وَ أَمَّنَ رَسُولُ اللَّهِ ص فَنَزَلَتْ هَذِهِ الْآيَةُ.

Ali[asws] said these and Rasool-Allah[saww] said: 'Ameen!', and this Verse was Revealed''.[619]

رَوَاهُ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَ رَوَاهُ النَّطَنْزِيُّ فِي الْخَصَائِصِ عَنِ الْبَرَاءِ وَ ابْنِ عَبَّاسٍ وَ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ فِي رِوَايَةٍ قَالَ ع إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا- فَإِنَّمَا يَسَّرْنَاهُ بِلِسانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ هُوَ عَلِيٌّ- وَ تُنْذِرَ بِهِ قَوْماً لُدًّا قَالَ بَنُو أُمَيَّةَ قَوْماً ظَلَمَةً.

It is reported by Al Sa'alby in his Tafseer, from Al Bara'a Bin Aazib, and it is reported by Al Natanzi in (the book) 'Al Khasaais, from Al Bara'a, and Ibn Abbas,

[617] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 5 b
[618] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 5 c
[619] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 5 d

‘And from Muhammad[asws] Bin Ali[asws], and in a report, he[asws] said: ‘***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96] But rather We have Eased it by your tongue to give the glad tidings to the pious with it*** - and it is Ali[asws] - ***and to warn by it a contentious people [19:97]***. He[asws] said: ‘It is the clan of Umayya - an unjust people’’.[620]

6- فض، كتاب الروضة بِالْأَسَانِيدِ إِلَى ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ صَلَّى أَرْبَعَ رَكَعَاتٍ فَلَمَّا أسلم [سَلَّمَ] رَفَعَ رَسُولُ اللَّهِ ص يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ سَأَلَكَ مُوسَى بْنُ عِمْرَانَ أَنْ تَشْرَحَ لَهُ صَدْرَهُ وَ تُيَسِّرَ أَمْرَهُ وَ تَحُلَ عُقْدَةً مِنْ لِسَانِهِ يَفْقَهُوا قَوْلَهُ وَ تَجْعَلَ لَهُ وَزِيراً مِنْ أَهْلِهِ تَشُدَّ بِهِ أَزْرَهُ

Kitab ‘Al Rowza’ – By the chains to Ibn Abbas having said,

‘Rasool-Allah[saww] held a hand of Ali[asws] Bin Abu Talib[asws] and prayed four Cycles salat. When he[saww] had greeted (completed), Rasool-Allah[saww] raised his[saww] hands towards the sky and said: ‘O Allah[azwj]! Musa[as] Bin Imran[as] had asked You[azwj] to Expand his[as] chest for him[as] and Ease his[as] affairs, and Loosen the knot from his[as] tongue so they could understand his[as] words, and Make a Vizier to be for him[asws] from his[saww] family for him[saww] to be strengthened by it.

وَ أَنَا مُحَمَّدٌ أَسْأَلُكَ أَنْ تَشْرَحَ لِي صَدْرِي وَ تُيَسِّرَ لِي أَمْرِي وَ تَحُلَّ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ تَجْعَلَ لِي وَزِيراً مِنْ أَهْلِي تَشُدَّ بِهِ أَزْرِي

And I[saww] am Muhammad[saww]! I[saww] ask You[azwj] to Expand my[saww] chest for me[saww], and Ease my[saww] affairs for me[saww], and Loosen the knot from my[saww] tongue for them to understand my[saww] words, and Make a Vizier to be for me[saww] for my[saww] back to be strengthened by him!’

قَالَ ابْنُ عَبَّاسٍ سَمِعْتُ مُنَادِياً يُنَادِي مِنَ السَّمَاءِ يَا مُحَمَّدُ قَدْ أُوتِيتَ سُؤْلَكَ فَقَالَ النَّبِيُّ ص ادْعُ يَا أَبَا الْحَسَنِ ارْفَعْ يَدَكَ إِلَى السَّمَاءِ وَ قُلِ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْداً وَ اجْعَلْ لِي عِنْدَكَ وُدّاً

Ibn Abbas said, ‘I heard a caller calling out from the sky: ‘O Muhammad[saww]! ***He said: “You are Granted your request [20:36]***. The Prophet[saww] said: ‘Supplicate, O Abu Al-Hassan[asws]! Raise your[asws] hands to the sky and say: ‘O Allah[azwj]! Make a Pact to be for me[asws] with You[azwj], and Make cordiality to be for me with You[azwj]!’’

فَلَمَّا دَعَا نَزَلَ جَبْرَئِيلُ وَ قَالَ اقْرَأْ يَا مُحَمَّدُ- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا فَتَلَاهَا النَّبِيُّ ص فَتَعَجَّبَ النَّاسُ مِنْ سُرْعَةِ الْإِجَابَةِ

When he[asws] had supplicated, Jibraeel[as] descended and said: ‘Recite, O Muhammad[saww]: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***’. So, the Prophet[saww] recited it. The people were astounded from the quickness of the Answer.

فَقَالَ اعْلَمُوا أَنَّ الْقُرْآنَ أَرْبَعَةُ أَرْبَاعٍ رُبُعٌ فِينَا أَهْلَ الْبَيْتِ وَ رُبُعٌ قِصَصٌ وَ أَمْثَالٌ وَ رُبُعٌ فَضَائِلُ وَ إِنْذَارٌ وَ رُبُعٌ أَحْكَامٌ وَ اللَّهُ أَنْزَلَ فِي عَلِيٍّ كَرَائِمَ الْقُرْآنِ.

[620] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 5 e

He[saww] said: 'Know, that the Quran is in four quarters – a quarter is regarding us[asws] People[asws] of the Household, and a quarter is of stories and examples, and a quarter is of merits and warnings, and a quarter is of Ordinances. By Allah[azwj]! The honours of the Quran are regarding Ali[asws]''.[621]

7- كشف، كشف الغمة مما أخرجه العز المحدث الحنبلي قوله تعالى سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا قال ابن عباس نزلت في علي بن أبي طالب جعل الله له ودا في قلوب المؤمنين.

(The book) 'Kashf Al Ghumma', from what is extracted by the honourable narrator Al Hanbali –

'Words of the Exalted: ***the Beneficent would Make cordiality to be for them [19:96]***. Ibn Abbas said, 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws]. Allah[azwj] Made the cordiality for him[asws] to be in the hearts of the Momineen''.[622]

وَ رَوَى الْحَافِظُ أَبُو بَكْرِ بْنُ مَرْدَوَيْهِ عَنِ الْبَرَاءِ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ يَا عَلِيُّ قُلِ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْداً وَ اجْعَلْ لِي عِنْدَكَ وُدّاً وَ اجْعَلْ لِي فِي صُدُورِ الْمُؤْمِنِينَ مَوَدَّةً فَنَزَلَتْ.

And it is reported by Al Hafir Abu Bakr Bin Lardaqayh, from Al Bara'a –

'Rasool-Allah[saww] said to Ali[asws] Bin Abu Talib[asws]: 'Say: 'O Allah[azwj]! Make a Pact to be for me[asws] with You[azwj], and Make cordiality to be for me[asws] with You[azwj], and Make cordiality to be for me[asws] in the hearts of the Momineen''. So, it was Revealed''.[623]

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ عَنْ عَوْنِ بْنِ سَلَّامٍ عَنْ بِشْرِ بْنِ عُمَارَةَ الْخَثْعَمِيِ عَنْ أَبِي رَوْقٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا قَالَ مَحَبَّةً فِي قُلُوبِ الْمُؤْمِنِينَ.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Usman, from Abu Shayba, from Awn Bin Sallam, from Bishr Bin Umarah Al Khas'amy, from Abu Rowq, from Al Zahhak, from Ibn Abbas who said,

'This Verse was Revealed regarding Ali[asws] Bin Abu Talib[asws]: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***. He said, 'Love in the hearts of the Momineen''.[624]

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنْ أَبِيهِ فِي قَوْلِهِ عَزَّ وَ جَلَ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَا مِنْ مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ حُبٌّ لِعَلِيٍّ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Yaqoub Bin Ja'far Bin Suleyman, from Ali Bin Abdullah Bin Al Abbas, from his father,

[621] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 6
[622] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 7 a
[623] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 7 b
[624] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 8

‘Regarding Words of Mighty and Majestic: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***. He said, ‘It was Revealed regarding Ali[asws] Bin Abu Talib[asws]. There is no Momin except and in his heart is the love for Ali[asws]’’.[625]

10- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ أَحْمَدَ الْأَزْدِيُّ مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ أَصْبَحْتُ وَ اللَّهِ يَا عَلِيُّ عَنْكَ رَاضِياً وَ أَصْبَحَ وَ اللَّهِ رَبُّكَ عَنْكَ رَاضِياً وَ أَصْبَحَ كُلُّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَنْكَ رَاضِينَ إِلَى أَنْ تَقُومَ السَّاعَةُ

Tafseer Furaat Bin Ibrahim – Ja’far Bin Ahmad Al Azdy transmitting,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: ‘Amir Al-Momineen[asws] said: ‘I[asws] entered to see Rasool-Allah[saww]. He[saww] said: ‘By Allah[azwj], O Ali[asws]! I[saww] have become being pleased from you[asws], and by Allah[azwj], your[asws] Lord[azwj] has become Pleased from you[asws], and every Momin and Momina have become pleased from you[asws] until the establishment of the Hour!’

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قَدْ نَعَيْتَ إِلَيَّ نَفْسَكَ فَيَا لَيْتَ نَفْسِي الْمُتَوَفَّاةُ قَبْلَ نَفْسِكَ قَالَ أَبَى اللَّهُ فِي عِلْمِهِ إِلَّا مَا يُرِيدُ

He[asws] said: ‘I[asws] said: ‘O Rasool-Allah[saww]! You[saww] given to me[asws] the news of your[saww] own death, so if only my[asws] soul can expire before your[saww] soul!’ He[saww] said: ‘Allah[azwj] has Refused in His[azwj] Knowledge except what He[azwj] Wants’.

قَالَ فَادْعُ اللَّهَ لِي بِدَعَوَاتٍ يُصِينُنِي بَعْدَ وَفَاتِكَ قَالَ يَا عَلِيُّ ادْعُ لِنَفْسِكَ بِمَا تُحِبُّ وَ تَرْضَى حَتَّى أُؤَمِّنَ فَإِنَّ تَأْمِينِي لَكَ لَا يُرَدُّ

He[asws] said: ‘Supplicate to Allah[azwj] for me[asws] with supplication He[azwj] would Keep me[asws] after your[saww] expiry’. He[saww] said: ‘O Ali[asws]! Supplicate for yourself[asws] and be pleased until I[saww] say ‘Ameen’, for if I[saww] were to say: ‘Ameen’ for you[asws], He[azwj] will not Reject’.

قَالَ فَدَعَا أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ ثَبِّتْ مَوَدَّتِي فِي قُلُوبِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِلَى يَوْمِ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ ص آمِينَ

He (Ja’far[asws] Bin Muhammad[asws]) said: ‘Amir Al-Momineen[asws] supplicated: ‘O Allah[azwj]! Affirm my[asws] cordiality in the hearts of the Momineen and the Mominaat up to the Day of Qiyamah’. Rasool-Allah[saww] said: ‘Ameen!’

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ادْعُ فَدَعَا بِتَثْبِيتِ مَوَدَّتِهِ فِي قُلُوبِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى دَعَا ثَلَاثَ مَرَّاتٍ كُلَّمَا دَعَا دَعْوَةً قَالَ النَّبِيُّ ص آمِينَ

He[saww] said: ‘O Amir Al-Momineen[asws]! Supplicate!’ He[asws] supplicated with the affirmation of his[asws] cordiality to be in the hearts of the Momineen and the Mominaat up to the Day of Qiyamah’, to the extent that he[asws] supplicated three times. Every time he[asws] supplicated, the Prophet[saww] said: ‘Ameen!’

فَهَبَطَ جَبْرَئِيلُ ع فَقَالَ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا إِلَى آخِرِ السُّورَةِ فَقَالَ النَّبِيُّ ص الْمُتَّقُونَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ شِيعَتُهُ.

[625] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 9

Jibraeel[as] descended and said: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]*** – up to the end of the Chapter. The Prophet[saww] said: 'The pious is Ali[asws] Bin Abu Talib[asws] and his[asws] Shias''.[626]

11- وَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع عَنْ مُحَمَّدِ بْنِ الْمُظَفَّرِ عَنْ زَيْدِ بْنِ مُحَمَّدٍ الْمُبَارَكِ الْكُوفِيِّ عَنْ أَحْمَدَ بْنِ مُوسَى بْنِ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ ثَابِتِ بْنِ عَمْرٍو خَادِمِ مُوسَى بْنِ جَعْفَرٍ ع عَنْ أَبِيهِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخَذَ النَّبِيُّ ص وَ نَحْنُ بِمَكَّةَ بِيَدَيْ عَلِيٍّ ع فَصَلَّى أَرْبَعَ رَكَعَاتٍ عَلَى ثَبِيرٍ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لِعَلِيٍّ يَا أَبَا الْحَسَنِ ارْفَعْ يَدَيْكَ إِلَى السَّمَاءِ وَ ادْعُ رَبَّكَ وَ سَلْهُ يُعْطِكَ

And it is reported by Al Hafiz Abu Nueym in the book 'Ma Nazal Min Al Qauran Fi Ali[asws]' – From Muhammad Al Muzaffar, from Zayd Bin Muhammad Al Mubarak Al Kufi, from Ahmad Bin Musa Bin Is'haq, from Al-Husayn Bin Sabit Bin Amro servant of Musa Bin Ja'far[asws], from his father, from Shu'ba, from Al Hakam, from Ikrimah (Bin Abu Jahl[la]), from Ibn Abbas who said,

'The Prophet[saww] grabbed a hand of Ali[asws], and we were at Makkah, and he[saww] prayed four Cycles Salat at Mina. Then he[saww] raised his[saww] hands towards the sky and said to Ali[asws]: 'O Abu Al-Hassan[asws]! Raise your[asws] hands towards the sky and supplicate to your[asws] Lord[azwj] and ask Him[azwj], He[azwj] will Give you[asws]'.

فَرَفَعَ عَلِيٌّ يَدَيْهِ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْداً وَ اجْعَلْ لِي عِنْدَكَ وُدّاً فَأَنْزَلَ اللَّهُ تَعَالَى- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا

Ali[asws] raised his[asws] hands towards the sky and he[asws] said: 'O Allah[azwj]! Make a Pact to be for me[asws] with You[azwj], and Make cordiality to be for me[asws] with You[azwj]!' So, Allah[azwj] the Exalted Revealed: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***.

فَتَلَا النَّبِيُّ ص عَلَى أَصْحَابِهِ فَعَجِبُوا مِنْ ذَلِكَ عَجَباً شَدِيداً فَقَالَ النَّبِيُّ ص مِمَّ تَعْجَبُونَ إِنَّ الْقُرْآنَ أَرْبَعَةُ أَرْبَاعٍ فَرُبُعٌ فِينَا أَهْلَ الْبَيْتِ وَ رُبُعٌ فِي أَعْدَائِنَا وَ رُبُعٌ حَلَالٌ وَ حَرَامٌ وَ رُبُعٌ فَرَائِضُ وَ أَحْكَامٌ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ فِي عَلِيٍّ كَرَائِمَ الْقُرْآنِ.

The Prophet[saww] recited to his[saww] companions and they were astounded from that with intense astonishment. The Prophet[saww] said: 'What are you wondering from? The Quran is in four quarters. A quarter is regarding us[asws], People[asws] of the Household, and a quarter is regarding our[asws] enemies, and a quarter is Permissible(s) and Prohibitions, and a quarter is Obligations and Ordinances, and that Allah[azwj] Mighty and Majestic has Revealed regarding Ali[asws] honours of the Quran''.[627]

[626] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 10
[627] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 14 H 11

باب 15 قوله تعالى وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً

CHAPTER 15 - And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]

1- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ مَخْلَدٍ الْجُعْفِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً قَالَ خَلَقَ اللَّهُ نُطْفَةً بَيْضَاءَ مَكْنُونَةً فَجَعَلَهَا فِي صُلْبِ آدَمَ ثُمَّ نَقَلَهَا مِنْ صُلْبِ آدَمَ إِلَى صُلْبِ شَيْثٍ وَ مِنْ صُلْبِ شَيْثٍ إِلَى صُلْبِ أَنُوشَ وَ مِنْ صُلْبِ أَنُوشَ إِلَى صُلْبِ قَيْنَانَ حَتَّى تَوَارَثَتْهَا كِرَامُ الْأَصْلَابِ وَ مُطَهَّرَاتُ الْأَرْحَامِ حَتَّى جَعَلَهَا اللَّهُ فِي صُلْبِ عَبْدِ الْمُطَّلِبِ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy transmitting from Ibn Abbas,

'Regarding Words of the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***, he said, 'A white seed, hidden, He[azwj] Made it to be in the Sulb of Adam[as], then Transferred it from the Sulb of Adam[as] to the Sulb of Shees[as], and from Sulb of Shees[as] to Sulb of Anoush[as], and from Sulb of Anoush[as] to the Sulb of Canaan[as], until it was inherited by the honourable Sulbs and purified wombs, until Allah[azwj] Made it to be in the Sulb of Abdul Muttalib[asws].

ثُمَّ قَسَمَهَا نِصْفَيْنِ فَأَلْقَى نِصْفَهَا إِلَى صُلْبِ عَبْدِ اللَّهِ وَ نِصْفَهَا إِلَى صُلْبِ أَبِي طَالِبٍ وَ هِيَ سُلَالَةٌ فَوُلِدَ مِنْ عَبْدِ اللَّهِ مُحَمَّدٌ ص وَ مِنْ أَبِي طَالِبٍ عَلِيٌّ ع فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى- وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً زَوْجَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ

Then He[azwj] Divided it into two halves. He[azwj] Cast half of it into the Sulb of Abdullah and half of it to the Sulb of Abu Talib[asws], and it is the conclusion. So, Muhammad[saww] was born from Abdullah[as] and Ali[asws] from Abu Talib[asws], and that is the Word of Allah[azwj] the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***, husband[asws] of (Syeda) Fatima[asws], daughter[asws] of Muhammad[saww].

فَعَلِيٌّ مِنْ مُحَمَّدٍ وَ مُحَمَّدٌ مِنْ عَلِيٍّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ نَسَبٌ وَ عَلِيٌّ الصِّهْرُ.

So, Ali[asws] is from Muhammad[saww] and Muhammad[saww] is from Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws] and (Syeda) Fatima[asws] are 'lineage', and Ali[asws] is the 'marriage'".[628]

2- مد، العمدة بإسناده عن الثعلبي عن أبي عبد الله القائني عن أبي الحسن النصيبي عن أبي بكر السبيعي الحلبي عن علي بن العباس المقانعي عن جعفر بن محمد بن الحسين عن محمد بن عمرو عن حسين الأشقر عن أبي قتيبة التميمي قال سمعت ابن سيرين في قوله تعالى- وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً قال نزلت في النبي و علي بن أبي طالب ع زوج فاطمة عليا ع و هو ابن عمه و زوج ابنته فكان نسبا و صهرا- وَ كانَ رَبُّكَ قَدِيراً أي قادرا على ما أراد.

(The book) 'Al-Amdah' – By his chain from Al Sa'alby, from Abu Abdullah Al Qainy, from Abu Al-Hassan Al Naseybi, from Abu Bakr Al Sabie Al Halby, from Ali Bin Al Abbas Al Maqanie, from Ja'far Bin Muhammad Bin Al-Husayn, from Muhammad Bin Amro, from Husayn Al Ashqar, from Abu Quteyba Al Tameemi who said,

[628] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 15 H 1

‘I heard Ibn Sirreen regarding Words of the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***. He said, ‘It was Revealed regarding the Prophet[saww] and Ali[asws] Bin Abu Talib[asws], husband[asws] of (Syeda) Fatima[asws] Ali[asws], and he[asws] is son[asws] of his[saww] uncle, and husband[asws] of his[saww] daughter, so he[asws] was ‘lineage’ and ‘marriage’, ***and your Lord was always Powerful [25:54]***’’.[629]

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ أَحْمَدَ بْنِ مُعَمَّرٍ الْأَسَدِيِّ عَنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً قَالَ نَزَلَتْ فِي النَّبِيِّ ص حِينَ زَوَّجَ عَلِيّاً ابْنَتَهُ وَ هُوَ ابْنُ عَمِّهِ فَكَانَ لَهُ نَسَباً وَ صِهْراً.

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafi, from Ahmad Bin Muammar Al Asady, from Al Hakam Bin Zuhayr, from Abu Malik, from Ibn Abbas,

‘Regarding Words of the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***. He said, ‘It was Revealed regarding the Prophet[saww] when Ali[asws] married his[saww] daughter[asws], and he[asws] is son[asws] of his[saww] uncle[as], so there was for him[asws], lineage and marriage’’.[630]

4- وَ قَالَ أَيْضاً حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنْ رَجَاءِ بْنِ سَلَمَةَ عَنْ نَائِلِ بْنِ نَجِيحٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ فِي هَذِهِ الْآيَةِ قَالَ خَلَقَ اللَّهُ آدَمَ وَ خَلَقَ نُطْفَةً مِنَ الْمَاءِ فَمَزَجَهَا ثُمَّ أَباً فَأَباً حَتَّى أَوْدَعَهَا إِبْرَاهِيمَ ع ثُمَّ أُمّاً فَأُمّاً مِنْ طَاهِرِ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ حَتَّى صَارَتْ إِلَى عَبْدِ الْمُطَّلِبِ

And he said as well, ‘It is narrated to us by Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Raja’a Bin Salama, from Na’il Bin Najeeh, from Amro Bin Shimr, from Jabir Al Jufy, from Ikrimah (Bin Abu Jahl[la], from Ibn Abbas,

‘Regarding this Verse, he said, ‘Allah[azwj] Created Adam[as] and Created a seed from water. He[azwj] Mixed it. Then He[azwj] (Deposited it into) a father (to) a father, until it was deposited into Ibrahim[as]. Then mother (to) a mother, from clean Sulbs to purified laps until it came to be to Abdul Muttalib[asws].

فَفَرَّقَ ذَلِكَ النُّورَ فِرْقَتَيْنِ فِرْقَةً إِلَى عَبْدِ اللَّهِ فَوَلَدَ مُحَمَّداً ص وَ فِرْقَةً إِلَى أَبِي طَالِبٍ فَوَلَدَ عَلِيّاً ع ثُمَّ أَلَّفَ اللَّهُ النِّكَاحَ بَيْنَهُمَا فَزَوَّجَ اللَّهُ عَلِيّاً بِفَاطِمَةَ ع فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَ وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ كانَ رَبُّكَ قَدِيراً.

That Noor divided into two segments -a segment to Abdullah, so Muhammad[saww] was Gifted (to his[saww] parents), and a segment to Abu Talib[asws], so Ali[asws] was Gifted (to his[asws] parents). Then Allah[azwj] Composed the marriage between the two, so Allah[azwj] got Ali[asws] to be married with (Syeda) Fatima[asws]. Therefore, due to that are the Words of Mighty and Majestic: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]***’’.[631]

5- كشف، كشف الغمة مما رواه أبو بكر بن مردويه وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً هو علي و فاطمة ع.

[629] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 15 H 2
[630] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 15 H 3
[631] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 15 H 4

(The book) ‘Kashf Al Ghumma’ – From what is reported by Abu Bakr Bin Mardawayh –

‘***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]*** – It is Ali[asws] and (Syeda) Fatima[asws]’’.[632]

6- ضه، روضة الواعظين قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ عَزَّ وَ جَلَّ نُطْفَةً بَيْضَاءَ مَكْنُونَةً فَنَقَلَهَا مِنْ صُلْبٍ إِلَى صُلْبٍ حَتَّى نُقِلَتِ النُّطْفَةُ إِلَى صُلْبِ عَبْدِ الْمُطَّلِبِ فَجُعِلَ نِصْفَيْنِ فَصَارَ نِصْفُهَا فِي عَبْدِ اللَّهِ وَ نِصْفُهَا فِي أَبِي طَالِبٍ

(The book) ‘Rowza Al Waizeen’ –

‘Rasool-Allah[saww] said: ‘Allah[azwj] Mighty and Majestic Created a white seed, hidden. He[azwj] Transferred it from a Sulb to a Sulb, until the seed was transferred to the Sulb of Abdul Muttalib[asws]. It was Made to be two halves, so half of it came to be in Abdullah[asws] and half of it in Abu Talib[asws].

فَأَنَا مِنْ عَبْدِ اللَّهِ وَ عَلِيٌّ مِنْ أَبِي طَالِبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً الْآيَةَ.

So, I[saww] am from Abdullah[asws], and Ali[asws] is from Abu Talib[asws], and that is the Words of Allah[azwj] Mighty and Majestic: ***And He it is Who Created a person from the water, [25:54]*** – the Verse’’.[633]

[632] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 15 H 5
[633] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 15 H 6

باب 16 أنه ع السبيل و الصراط و الميزان في القرآن

CHAPTER 16 – HE[asws] IS THE WAY (SABEEL), AND THE PATH (SIRAAT/BRIDGE), AND THE SCALE (MIZAAN) IN THE QURAN

1- فس، تفسير القمي انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ سَبِيلًا قَالَ إِلَى وَلَايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ السَّبِيلُ-

Tafseer Al-Qummi - ***Look how they are striking examples for you! So they have gone astray and cannot find a way [17:48]***. He said, 'To Wilayah of Ali[asws], and Ali[asws], he[asws] is the way.

يا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا قَالَ أَبُو جَعْفَرٍ ع يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ عَلِيّاً.

'O I wish I had taken Sabeel along with the Rasool!' [25:27]. Abu Ja'far[asws] said: 'He is saying, 'I wish I had taken Ali[asws] along with the Rasool[saww]''.[634]

2- بر، بصائر الدرجات أَبُو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ ابْنِ أَسْبَاطٍ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ قَالَ هُوَ وَ اللَّهِ عَلِيٌّ ع هُوَ وَ اللَّهِ الصِّرَاطُ وَ الْمِيزَانُ.

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far, from Ibn Asbat Al Baghdadi, from Muhammad Bin Al Fuzeyl, from Sumali,

'From Abu Abdullah[asws]: '***He said: "This Path of Ali is Straight" [15:41]***. He[asws] said: 'By Allah[azwj] it is Ali[asws]. By Allah[azwj] he[asws] is the path and the scale!''[635]

3- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ- قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ أَنْزَلْنا إِلَيْكُمْ نُوراً مُبِيناً قَالَ الْبُرْهَانُ مُحَمَّدٌ عَلَيْهِ وَ آلِهِ السَّلَامُ وَ النُّورُ عَلِيٌّ ع

Tafseer Al Ayyashi – From Abdullah Bin Suleyman who said,

'I said to Abu Abdullah[asws], 'His[azwj] Words: ***O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]***. He[asws] said: 'Convincing proof (Burhan) is Muhammad[asws], and the light (Noor) is Ali[asws]'.

قَالَ قُلْتُ لَهُ صِراطاً مُسْتَقِيماً قَالَ الصِّرَاطُ الْمُسْتَقِيمُ عَلِيٌّ ع.

He (the narrator) said, 'I said to him[asws], '***a Straight Path [4:68]***. He[asws] said: 'The Straight Path is Ali[asws]''.[636]

4- قب، المناقب لابن شهرآشوب الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى فَضَلُّوا فَلا يَسْتَطِيعُونَ إِلَى وَلَايَةِ عَلِيٍ سَبِيلًا وَ عَلِيٌّ هُوَ السَّبِيلُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

[634] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 1
[635] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 2
[636] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 3

'Al-Baqir[asws] regarding Words of the Exalted: ***So they have gone astray and cannot find*** – to the Wilayah of Ali[asws] - ***a way [17:48]***''.[637]

جَعْفَرٌ وَ أَبُو جَعْفَرٍ ع فِي قَوْلِهِ إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنِي أُمَيَّةَ وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Ja'far[asws] and Abu Ja'far[asws] regarding His[azwj] Words: ***Those who are committing Kufr*** - meaning the clan of Umayya - ***and hindering from the Way of Allah [4:167]*** – from Wilayah of Ali[asws] Bin Abu Talib[asws]''.[638]

وَ فِي رِوَايَةٍ يَعْنِي بِالسَّبِيلِ عَلِيّاً ع وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِوَلَايَتِهِ.

And in a report – Meaning of the 'way' (Sabeel) is Ali[asws], and whatever is in the Presence of Allah[azwj] cannot be achieved except by his[asws] Wilayah''.[639]

هَارُونُ بْنُ الْجَهْمِ وَ جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى فَاغْفِرْ لِلَّذِينَ تابُوا مِنْ وَلَايَةِ جَمَاعَةِ بَنِي أُمَيَّةَ- وَ اتَّبَعُوا سَبِيلَكَ آمَنُوا بِوَلَايَةِ عَلِيٍّ ع وَ عَلِيٌّ هُوَ السَّبِيلُ.

Haroun Bin Al Kahm, and Jabir,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***therefore Forgive those who repent*** – from the wilayah of a group of the clan of Umayya - ***and follow Your Way, [40:7]*** – believe in the Wilayah of Ali[asws], and Ali[asws], he[asws] is the way''.[640]

إِبْرَاهِيمُ الثَّقَفِيُّ بِإِسْنَادِهِ إِلَى أَبِي بُرْدَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ أَنَّ هذا صِراطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا لِعَلِيٍّ ع فَفَعَلَ.

Ibrahim Al Saqafi, by his chain to Abu Burdah Al Aslami who said,

'Rasool-Allah[saww] said: '***And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. [6:153]***. I[saww] asked Allah[azwj] to Make it for Ali[asws]. He[azwj] Did so''.[641]

5- قب، المناقب لابن شهرآشوب أَبُو الْحَسَنِ الْمَاضِي قَالَ: إِذا جاءَكَ الْمُنافِقُونَ بِوَلَايَةِ وَصِيِّكَ قالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنافِقِينَ لَكاذِبُونَ- اتَّخَذُوا أَيْمانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ ساءَ ما كانُوا يَعْمَلُونَ-

(The book) 'Al Manaqib' of Ibn Shehr Ahub –

'Abu Al-Hassan Al-Maazy (7th Imam[asws]) having said: '***When the hypocrites come to you,*** - with the Wilayah of Ali[asws], ***they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying***

[637] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 4 a
[638] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 4 b
[639] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 4 c
[640] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 4 d
[641] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 4 e

[63:1] They are taking their oaths as a shield, so they are blocking from the Way of Allah. – and the way, it is the successor[asws] - ***It is evil what they have been doing [63:2]***.

ذلِكَ بِأَنَّهُمْ آمَنُوا بِرِسالَتِكَ وَ كَفَرُوا بِوَلَايَةِ وَصِيِّكَ فَطَبَعَ اللَّهُ عَلى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ-

That is because they believed – in your[asws] being a Rasool[saww] - ***then they disbelieved,*** - in the Wilayah of your[saww] successor[asws] - ***so Allah Sealed upon their hearts, therefore they are not understanding [63:3].***

وَ إِذا قِيلَ لَهُمْ تَعالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ ارْجِعُوا إِلَى وَلَايَةِ عَلِيٍّ يَسْتَغْفِرْ لَكُمُ النَّبِيُّ مِنْ ذُنُوبِكُمْ- لَوَّوْا رُؤُسَهُمْ وَ رَأَيْتَهُمْ يَصُدُّونَ عَنْ وَلَايَةِ عَلِيٍّ- وَ هُمْ مُسْتَكْبِرُونَ عَلَيْهِ.

And when it is said to them: 'Come! Rasool-Allah will seek Forgiveness for you', - return to the Wilayah of Ali[asws], the Prophet[saww] would seek Forgiveness for you from your sins -***they turn back they heads, and you will see them blocking (others),*** - from the Wilayah of Ali[asws] - ***and they are being arrogant [63:5]*** – upon it''.[642]

أَبُو ذَرٍّ عَنِ النَّبِيِّ ص فِي خَبَرٍ فِي قَوْلِهِ وَ اتَّبِعُوا سَبِيلَكَ يَعْنِي عَلِيّاً ع.

Abu Zarr[ra], from the Prophet[saww] in a Hadeeth regarding His[azwj] Words: ***and follow Your Way, [40:7]*** – meaning Ali[asws]'',[643]

ابْنُ عَبَّاسٍ فِي قَوْلِهِ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً الْآيَاتِ أَنَّ سَبِيلَ اللَّهِ فِي هَذَا الْمَوْضِعِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَوْلُهُ وَ إِنَّها لَبِسَبِيلٍ مُقِيمٍ فِي الْخَبَرِ هُوَ الْوَصِيُّ بَعْدَ النَّبِيِّ ص.

Ibn Abbas – Regarding His[azwj] Words: ***So who is more unjust than the one who fabricates a lie upon Allah [7:37]*** – the Verses. The Way of Allah[azwj] in this place is Ali[asws] Bin Abu Talib[asws]. His[azwj] Words: ***And it is on an enduring way [15:76]***, in the Hadeeth, he[asws] is the successor[asws] after the Prophet[saww]'',[644]

الْبَاقِرَانِ ع اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قَالا دِينُ اللَّهِ الَّذِي نَزَلَ بِهِ جَبْرَئِيلُ عَلَى مُحَمَّدٍ ص- صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ فَهَدَيْتَهُمْ بِالْإِسْلَامِ وَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ لَمْ تَغْضَبْ عَلَيْهِمْ وَ لَمْ يَضِلُّوا- غَيْرِ الْمَغْضُوبِ عَلَيْهِمُ الْيَهُودِ وَ النَّصارى وَ الشُّكَّاكِ الَّذِينَ لَا يَعْرِفُونَ إِمَامَةَ أَمِيرِ الْمُؤْمِنِينَ ع- وَ لَا الضَّالِّينَ عَنْ إِمَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Al-Baqireyn (5th and 6th Imam[asws]) – ***Guide us to the Straight Path [1:6]***, they[asws] both said: 'Religion of Allah[azwj] which Jibraeel[as] descended with unto Muhammad[saww]. ***The path of those You have Bestowed Bounties upon*** – So, You[azwj] Guided them with Al-Islam, and by Wilayah Ali[asws] Bin Abu Talib[asws], and was not Angered upon them and they did not stray - ***other than of those You are Wrathful upon*** – the Jews, and the Christians, and the doubts,

[642] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 5 a
[643] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 5 b
[644] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 5 c

the ones not recognising the Imamate of Amir Al-Momineen[asws] - ***nor of the straying ones [1:7]*** – away from the Imamate of Ali[asws] Bin Abu Talib[asws]''.[645]

عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ وَ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ اللَّهُ يَدْعُوا إِلى دارِ السَّلامِ يَعْنِي بِهِ الْجَنَّةَ- وَ يَهْدِي مَنْ يَشاءُ إِلى صِراطٍ مُسْتَقِيمٍ يَعْنِي بِهِ وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Ali Bin Abdullah Bin Abbas, from his father,

'And Zayd son of Ali[asws] (Bin Al-Husayn[asws]) - ***And Allah Calls to the House of Al-Salām*** - meaning the Paradise by it - ***and Guides the one He Desires, to the Straight Path [10:25]*** – meaning by it Wilayah of Ali[asws] Bin Abu Talib[asws]''.[646]

6- قب، المناقب لابن شهرآشوب جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ص هَيَّأَ أَصْحَابَهُ عِنْدَهُ إِذْ قَالَ وَ أَشَارَ بِيَدِهِ إِلَى عَلِيٍّ ع هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ ا فَقَالَ النَّبِيُّ ص كَفَاكَ يَا عَدُوِّي.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Jabir Bin Abdullah,

'The Prophet[saww] prepared his[saww] companions in his[saww] presence when he[saww] said, and gestured by his[saww] hand towards Ali[asws]: '***This is the Straight Path [19:36]***, so follow him[asws]. The Prophet[saww] said: 'He[asws] will suffice you, O my[saww] enemies!''[647]

ابْنُ عَبَّاسٍ كَانَ رَسُولُ اللَّهِ ص يَحْكُمُ وَ عَلِيٌّ بَيْنَ يَدَيْهِ مُقَابَلَتَهُ وَ رَجُلٌ عَنْ يَمِينِهِ وَ رَجُلٌ عَنْ شِمَالِهِ فَقَالَ الْيَمِينُ وَ الشِّمَالُ مَضَلَّةٌ وَ الطَّرِيقُ الْمُسْتَوِي الْجَادَّةُ ثُمَّ أَشَارَ بِيَدِهِ وَ أَنَّ هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ فَاتَّبِعُوهُ.

Ibn Abbas – Rasool-Allah[saww] was giving judgment and Ali[asws] was in front of him[saww], facing him[saww], and there was a man on his[asws] right and a man on his[asws] left. He[saww] said: 'The right and the left are a straying, and the even path, is the middle'. Then he[saww] gestured by his[saww] hand: 'And this is the path of Ali[asws], straight, so follow it!''[648]

الْحَسَنُ قَالَ: خَرَجَ ابْنُ مَسْعُودٍ فَوَعَظَ النَّاسَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ أَيْنَ الصِّرَاطُ الْمُسْتَقِيمُ فَقَالَ الصِّرَاطُ الْمُسْتَقِيمُ طَرَفُهُ فِي الْجَنَّةِ وَ نَاحِيَتُهُ عِنْدَ مُحَمَّدٍ وَ عَلِيٍّ وَ حَافَتَاهُ دُعَاةٌ فَمَنِ اسْتَقَامَتْ لَهُ الْجَادَّةُ أَتَى مُحَمَّداً وَ مَنْ زَاغَ عَنِ الْجَادَّةِ تَبِعَ الدُّعَاةَ.

Al-Hassan said,

'Ibn Masoud went out and preached to the people. A man stood up to him and said, 'O Abdul Rahman! Where is the straight path?' He said, 'The straight path, its (one) end is in the Paradise, and its corner is with Muhammad[saww] and Ali[asws], and its two edges are callers. So, the one for whom the middle is established for him, would come to Muhammad[saww], and one who deviates from the middle, would follow the (two) callers''.[649]

[645] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 5 d
[646] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 5 e
[647] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 6 a
[648] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 6 b
[649] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 6 c

الثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ ع فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وَلَايَةِ عَلِيٍّ ع وَ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ وَ مَعْنَى ذَلِكَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع الصِّرَاطُ إِلَى اللَّهِ كَمَا يُقَالُ فُلَانٌ بَابُ السُّلْطَانِ إِذَا كَانَ يُوصَلُ بِهِ إِلَى السُّلْطَانِ

Al Sumali –

'From Abu Ja'far[asws]: ***Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]***. He[asws] said: 'You[saww] are upon the Wilayah of Ali[asws], and he[asws] is the straight path; and the meaning of that is Ali[asws] Bin Abu Talib[asws] is the path to Allah[azwj], just as it tends to be said, 'So and so is a door to the sultan', when one can arrive to the sultan through him.

ثُمَّ إِنَّ الصِّرَاطَ هُوَ الَّذِي عَلَيْهِ عَلِيٌّ ع يَدُلُّكَ وُضُوحاً عَلَى ذَلِكَ قَوْلُهُ صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ يَعْنِي نِعْمَةَ الْإِسْلَامِ لِقَوْلِهِ وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ وَ الْعِلْمَ وَ عَلَّمَكَ ما لَمْ تَكُنْ تَعْلَمُ

Then the path, it is that which Ali[asws] is upon, clearly evidencing upon that by His[azwj] Words: ***The path of those You have Bestowed Bounties upon [1:7]*** – meaning Favour of Al-Islam, due to His[azwj] Words: ***and Bestowed upon you His Bounties, [31:20]***, and the knowledge, ***and Taught you what you did not happen to know; [4:113]***.

وَ الذُّرِّيَّةَ الطَّيِّبَةَ- إِنَّ اللَّهَ اصْطَفى آدَمَ الْآيَةَ وَ إِصْلَاحَ الزَّوْجَاتِ لِقَوْلِهِ- فَاسْتَجَبْنا لَهُ وَ وَهَبْنا لَهُ يَحْيى وَ أَصْلَحْنا لَهُ زَوْجَهُ فَكَانَ عَلِيٌّ ع فِي هَذِهِ النِّعَمِ فِي أَعْلَى ذُرَاهَا.

And the goodly offspring, ***Surely Allah chose Adam [3:33]*** – the Verse. And the corrections of the spouses are His[azwj] Words: ***So We Answered him and Gifted Yahya to him and We Corrected his wife for him. [21:90]***. So, Ali[asws] was in this Favour, in the top of its peak''.[650]

7- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ ع.

(The book) 'Ma'ani Al Akhbar' – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Abdullah Bin Al Salt, from Yunus, from the one who mentioned it, from Ubeydullah Al Halby,

'From Abu Abdullah[asws] having said: 'The Straight Path is Amir Al-Momineen[asws]''.[651]

8- مع، معاني الأخبار الْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ عُبَيْدِ بْنِ يَحْيَى بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ قَالَ شِيعَةُ عَلِيٍّ ع الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَمْ يَغْضَبْ عَلَيْهِمْ وَ لَمْ يَضِلُّوا.

(The book) 'Maani Al Akhbar' – Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ubeyd Bin Kaseer, from Muhammad Bin Marwan, from Ubeyd Bin Yahya Bin Mihran, from Muhammad Bin Al-Husayn, from his father, from his grandfather who said,

'Rasool-Allah[saww] said regarding Words of Allah[azwj] Mighty and Majestic: ***The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor of the***

[650] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 6 d
[651] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 7

straying ones [1:7]. He[saww] said: 'Shias of Ali[asws], the ones He[azwj] has Favoured upon by the Wilayah of Ali[asws] Bin Abu Talib[asws], and He[azwj] is not Wrathful upon them and they did not stray''.[652]

9- فض، كتاب الروضة بِالْأَسَانِيدِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى نَبِيِّهِ- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ فَقَالَ إِلَهِي مَا الصِّرَاطُ الْمُسْتَقِيمُ قَالَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ فَعَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

Kitab 'Al Rowza' – By the chains,

'To Ja'far[asws] Bin Muhammad[asws] having said: 'Allah[azwj] the Exalted Revealed to His[azwj] Prophet[saww]: ***Therefore, adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]***. He[saww] said: 'My[saww] God[azwj]! What is the Straight Path?' He[azwj] Said: "Wilaya of Ali[asws] Bin Abu Talib[asws]. So, Ali[asws], he[asws] is the Straight Path!"'[653]

10- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى لِنَبِيِّهِ- ما كُنْتَ تَدْرِي مَا الْكِتابُ وَ لَا الْإِيمانُ وَ لكِنْ جَعَلْناهُ نُوراً يَعْنِي عَلِيّاً وَ عَلِيٌّ هُوَ النُّورُ

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Rahman, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far[asws] regarding Words of Allah[azwj] the Exalted to His[azwj] Prophet[saww]: '***You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) [42:52]*** – meaning Ali[asws], and Ali[asws], he[asws] is the Noor.

فَقَالَ- نَهْدِي بِهِ مَنْ نَشاءُ مِنْ عِبادِنا يَعْنِي عَلِيّاً بِهِ هَدَى مَنْ هَدَى مِنْ خَلْقِهِ وَ قَالَ اللَّهُ لِنَبِيِّهِ- وَ إِنَّكَ لَتَهْدِي إِلى صِراطٍ مُسْتَقِيمٍ يَعْنِي أَنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِيٍّ وَ تَدْعُو إِلَيْهَا

He[azwj] Said: ***We Guide with one We so Desire from Our servants; [42:52]*** - meaning Ali[asws], Guiding through him[asws] the one from His[azwj] creatures He[azwj] Guides. And Allah[azwj] Said to His[azwj] Prophet[saww]: ***and surely you (Rasool) guide to the Straight Path [42:52]*** – meaning you[saww] should instruct with the Wilayah of Ali[asws] and call to it.

وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ صِراطِ اللَّهِ يَعْنِي عَلِيّاً- الَّذِي لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ يَعْنِي عَلِيّاً أَنَّهُ جَعَلَهُ خَازِنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ وَ ائْتَمَنَهُ عَلَيْهِ أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

And Ali[asws], he[asws] is the Straight Path, ***A Path of Allah*** – meaning Ali[asws] - ***Who, for Him is whatever is in the skies and whatever is in the earth.*** – meaning Ali[asws]. He[azwj] Made him[asws] His[azwj] treasurer upon whatever is in the skies and whatever is in the earth, of anything, and Entrusted it to him[asws] - ***Indeed! To Allah do the matters eventually come [42:53]***''.[654]

11- فس، تفسير القمي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ هَاتَانِ الْآيَتَانِ هَكَذَا قَوْلُ اللَّهِ- حَتَّى إِذَا جاءَانا يَعْنِي فُلَاناً وَ فُلَاناً يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ حِينَ يَرَاهُ- يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

[652] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 8
[653] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 9
[654] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 10

Tafseer Al Qummi – By the preceding chain, from Abu Hamza,

'From Abu Ja'far[asws] having said: 'These two Verses were Revealed like this – Words of Allah[azwj]: '***Until when he comes to Us [43:38]*** - Meaning so and so, and so and so (Abu Bakr and Umar), ***he will say,*** one of them to the other, ***'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]***.

فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ قُلْ لِفُلَانٍ وَ فُلَانٍ وَ أَتْبَاعِهِمَا- لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

Allah[azwj] Said to His[azwj] Prophet[saww]: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: ***And it will never profit you today, since you were unjust*** - to the Progeny[asws] of Muhammad[saww] of their[asws] rights, ***You are (now) sharers in the Punishment [43:39]***.

ثُمَّ قَالَ اللَّهُ لِنَبِيِّهِ- أَ فَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَ مَنْ كانَ فِي ضَلالٍ مُبِينٍ- فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يَعْنِي مِنْ فُلَانٍ وَ فُلَانٍ

Then He[azwj] Said to His[azwj] Prophet[saww]: ***So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41]***, Meaning from so and so, and so and so (Abu Bakr and Umar).

ثُمَّ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي أَنَّكَ عَلَى وَلَايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

Then Allah[azwj] Revealed to His[azwj] Prophet[saww]: ***Therefore adhere with that which is Revealed unto you [43:43]*** - regarding Ali[asws], ***surely you are upon a Straight Path [43:43]*** - Meaning, you[saww] are upon the Wilayah of Ali[asws], and Ali[asws], he[asws] is the Straight Path''.[655]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ لا يَصُدَّنَّكُمُ الشَّيْطانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ قَالَ يَعْنِي الثَّانِيَ عن أمير المؤمنين ع.

Ali Bin Ibrahim –

'From Abu Abdullah[asws] regarding Words of the Exalted: ***And do not let the Satan hinder you. He is an open enemy to you all [43:62]***. He[asws] said: 'It means the second (Umar) (hindering) from (the Wilayah of) Amir Al-Momineen[asws]''.[656]

12- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ إِنَّكَ لَتَهْدِي إِلى صِراطٍ مُسْتَقِيمٍ أَيْ تَدْعُو إِلَى الْإِمَامَةِ الْمُسْتَوِيَةِ ثُمَّ قَالَ صِراطِ اللَّهِ أَيْ حُجَّةِ اللَّهِ الَّذِي لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

Tafseer Al Qummi – Ali Bin Ibrahim said,

'Regarding His[azwj] Words: ***and surely you (Rasool) guide to the Straight Path [42:52]*** – i.e., calling to the Imamate, the event. Then He[azwj] Said: '***A Path of Allah*** – i.e., Divine Authority

[655] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 11 a
[656] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 11 b

of Allah[azwj] - ***Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]***''.[657]

حدثني محمد بن همام عن سعيد بن محمد عن عباد بن يعقوب عن عبد الله بن الهيثم عن صلت بن الحر قال كنت جالسا مع زيد بن علي فقرأ- إِنَّكَ لَتَهْدِي إِلى صِراطٍ مُسْتَقِيمٍ قال هدى الناس و رب الكعبة إلى علي ص ضل عنه من ضل و اهتدى به من اهتدى.

It is narrated to me by Muhammad Bin Hamam, from Saeed Bin Muhammad, from Abbad Bin Yaqoub, from Abdullah Bin Al Haysam, from Salt Bin Al Hurr having said,

'I was seated with Zayd son of Ali[asws] (Bin Al-Husayn[asws]) and he recited, ***and surely you (Rasool) guide to the Straight Path [42:52]***. He said, 'By the Lord[azwj] of the Kabah! He[saww] guided to Ali[asws]. Strayed the one who strayed, and guided was the one who was guided''.[658]

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ عَنْ خَالِدِ بْنِ حَمَّادٍ وَ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ إِلَى نَبِيِّهِ ص- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وَلَايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Al Nazar Bin Suweyd, from Khalid Bin Hammad and Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far[asws] having said: 'Allah[azwj] Revealed to His[azwj] Prophet[saww]: ***Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]***, he[asws] said: 'You[saww] are upon the Wilayah of Ali[asws], and Ali[asws], he[asws] is the Straight Path''.[659]

14- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى- وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخاسِرِينَ

(The book) 'Basaair Al Darajaat - Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I asked Abu Ja'far[asws] about Words of Allah[azwj] Blessed and Exalted: ***and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]***.

قَالَ تَفْسِيرُهَا فِي بَطْنِ الْقُرْآنِ وَ مَنْ يَكْفُرْ بِوَلَايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الْإِيمَانُ

He[asws] said: 'Its interpretation in the esoteric of the Quran means ones who disbelieves (commits Kufr) with the Wilayah of Ali[asws], and Ali, he[asws] is the Eman'.

وَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ- وَ كانَ الْكافِرُ عَلى رَبِّهِ ظَهِيراً

He (the narrator) said, 'I asked Abu Ja'far[asws] about Words of Allah[azwj] the Exalted: ***and the Kafir has always been a backer against his Lord [25:55]***.

[657] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 12 a
[658] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 12 b
[659] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 13

قَالَ تَفْسِيرُهَا فِي بَطْنِ الْقُرْآنِ- عَلِيٌّ هُوَ رَبُّهُ فِي الْوَلَايَةِ وَ الطَّاعَةِ وَ الرَّبُّ هُوَ الْخَالِقُ الَّذِي لَا يُوصَفُ

He[asws] said: 'Its interpretation upon esoteric of the Quran means Ali[asws], he is his lord regarding the Wilayah and the obedience, and the Lord[azwj], He[azwj] is the Creator Who cannot be described'.

وَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ عَلِيّاً آيَةٌ لِمُحَمَّدٍ وَ إِنَّ مُحَمَّداً يَدْعُو إِلَى وَلَايَةِ عَلِيٍّ ع أَ مَا بَلَغَكَ قَوْلُ رَسُولِ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ فَوَالَى اللَّهُ مَنْ وَالَاهُ وَ عَادَى اللَّهُ مَنْ عَادَاهُ

And Abu Ja'far[asws] said: 'Ali[asws] is a Sign for Muhammad[saww], and Muhammad[saww] called to the Wilayah of Ali[asws]. Has it not reached you the words of Rasool-Allah[saww]: 'One whose Master[saww] I[saww] was, so Ali[asws] is his Master[asws]. O Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one inimical to him[asws]'? Allah[azwj] Befriends the one befriends him[asws] and Allah[azwj] is Inimical to the one inimical to him[asws].

وَ أَمَّا قَوْلُهُ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ فَإِنَّهُ يَعْنِي أَنَّهُ لَمُخْتَلَفٌ عَلَيْهِ قَدِ اخْتَلَفَ هَذِهِ الْأُمَّةُ فِي وَلَايَتِهِ فَمَنِ اسْتَقَامَ عَلَى وَلَايَةِ عَلِيٍّ دَخَلَ الْجَنَّةَ وَ مَنْ خَالَفَ وَلَايَةَ عَلِيٍّ دَخَلَ النَّارَ

And as for His[azwj] Words: ***You are at variance in words [51:8]***, it is Ali[asws], meaning their differing upon him[asws], and this community has differed regarding his[asws] Wilayah, The one who is steadfast upon the Wilayah of Ali[asws] would enter the Paradise, and one who opposes the Wilayah of Ali[asws] would enter the Fire.

وَ أَمَّا قَوْلُهُ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ فَإِنَّهُ يَعْنِي عَلِيّاً ع مَنْ أُفِكَ عَنْ وَلَايَتِهِ أُفِكَ عَنِ الْجَنَّةِ فَذَلِكَ قَوْلُهُ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

And as for His[azwj] Words: ***He is deluded away from it, one (who is) deluded [51:9].*** It means Ali[asws], one who is deluded away from his[asws] Wilayah has been deluded away from the Paradise, for these are His[azwj] Words: ***He is deluded away from it, one (who is) deluded [51:9]***.

وَ أَمَّا قَوْلُهُ وَ إِنَّكَ لَتَهْدِي إِلى صِراطٍ مُسْتَقِيمٍ إِنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِيٍّ وَ تَدْعُو إِلَيْهَا وَ هُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

And as for His[azwj] Words: ***and surely you (Rasool) guide to the Straight Path [42:52]***, you[saww] are ordering with the Wilayah of Ali[asws] and calling to it, and Ali[asws], he[asws] is the Straight Path.

وَ أَمَّا قَوْلُهُ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ- إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ إِنَّكَ عَلَى وَلَايَةِ عَلِيٍّ وَ هُوَ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ

And as for His[azwj] Words: ***Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]*** – you[saww] are upon the Wilayah of Ali[asws], and Ali[asws], he[asws] is the Straight Path.

وَ أَمَّا قَوْلُهُ فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ يَعْنِي فَلَمَّا تَرَكُوا وَلَايَةَ عَلِيٍّ وَ قَدْ أُمِرُوا بِهَا فَتَحْنا عَلَيْهِمْ أَبْوابَ كُلِّ شَيْءٍ يَعْنِي دَوْلَتَهُمْ فِي الدُّنْيَا وَ مَا بُسِطَ لَهُمْ فِيهَا

And as for His[azwj] Words: ***But when they forgot what they had been''. Reminded with, [6:44]*** – means, when you neglected the Wilayah of Ali[asws] and you have been Commanded

with it, ***We Opened upon them the doors of all things,*** - meaning with their governments in the world, and what was extended to them in it.

وَ أَمَّا قَوْلُهُ حَتَّى إِذا فَرِحُوا بِما أُوتُوا أَخَذْناهُمْ بَغْتَةً فَإِذا هُمْ مُبْلِسُونَ يَعْنِي قِيَامَ الْقَائِمِ ع.

And as for His[azwj] Words: ***until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]*** – meaning Rising of Al-Qaim[asws],, [660]

15- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ قَالَ أَ تَدْرِي يَا جَابِرُ مَا سَبِيلُ اللَّهِ فَقُلْتُ لَا وَ اللَّهِ إِلَّا أَنْ أَسْمَعَهُ مِنْكَ

Tafseer Al Ayyashi – From Abdullah Bin Al Mugheira, from Jabir,

'From Abu Ja'far[asws], he (the narrator) said, 'He[asws] was asked about Words of Allah[azwj] the Exalted: ***And whether you are slain in the Way of Allah or you die [3:157]***. He[asws] said: 'Do you know what is the Way of Allah[azwj]?' I said, 'No, by Allah[azwj], until I hear it from you[asws]'.

قَالَ سَبِيلُ اللَّهِ عَلِيٌّ وَ ذُرِّيَّتُهُ فَمَنْ قُتِلَ فِي وَلَايَتِهِ قُتِلَ فِي سَبِيلِ اللَّهِ وَ مَنْ مَاتَ فِي وَلَايَتِهِ مَاتَ فِي سَبِيلِ اللَّهِ

He[asws] said: 'The Way of Allah[azwj] is Ali[asws] Bin Abu Talib[asws] and his[asws] descendants. The one who is killed in his[asws] *Wilayah* has been killed in the Way of Allah[azwj], and the one who dies in his[asws] *Wilayah* has died in the Way of Allah[azwj].

لَيْسَ مَنْ يُؤْمِنُ مِنْ هَذِهِ الْأُمَّةِ إِلَّا وَ لَهُ قِتْلَةٌ وَ مِيتَةٌ قَالَ إِنَّهُ مَنْ قُتِلَ يُنْشَرُ حَتَّى يَمُوتَ وَ مَنْ مَاتَ يُنْشَرُ حَتَّى يُقْتَلَ.

There isn't any Momin from this community except and for him would be a killing and a (natural) death. The one who is killed would be Resurrected (brought back) until he dies, and one who dies would be Resurrected until he is killed''. [661]

16- شي، تفسير العياشي عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ أَنَّ هذا صِراطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قَالَ أَ تَدْرِي مَا يَعْنِي بِ صِراطِي مُسْتَقِيماً قُلْتُ لَا قَالَ وَلَايَةَ عَلِيٍّ وَ الْأَوْصِيَاءِ

Tafseer Al Ayyashi – From Bureyd Al Ijaly,

'From Abu Ja'far[asws] having said: '***And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. [6:153]***. He[asws] said: 'Do you know what is the meaning of '***My Straight Path***'?' I said, 'No'. He[asws] said: 'Wilayah of Ali[asws] and the successors[asws]'.

قَالَ وَ تَدْرِي مَا يَعْنِي فَاتَّبِعُوهُ قُلْتُ لَا قَالَ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع

He[asws] said: 'And do you know what is the meaning of, '***obey him***'?' I said, 'No'. He[asws] said: 'It means Ali[asws] Bin Abu Talib[asws]'.

---

[660] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 14
[661] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 15

قَالَ وَ تَدْرِي مَا يَعْنِي وَ لا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قُلْتُ لَا قَالَ وِلَايَةَ فُلَانٍ وَ فُلَانٍ

He[asws] said: 'And do you know what is the meaning of: ***and do not be following the ways (of others)***'. I said, 'No'. He[asws] said: 'wilayah of so and so (Abu Bakr) and so and so (Umar)'.

قَالَ وَ تَدْرِي مَا يَعْنِي فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قَالَ يَعْنِي سَبِيلَ عَلِيٍّ ع.

He[asws] said: 'And do you know what is the meaning of: ***for they will separate you from His Way. [6:153]***? It means the way of Ali[asws]''.[662]

17- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي قَوْلِهِ وَ اللَّهُ يَدْعُوا إِلى دارِ السَّلامِ وَ يَهْدِي مَنْ يَشاءُ إِلى صِراطٍ مُسْتَقِيمٍ قَالَ إِلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting,

'From Zayd son of Ali[asws] Bin Abu Talib[asws] regarding His[azwj] Words: ***And Allah Calls to the House of Al-Salām and Guides the one He Desires, to the Straight Path [10:25]***. He said, 'To the Wilayah of Amir Al-Momineen[asws]''.[663]

18- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ جَعَلَنِيَ اللَّهُ فِدَاكَ إِنِّي أَكْرَهُ أَنْ أَشُقَّ عَلَيْكَ فَإِنْ أَذِنْتَ لِي أَنْ أَسْأَلَكَ سَأَلْتُكَ فَقَالَ سَلْنِي عَمَّا شِئْتَ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting from Sallam Bin Al Mustanner who said,

'I entered to see Abu Ja'far[asws]. I said, 'May Allah[azwj] Make me to be sacrificed for you[asws]! I dislike to be hard upon you[asws], so if you[asws] were to permit me to ask you[asws], I shall ask you[asws]'. He[asws] said: 'Ask me[asws] whatever you so desire to'.

قَالَ قُلْتُ أَسْأَلُكَ عَنِ الْقُرْآنِ قَالَ نَعَمْ قَالَ قُلْتُ مَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ- قَالَ هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ قَالَ صِرَاطُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقُلْتُ صِرَاطُ عَلِيٍّ ع قَالَ صِرَاطُ عَلِيٍّ ع.

He (the narrator) said, 'Can I ask you[asws] about the Quran?' He[asws] said: 'Yes'. I said, 'What are the Words of Allah[azwj] Mighty and Majestic in His[azwj] Book: ***He said: "This Path of Ali is Straight" [15:41]***'. He[asws] said: 'Path of Ali[asws] Bin Abu Talib[asws]'. I said, 'Path of Ali[asws]?' He[asws] said: 'Path of Ali[asws]''.[664]

19- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعَنْعَناً عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي قَوْلِهِ تَعَالَى- وَ إِنَّ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّراطِ لَناكِبُونَ قَالَ عَنْ وَلَايَتِي.

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer transmitting,

[662] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 16
[663] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 17
[664] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 18

'From Ali[asws] Bin Abu Talib[asws] regarding Words of the Exalted: ***And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]***. He[asws] said: '(Deviating) away from my[asws] Wilayah''.[665]

20- فس، تفسير القمي قَوْلُهُ تَعَالَى وَ إِنَّهُ فِي أُمِّ الْكِتابِ لَدَيْنا لَعَلِيٌّ حَكِيمٌ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَكْتُوبٌ فِي سُورَةِ الْحَمْدِ فِي قَوْلِهِ اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Qummi –

'Words of the Exalted: ***And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]*** – meaning Amir Al-Momineen[asws], Written in Surah Al-Hamd in His[azwj] Words: ***Guide us to the Straight Path [1:6]***'. Abu Abdullah[asws] said: 'It is Amir Al-Momineen[asws]''.[666]

21- مع، معاني الأخبار أَحْمَدَ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مَعْرِفَتُهُ وَ الدَّلِيلُ عَلَى أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ قَوْلُهُ عَزَّ وَ جَلَّ- وَ إِنَّهُ فِي أُمِّ الْكِتابِ لَدَيْنا لَعَلِيٌّ حَكِيمٌ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ فِي أُمِّ الْكِتَابِ فِي قَوْلِهِ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

(The book) 'Ma'ani Al Akhbar' – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Hammad Bin Isa,

'From Abu Abdullah[asws] regarding Words of Allah[azwj] Mighty and Majestic: '***Guide us to the Straight Path [1:6]***, he[asws] said: 'It is Amir Al-Momineen[asws] and his[asws] recognition, and the evidence that it is Amir Al-Momineen[asws] are the Words of the Exalted: ***And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]***, and it is Amir Al-Momineen[asws] in the Mother of the Book (Surah Al Fatiha) in His[azwj] Words: ***Guide us to the Straight Path [1:6]***''.[667]

22- فس، تفسير القمي اللَّهُ الَّذِي أَنْزَلَ الْكِتابَ بِالْحَقِّ وَ الْمِيزانَ قَالَ الْمِيزَانُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ فِي سُورَةِ الرَّحْمَنِ- وَ السَّماءَ رَفَعَها وَ وَضَعَ الْمِيزانَ قَالَ يَعْنِي الْإِمَامَ.

Tafseer Al-Qummi - ***Allah is the One Who Revealed the Book with the Truth and the Scale. [42:17]***. He[asws] said: 'The Scale is Amir Al-Momineen[asws], and the evidence upon that are His[azwj] Words in Surah Al Rahman: ***And the sky, He elevated it, and He Placed the Scale [55:7]*** - Meaning the Imam[asws]''.[668]

23- أَقُولُ قَالَ ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ قَوْلُهُ تَعَالَى- وَ إِنَّ الَّذِينَ لا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّراطِ لَناكِبُونَ قَالَ أَبُو نُعَيْمٍ بِإِسْنَادِهِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع عَنْ وَلَايَتِنَا.

I (Majlisi) am saying, 'Ibn Batreeq said in (the book) 'Al Mustadrak' –

[665] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 19
[666] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 20
[667] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 21
[668] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 22

'Words of the Exalted: ***And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]***. Abu Nueym said by his chain from Al-Asbagh Bin Nubata, from Ali[asws]: 'About our[asws] Wilayah''.[669]

24- يف، الطرائف روى الحافظ محمد بن مؤمن الشيرازي بإسناده إلى قتادة عن الحسن البصري قال كان يقرأ هذا الحرف صراط علي مستقيم فقلت للحسن و ما معناه قال يقول هذا طريق علي بن أبي طالب و دينه طريق و دين مستقيم فاتبعوه و تمسكوا به فإنه واضح لا عوج فيه.

(The book) 'Al Taraaif' – It is reported by Al Hafiz Muhammad Bin Momin Al Shirazi, by his chain to Qatadah, from Al-Hassan Al Basry who said,

'He used to recite this phrase as: ***"This Path of Ali is Straight" [15:41]***'. I said to Al-Hassan, 'And what is its meaning?' He said, 'He[azwj] is Saying, this is the path of Ali[asws] Bin Abu Talib[asws], and his[asws] religion is the path, and the straight religion, so follow him[asws], and adhere with him[asws], and it is clear, there is no crookedness in it''.[670]

25- كشف، كشف الغمة ابْنُ مَرْدَوَيْهِ فِي قَوْلِهِ تَعَالَى- هَلْ يَسْتَوِي هُوَ وَ مَنْ يَأْمُرُ بِالْعَدْلِ وَ هُوَ عَلى صِراطٍ مُسْتَقِيمٍ عَنِ ابْنِ عَبَّاسٍ هُوَ عَلِيٌّ ع.

(The book) 'Kashf Al Ghumma' – Ibn Mardawayh,

'Words of the Exalted: ***Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]*** – from Ibn Abbas, 'It is Ali[asws]''.[671]

[669] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 23
[670] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 24
[671] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 16 H 25

باب 17 قوله تعالى أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَ قائِماً الآية

CHAPTER 17 – WORDS OF THE EXALTED: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, [39:9]

1- فس، تفسير القمي أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَ قائِماً يَحْذَرُ الْآخِرَةَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع- وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ يَا مُحَمَّدُ- هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لا يَعْلَمُونَ إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ يَعْنِي أُولِي الْعُقُولِ.

Tafseer Al-Qummi - ***Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter [39:9]*** – it was Revealed regarding Amir Al-Momineen[asws]. ***and hoping for the Mercy of his Lord. Say:*** - O Muhammad[saww] - ***'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9]*** – meaning the ones of the intellect''.[672]

2- كا، الكافي بِإِسْنَادِهِ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ تَعَالَى- وَ إِذا مَسَّ الْإِنْسانَ ضُرٌّ دَعا رَبَّهُ مُنِيباً إِلَيْهِ قَالَ نَزَلَتْ فِي أَبِي الْفَصِيلِ وَ ذَلِكَ أَنَّهُ كَانَ عِنْدَهُ أَنَّ رَسُولَ اللَّهِ ص سَاحِرٌ وَ إِذَا مَسَّهُ الضُّرُّ يَعْنِي السُّقْمَ دَعا رَبَّهُ مُنِيباً إِلَيْهِ يَعْنِي تَائِباً إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ سَاحِرٌ

(The book) 'Al Kafi' – By his chain from Ammar Al Sabaty who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the Exalted: ***And when harm touches the human being, he supplicates to his Lord being penitent to Him [39:8]***, he[asws] said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool-Allah[saww] as a sorcerer. And when distress afflicted him, meaning illness, he supplicated to his Lord[azwj] penitently, meaning repenting to Him[azwj], from what he used to say with regards to the Rasool-Allah[saww] being a sorcerer.

فَ إِذا خَوَّلَهُ نِعْمَةً مِنْهُ يَعْنِي الْعَافِيَةَ- نَسِيَ ما كانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ يَعْنِي التَّوْبَةَ مِمَّا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ بِأَنَّهُ سَاحِرٌ

Then when He Bestows a Favour from Him - meaning the restoration of health, ***he forgets whatever he had been supplicating from before*** - meaning his asking for Forgiveness to Allah[azwj] from what he used to say regarding the Rasool-Allah[saww] that he[saww] was a sorcerer.

وَ لِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحابِ النَّارِ يَعْنِي بِإِمْرَتِكَ عَلَى النَّاسِ بِغَيْرِ حَقٍّ مِنَ اللَّهِ وَ رَسُولِهِ

And for that are the Words of Allah[azwj] Mighty and Majestic: ***'Enjoy with your Kufr for a little while! You will be from the inmates of the Fire' [39:8]***, meaning your influence which you have over the people with any right from Allah[azwj] Mighty and Majestic or from His[azwj] Rasool[saww]'.

[672] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 17 H 1

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ إِنَّ اللَّهَ عَطَفَ الْقَوْلَ عَلَى عَلِيٍّ ع يُخْبِرُ بِحَالِهِ وَ فَضْلِهِ عِنْدَهُ فَقَالَ أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَ قائِماً يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ [أَنَ] مُحَمَّداً رَسُولُ اللَّهِ- وَ الَّذِينَ لا يَعْلَمُونَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ بَلْ يَقُولُونَ إِنَّهُ ساحِرٌ كَذَّابٌ- إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ وَ هُمْ شِيعَتُنَا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا تَأْوِيلُهُ يَا عَمَّارُ.

He (the narrator) said: 'Then Abu Abdullah[asws] said: 'Then Allah[azwj] Mighty and Majestic Spoke Sympathetically with regards to Ali[asws] Informing him[asws] of his[asws] situation, and his[asws] merits in the Presence of Allah[azwj] Blessed and Exalted, so He[azwj] Said: ***Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know*** - that Muhammad is the Rasool-Allah[saww], and (are saying) that Muhammad[saww] is a lying sorcerer, ***But rather, the ones of the understanding will heed [39:9]***. Then Abu Abdullah[asws] said: 'This is its explanation, O Ammar''.[673]

[673] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 17 H 2

باب 18 آية النجوى و أنه لم يعمل بها غيره ع

CHAPTER 18 – THE VERSE OF WHISPERING, AND IT WAS NOT ACTED UPON WITH BY ANYONE OTHER THAN HIM[asws]

1- كشف، كشف الغمة أورد الثعلبي و الواحدي و غيرهما من علماء التفسير أن الأغنياء أكثروا مناجاة النبي ص و غلبوا الفقراء على المجالس عنده حتى كره رسول الله ص ذلك و استطالة جلوسهم و كثرة مناجاتهم فأنزل الله تعالى يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً ذلِكَ خَيْرٌ لَكُمْ وَ أَطْهَرُ

(The book) 'Kashf al Ghumma' – Reported by Al Sa'alby, and al Wahidy, and other from the scholars of interpretation –

'The rich people used to frequently consult the Prophet[saww] and overwhelmed upon the poor people gathering in his[saww] presence to the extent that Rasool-Allah[saww] disliked that and he[saww] prolonged their gathering and frequented their consulting. So, Allah[azwj] Revealed: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. That would be better for you and purer. [58:12]***.

فأمر بالصدقة أمام المناجاة و أما أهل العسرة فلم يجدوا و أما الأغنياء فبخلوا و خف ذلك على رسول الله ص و خف ذلك الزحام و غلبوا على حبه و الرغبة في مناجاته حب الحطام و اشتد على أصحابه فنزلت الآية التي بعدها راشقة لهم بسهام الملام ناسخة بحكمها حيث أحجم من كان دأبه الإقدام.

So, he[saww] instructed with the charity being given before the consultation. And as for the people of poverty, they could not find, and as for the rich, they were miserly and that was light upon Rasool-Allah[saww] and traffic of that crowd lightened, they overcame upon his[saww] love and desire in consulting him[saww] by love for the debris (of the world), and it was difficult upon his[saww] companions. So, the Verse which is after it, was Revealed as a stabbing to them with the arrows of blame, Abrogating its rule when the ones who were constantly coming forward, had withheld''.[674]

وَ قَالَ عَلِيٌّ ع إِنَّ فِي كِتَابِ اللَّهِ لَآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلِي وَ لَا يَعْمَلُ أَحَدٌ بِهَا بَعْدِي وَ هِيَ آيَةُ الْمُنَاجَاةِ فَإِنَّهَا لَمَّا نَزَلَتْ كَانَ لِي دِينَارٌ فَبِعْتُهُ بِدَرَاهِمَ وَ كُنْتُ إِذَا نَاجَيْتُ الرَّسُولَ تَصَدَّقْتُ حَتَّى فَنِيَتْ فَنُسِخَتْ بِقَوْلِهِ- أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ الْآيَةَ.

And Ali[asws] said: 'There is a Verse in the Book of Allah[azwj], no one acted with it before me[asws] nor did anyone act with it after me[asws], and it is the Verse of consultation, for when it was Revealed, there was a Dinar for me[asws], so I[asws] changed it into Dirhams, and whenever I[asws] used to consult the Rasool[saww], I[asws] gave in charity until these were depleted. Then it was Abrogated by His[azwj] Words: ***Are you fearing sending forth charities before your consultations? [58:13]*** – the Verse''.[675]

وَ نَقَلَ الثَّعْلَبِيُّ قَالَ قَالَ عَلِيٌّ ع لَمَّا نَزَلَتْ دَعَانِي رَسُولُ اللَّهِ فَقَالَ مَا تَرَى تَرَى دِينَاراً فَقُلْتُ لَا يُطِيقُونَهُ قَالَ فَكَمْ قُلْتُ حَبَّةً أَوْ شَعِيرَةً قَالَ إِنَّكَ لَزَهِيدٌ فَنَزَلَتْ- أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا الزَّهِيدَ الْقَلِيلَ

[674] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 1 a
[675] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 1 b

And it is transmitted by Al Sa'alby who said,

'When it was Revealed, Rasool-Allah[saww] called me[asws] and said: 'What is your[asws] view? Do you see a Dinar (given in charity as being appropriate)?' I[asws] said: 'They will not tolerate it'. He[saww] said: 'So, how much?' I[asws] said: 'Some grain or barley'. He[saww] said: 'You[asws] are an ascetic'. So it was Revealed: ***Are you fearing sending forth charities [58:13]*** – the petty, the little.

وَ كَأَنَّهُ يُرِيدُ مُقَلِّلٌ-

إِذَا انْسَكَبَتْ دُمُوعٌ فِي خُدُودٍ- تَبَيَّنَ مَنْ بَكَى مِمَّنْ تَبَاكَى.

And it is as if Muqallil intended (in a couplet), 'When the tears are shed in the cheeks, it become clear one who is crying from the one who is making cry''.[676]

وَ قَالَ ابْنُ عُمَرَ ثَلَاثٌ كُنَّ لِعَلِيٍّ ع لَوْ أَنَّ لِي وَاحِدَةً مِنْهُنَّ كَانَتْ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ تَزْوِيجُهُ بِفَاطِمَةَ وَ إِعْطَاؤُهُ الرَّايَةَ يَوْمَ خَيْبَرَ وَ آيَةُ النَّجْوَى.

And Ibn Umar said, 'Three (things) had been for Ali[asws], if even one of these were to be for me, it would have been more beloved to me than an expensive camel – his[asws] being married to (Syeda) Fatima[asws], and his[asws] been given the flag on the day of Khyber, and the Verse of consultation''.[677]

أَقُولُ رَوَى الطَّبْرِسِيُّ مِثْلَ تِلْكَ الْأَخْبَارِ عَلَى هَذَا التَّرْتِيبِ ثُمَّ قَالَ قَالَ مُجَاهِدٌ وَ قَتَادَةُ لَمَّا نُهُوا عَنْ مُنَاجَاتِهِ حَتَّى يَتَصَدَّقُوا لَمْ يُنَاجِهِ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَدَّمَ دِينَاراً فَتَصَدَّقَ بِهَا ثُمَّ نَزَلَتِ الرُّخْصَةُ.

-I (Majlisi) am saying, 'It is reported by Al Tabarsy similar to those reported upon this sequence. Then he said, 'Mujahid and Qatadah said,

'When it had been Prohibited from consulting him[saww] until they would give in charity, no one consulted him[saww] except Ali[asws] Bin Abu Talib[asws]. He[asws] advanced a Dinar and gave in charity with it. Then the allowance was Revealed''.[678]

2- كشف، كشف الغمة العز المحدث الحنبلي: قوله تعالى يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً نزلت في علي ع.

(The book) 'Kashf Al Ghumma' – The honourable narrator Al Hanbali –

'Words of the Exalted: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]*** – it was Revealed regarding Ali[asws]''.[679]

[676] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 1 c
[677] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 1 d
[678] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 1 e
[679] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 2 a

وَ رَوَى فِي الْمُسْتَدْرَكِ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ قَالَ إِنَّ اللَّهَ تَعَالَى حَرَّمَ كَلَامَ رَسُولِ اللَّهِ ص فَإِذَا أَرَادَ الرَّجُلُ أَنْ يُكَلِّمَهُ تَصَدَّقَ بِدِرْهَمٍ ثُمَّ كَلَّمَهُ بِمَا يُرِيدُ فَكَفَّ النَّاسُ عَنْ كَلَامِ رَسُولِ اللَّهِ وَ بَخِلُوا أَنْ يَتَصَدَّقُوا قَبْلَ كَلَامِهِ قَالَ وَ تَصَدَّقَ عَلِيٌّ ع وَ لَمْ يَفْعَلْ ذَلِكَ أَحَدٌ مِنَ الْمُسْلِمِينَ غَيْرُهُ.

And it is reported in (the book) 'Al Mustadrak' – from Abu Nueym, by his chain from Abu Salih, from Ibn Abbas,

'***O you those who believe! Whenever you (wish to) consult the Rasool, [58:12]***. He said, 'Allah[azwj] the Exalted Prohibited talking to Rasool-Allah[saww]. So, whenever the man wanted to speak to him[asws], he had to give in charity with a Dirham, then speak to him[saww] with what he wanted. So, the people refrained from talking to Rasool-Allah[saww] and were miserly with they giving charity before speaking to him[saww]. And Ali[asws] gave in charity. No one from the Muslims did that apart from him[asws]'',[680]

وَ بِإِسْنَادِهِ عَنْ مُجَاهِدٍ قَالَ قَالَ عَلِيٌّ ع نَزَلَتْ هَذِهِ الْآيَةُ فَمَا عَمِلَ بِهَا أَحَدٌ غَيْرِي ثُمَّ نُسِخَتْ.

And by his chain from Mujahid who said,

'Ali[asws] said: 'This Verse was Revealed, but no one acted with it apart from me[asws]. Then it was Abrogated''.[681]

وَ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ عَلْقَمَةَ عَنْ عَلِيٍّ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص مَا تَقُولُ فِي دِينَارٍ قُلْتُ لَا يُطِيقُونَهُ قَالَ كَمْ قُلْتُ شَعِيرَةً قَالَ إِنَّكَ لَزَهِيدٌ

And by his chain from Ali Bin Alqamah,

'From Ali[asws] having said: 'When this Verse was Revealed: '***O you those who believe! Whenever you (wish to) consult the Rasool, [58:12]***, Rasool-Allah[saww] said to me[asws]: 'What are you[asws] saying regarding one Dinar (to be given in charity before consultation)?' I[asws] said: 'They will not tolerate it'. He[saww] said: 'How much?' I[asws] said: 'Some barley'. He[saww] said: 'You[asws] are an ascetic'.

فَنَزَلَتْ- أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ الْآيَةَ قَالَ فِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ فَلَمْ يَنْزِلْ فِي أَحَدٍ قَبْلِي وَ لَمْ يَنْزِلْ فِي أَحَدٍ بَعْدِي.

So, it was Revealed: ***Are you fearing sending forth charities before your consultations? [58:13]*** – the Verse. He[asws] said: 'Due to me[asws], Allah[azwj] Lightened from this community. It was not Revealed regarding anyone before me[asws], and was not Revealed regarding anyone after me[asws]'',[682]

3- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً قَالَ إِذَا سَأَلْتُمْ رَسُولَ اللَّهِ حَاجَةً فَتَصَدَّقُوا بَيْنَ يَدَيْ حَاجَتِكُمْ لِيَكُونَ أَقْضَى لِحَوَائِجِكُمْ فَلَمْ يَفْعَلْ ذَلِكَ أَحَدٌ إِلَّا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَإِنَّهُ تَصَدَّقَ بِدِينَارٍ وَ نَاجَى رَسُولَ اللَّهِ بِعَشْرِ نَجَوَاتٍ.

Tafseer Al-Qummi - ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]***. He said, 'Whenever you

[680] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 2 b
[681] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 2 c
[682] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 2 d

ask Rasool-Allah[saww] for a need, then give in charity before (asking) for your needs for it to be a fulfilment of your needs. But no one did that except Amir Al-Momineen[asws]. He[asws] gave in charity a Dinar and consulted Rasool-Allah[saww] with ten consultations''.[683]

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً قَالَ قَدَّمَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَةً ثُمَّ نَسَخَهَا قَوْلُهُ- أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ.

It is narrated to us by Ahmad Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Safwan, from Ibn Muskan, from Abu Baseer,

'From Abu Ja'far[asws], he (the narrator) said, 'I asked him[asws] about Words of Allah[azwj]: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]***. He[asws] said: 'Ali[asws] Bin Abu Talib[asws], before his[asws] consultation, advanced charity. Then it was Abrogated by His[azwj] Words: '***Are you fearing sending forth charities before your consultations? [58:13]***''.[684]

وَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْحَسَنِيُّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ عُبَيْدِ بْنِ حُنَيْسٍ عَنْ صَبَّاحٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ مُجَاهِدٍ قَالَ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ فِي كِتَابِ اللَّهِ لَآيَةً مَا عَمِلَ بِهَا أَحَدٌ قَبْلِي وَ لَا يَعْمَلُ بِهَا أَحَدٌ بَعْدِي- آيَةَ النَّجْوَى إِنَّهُ كَانَ لِي دِينَارٌ فَبِعْتُهُ بِعَشَرَةِ دَرَاهِمَ فَجَعَلْتُ أُقَدِّمُ بَيْنَ يَدَيْ كُلِّ نَجْوَةٍ أُنَاجِيهَا النَّبِيَّ دِرْهَماً

And it is narrated to us by Abdul Rahman Bin Muhammad Al Hasany, from Al-Husayn Bin Saeed, from Muhammad Bin Marwan, from Ubeyd Bin Huneys, from Sabbah, from Lays Bin Abu Suleym, from Mujahid who said,

'Ali[asws] said: 'There is a Verse in the Book of Allah[azwj], neither did anyone act with it before me[asws] nor did anyone act with it after me[asws] – the Verse of consultation. There was a Dinar for me[asws], so I[asws] exchanged it for ten Dirhams, and went on to advance one Dirham before every consultation I[asws] consulted the Prophet[saww]'.

قَالَ فَنَسَخَتْهَا قَوْلُهُ- أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ إِلَى قَوْلِهِ وَ اللَّهُ خَبِيرٌ بِما تَعْمَلُونَ.

He[asws] said: 'It was Abrogated by His[azwj] Words: ***Are you fearing sending forth charities before your consultations? [58:13]*** – up to His[azwj] Words: ***and Allah is Aware of what you are doing [58:13]***''.[685]

4- عم، إعلام الورى عَنْ مُجَاهِدٍ قَالَ قَالَ عَلِيٌّ ع آيَةٌ مِنَ الْقُرْآنِ لَمْ يَعْمَلْ أَحَدٌ بِهَا قَبْلِي وَ لَا يَعْمَلُ بِهَا أَحَدٌ بَعْدِي آيَةُ النَّجْوَى كَانَ عِنْدِي دِينَارٌ فَبِعْتُهُ بِعَشَرَةِ دَرَاهِمَ فَكُلَّمَا أَرَدْتُ أَنْ أُنَاجِيَ النَّبِيَّ تَصَدَّقْتُ بِدِرْهَمٍ ثُمَّ نُسِخَتْ بِقَوْلِهِ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

(The book) 'Alam Al Wara' – from Mujahid who said,

'Ali[asws] said: 'There is a Verse from the Quran no one had acted with it before me[asws] nor did anyone act with it after me[asws] – the Verse of consultation. There was a Dinar with me[asws], so

[683] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 3 a
[684] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 3 b
[685] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 3 c

I[asws] exchanged it for ten Dirham. So, every time I[asws] consulted the Prophet[saww], I[asws] gave in charity with a Dirham. Then it was Abrogated by His[azwj] Words: ***But if you cannot not find (the means), then surely Allah is Forgiving, Merciful [58:12]***''.[686]

وَ فِي رِوَايَةٍ أُخْرَى بِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ فَلَمْ يَنْزِلْ فِي أَحَدٍ بَعْدِي.

And in another report – Due to me[asws] Allah[azwj] Lightened from this community, and it was not Revealed regarding anyone after me[asws],,.[687]

وَ رَوَى السُّدِّيُّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يُنَاجُونَ رَسُولَ اللَّهِ فِي الْخَلَإِ إِذَا كَانَتْ لِأَحَدِهِمْ حَاجَةٌ فَشَقَّ ذَلِكَ عَلَى النَّبِيِّ ص فَفَرَضَ اللَّهُ عَلَى مَنْ نَاجَاهُ سِرّاً أَنْ يَتَصَدَّقَ بِصَدَقَةٍ فَكَفُّوا عَنْهُ وَ شَقَّ ذَلِكَ عَلَيْهِمْ.

And it is reported by Al Sudy, from Abu Malik, from Ibn Abbas who said,

'The people were consulting Rasool-Allah[saww] in private, whenever one of them had a need. That was grievous upon the Prophet[saww], so Allah[azwj] Imposed upon the one who consulted secretly that he should give something in charity. But, they refrained from him[asws] (instead), and that was grievous upon them (to give charity)''.[688]

5- يف، الطرائف فِي الْجَمْعِ بَيْنَ الصِّحَاحِ السِّتَّةِ قَالَ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ قَوْلُهُ تَعَالَى إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً نَسَخَتْهَا آيَةٌ فَإِذْ لَمْ تَفْعَلُوا وَ تابَ اللَّهُ عَلَيْكُمْ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع مَا عَمِلَ بِهَذِهِ الْآيَةِ غَيْرِي وَ بِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ أَمْرَ هَذِهِ الْآيَةِ.

(The book) 'Al Taraaif' – In (the book) 'Jam'a Bayn Al Sihaah Sitta' – Abu Abdullah Al Bukhari,

'Words of the Exalted: ***Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]***. It was Abrogated by the Verse: ***So when you did not do so, and Allah Turned to you. [58:13]***. Amir Al-Momineen Ali[asws] said: 'No one acted with this Verse apart from me[asws], and due to me[asws], Allah[azwj] Lightened from this community the Command of this Verse''.[689]

وَ وَجَدْتُ فِي كِتَابٍ عَتِيقٍ رِوَايَةَ أَبِي عُمَيْرٍ الزَّاهِدِ فِي تَفْسِيرِ كَلَامِ لِعَلِيٍّ ع قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ مَعَ النَّجْوَى دَعَا النَّبِيُّ ص عَلِيّاً فَقَالَ مَا تُقَدِّمُونَ مِنَ الصَّدَقَةِ بَيْنَ يَدَيِ النَّجْوَى قَالَ يُقَدِّمُ أَحَدُهُمْ حَبَّةً مِنَ الْحِنْطَةِ فَمَا فَوْقَ ذَلِكَ قَالَ فَقَالَ لَهُ الْمُصْطَفَى ص إِنَّكَ لَزَهِيدٌ أَيْ فَقِيرٌ

And it is found in the book 'Ateeq', a report of Abu Umeyr Al Zahid,

'In the interpretation of the speech of Ali[asws], said, 'When the Verse of charity with the consultation was Revealed, the Prophet[saww] called Ali[asws] and he[saww] said: 'What are you all advancing as charity before the consultation?' He[asws] said: 'One of them would be would be advancing grain of wheat and what is above that'. Al-Mustafa[saww] said to him[asws]: 'You[asws] are ascetic' – i.e., poor.

[686] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 4 a
[687] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 4 b
[688] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 4 c
[689] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 5 a

فَقَالَ ابْنُ عَبَّاسٍ فَجَاءَ عَلِيٌّ فِي حَاجَةٍ بَعْدَ ذَلِكَ الْوَقْتِ وَ النَّاسُ قَدِ اجْتَمَعُوا فَوَضَعَ دِينَاراً ثُمَّ تَكَلَّمَ وَ مَا كَانَ يَمْلِكُ غَيْرُهُ قَالَ تَخَلَّى النَّاسُ ثُمَّ خَفَّفَ عَنْهُمْ بِرَفْعِ الصَّدَقَةِ.

Ibn Abbas said, 'Ali[asws] came regarding a need after that time, and the people had gathered. He[asws] placed a Dinar, then spoke, and no one apart from him[asws] happened to own it. The people dispersed. Then it was Lightened from them, raising the charity''.[690]

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ مُحَمَّدِ بْنِ الْقَاسِمِ مَعاً عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ حَنَانِ بْنِ عَلِيٍّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَ يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً قَالَ نَزَلَتْ فِي عَلِيٍّ ع خَاصَّةً كَانَ لَهُ دِينَارٌ فَبَاعَهُ بِعَشَرَةِ دَرَاهِمَ فَكَانَ كُلَّمَا نَاجَاهُ قَدَّمَ دِرْهَماً حَتَّى نَاجَاهُ عَشْرَ مَرَّاتٍ ثُمَّ نُسِخَتْ فَلَمْ يَعْمَلْ بِهَا أَحَدٌ قَبْلَهُ وَ لَا بَعْدَهُ.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Uqba, and Muhammad Bin Al Qasim both together, from Al-Husayn Bin Al Hakam, from Hassan Bin Husayn, from Hanan Bin Ali, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]***. He said, 'It was Revealed regarding Ali[asws] in particular. There was a Dinar for him, so he[asws] exchanged it for ten Dirhams. Every time he[asws] consulted him[saww], he[asws] advanced a Dirham (in charity), until he[asws] had consulted him[saww] ten times. Then it was Abrogated. So, no one acted with it before him[asws], nor after him[asws],,.[691]

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبَّاسٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ أَبِيهِ عَنِ السُّدِّيِّ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ ع قَالَ: كُنْتُ أَوَّلَ مَنْ نَاجَى رَسُولَ اللَّهِ ص كَانَ عِنْدِي دِينَارٌ فَصَرَفْتُهُ بِعَشَرَةِ دَرَاهِمَ وَ كَلَّمْتُ رَسُولَ اللَّهِ عَشْرَ مَرَّاتٍ كُلَّمَا أَرَدْتُ أَنْ أُنَاجِيَهُ تَصَدَّقْتُ بِدِرْهَمٍ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abbas, from Muhammad Bin Marwan, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Al Sudy, from Abd Khayr,

'From Ali[asws] having said: 'I[asws] was the first one to consult Rasool-Allah[saww]. There was a Dinar in my[asws] possession, so I[asws] exchanged it for (ten) Dirhams, and spoke to Rasool-Allah[saww] ten time. Every time I[asws] wanted to consult him[saww], I[asws] gave one Dirham in charity.

فَشَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ص فَقَالَ الْمُنَافِقُونَ مَا يَأْلُو مَا يَنْجَسُ لِابْنِ عَمِّهِ حَتَّى نَسَخَهَا اللَّهُ عَزَّ وَ جَلَّ فَقَالَ أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقاتٍ إِلَى آخِرِ الْآيَةِ

That was grievous upon the companions of Rasool-Allah[saww]. The hypocrites said, 'How much he[saww] is consulting to the son[asws] of his[saww] uncle[as]!' – until Allah[azwj] Mighty and Majestic Abrogated it. He[azwj] Said: ***Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]*** – up to the end of the Verse.

[690] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 5 b
[691] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 6

ثُمَّ قَالَ ع فَكُنْتُ أَوَّلَ مَنْ عَمِلَ بِهَذِهِ الْآيَةِ وَ آخِرَ مَنْ عَمِلَ بِهَا فَلَمْ يَعْمَلْ بِهَا أَحَدٌ قَبْلِي وَ لَا بَعْدِي.

Then he[asws] said: 'I[asws] was the first one to act with this Verse and the last one to act with it. No one acted with it before me[asws] nor after me[asws]''.[692]

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً قَالَ إِنَّهُ حَرَّمَ كَلَامَ رَسُولِ اللَّهِ ص ثُمَّ رَخَّصَ لَهُمْ فِي كَلَامِهِ بِالصَّدَقَةِ فَكَانَ إِذَا أَرَادَ الرَّجُلُ أَنْ يُكَلِّمَهُ تَصَدَّقَ بِدِرْهَمٍ ثُمَّ كَلَّمَهُ بِمَا يُرِيدُ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of Exalted: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]***. He said, 'It Prohibited the talking to Rasool-Allah[saww] (without having given charity), then there was an allowance for them in speaking to him[saww] by giving charity. It so happened that whenever the man wanted to speak to him[saww], he had to give in charity with a Dirham, then speak to him[saww] with what he wanted.

قَالَ فَكَفَّ النَّاسُ عَنْ كَلَامِ رَسُولِ اللَّهِ ص وَ بَخِلُوا أَنْ يَتَصَدَّقُوا قَبْلَ كَلَامِهِ فَتَصَدَّقَ عَلِيٌّ ع بِدِينَارٍ كَانَ لَهُ فَبَاعَهُ بِعَشَرَةِ دَرَاهِمَ فِي عَشْرِ كَلِمَاتٍ سَأَلَهُنَّ رَسُولَ اللَّهِ وَ لَمْ يَفْعَلْ ذَلِكَ أَحَدٌ مِنَ الْمُسْلِمِينَ غَيْرُهُ وَ بَخِلَ أَهْلُ الْمَيْسَرَةِ أَنْ يَفْعَلُوا ذَلِكَ

He (the narrator) said, 'The people refrained from speaking to Rasool-Allah[saww] and they were being miserly from giving charity before talking to him[saww]. Ali[asws] gave a Dinar in charity which was for him[asws], so he[asws] changed it for ten Dirhams regarding ten phrases he[asws] asked Rasool-Allah[saww], and no one from the Muslims did that apart from him[asws], and the people of affluence were too miserly from doing that.

فَقَالَ الْمُنَافِقُونَ مَا صَنَعَ عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي صَنَعَ مِنَ الصَّدَقَةِ إِلَّا أَنَّهُ أَرَادَ أَنْ يُرَوِّجَ لِابْنِ عَمِّهِ فَأَنْزَلَ اللَّهُ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ صَدَقَةً ذلِكَ خَيْرٌ لَكُمْ مِنْ إِمْسَاكِهَا وَ أَطْهَرُ يَقُولُ وَ أَزْكى لَكُمْ مِنَ الْمَعْصِيَةِ- فَإِنْ لَمْ تَجِدُوا الصَّدَقَةَ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ-

The hypocrites said, 'Ali[asws] Bin Abu Talib[asws] did not do what he[asws] did from the charity except and he[asws] wanted to promote the son[saww] of his[asws] uncle[as]. So, Allah[azwj] the Exalted Revealed: ***O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. That would be better for you*** – than withholding it, ***and purer. [58:12]***. He[azwj] is Saying it would be purer for you than disobedience, ***But if you cannot not find (the means),*** - charity, ***then surely Allah is Forgiving, Merciful [58:12]***.

أَ أَشْفَقْتُمْ يَقُولُ الْحَكِيمُ أَ أَشْفَقْتُمْ يَا أَهْلَ الْمَيْسَرَةِ- أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْواكُمْ يَقُولُ قُدَّامَ نَجْوَاكُمْ يَعْنِي كَلَامَ رَسُولِ اللَّهِ صَدَقَةً عَلَى الْفُقَرَاءِ- فَإِذْ لَمْ تَفْعَلُوا يَا أَهْلَ الْمَيْسَرَةِ- وَ تابَ اللَّهُ عَلَيْكُمْ يَعْنِي تَجَاوَزَ عَنْكُمْ إِذْ لَمْ تَفْعَلُوا- فَأَقِيمُوا الصَّلاةَ يَقُولُ أَقِيمُوا الصَّلَوَاتِ الْخَمْسَ- وَ آتُوا الزَّكاةَ يَعْنِي أَعْطُوا الزَّكَاةَ يَقُولُ تَصَدَّقُوا

[692] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 7

Are you fearing – The Wise One[azwj] is Saying, 'Are you fearing, O people of affluence?" - ***sending forth charities before your consultations?*** – He[azwj] is Saying, before your consultations, meaning talking to Rasool-Allah[saww], giving charity upon the poor. ***So when you did not do so,*** - O people of affluence, ***and Allah Turned to you.*** – meaning Overlooked from you when you did not do so, ***Therefore establish the Salat*** - establishing the five (daily Salats, ***and give the Zakat,*** - meaning give the Zakat, give charity.

فَنُسِخَتْ مَا أُمِرُوا بِهِ عِنْدَ الْمُنَاجَاةِ بِإِتْمَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ- وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ بِالصَّدَقَةِ فِي الْفَرِيضَةِ وَ التَّطَوُّعِ- وَ اللَّهُ خَبِيرٌ بِما تَعْمَلُونَ أَيْ بِمَا تُنْفِقُونَ خَبِيرٌ.

It Abrogated what they had been Commanded with during the consultation, by completing the Salat and giving the Zakat - ***and obey Allah and His Rasool,*** - with the charity in the Obligatory and the voluntary, ***and Allah is Aware of what you are doing [58:13]*** – i.e. Aware of what you are spending''.[693]

ذَكَرَهُ أَنَّهُ فِي جَامِعِ التِّرْمِذِيِّ وَ تَفْسِيرِ الثَّعْلَبِيِّ بِإِسْنَادِهِ عَنْ عَلْقَمَةَ الْأَنْمَارِيِّ يَرْفَعُهُ إِلَى عَلِيٍّ ع أَنَّهُ قَالَ: بِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ لِأَنَّ اللَّهَ امْتَحَنَ الصَّحَابَةَ بِهَذِهِ الْآيَةِ فَتَقَاعَسُوا عَنْ مُنَاجَاةِ الرَّسُولِ وَ كَانَ قَدِ احْتَجَبَ فِي مَنْزِلِهِ مِنْ مُنَاجَاةِ كُلِّ أَحَدٍ إِلَّا مَنْ تَصَدَّقَ بِصَدَقَةٍ وَ كَانَ مَعِي دِينَارٌ فَتَصَدَّقْتُ بِهِ

It is mentioned that it is in collection of Al Yirmizi and Tafseer Al Sa'alby, by his chain from Al Qamah Al Anmary, raising it to,

'Ali[asws] having said: 'Due to me[asws], Allah[azwj] Lightened from this community, because Allah[azwj] Tested the companion with this Verse. They delayed from consulting the Rasool[saww], and he[saww] had barred in his[saww] house from consulting everyone except the one who gives something in charity, and there was a Dinar with me[asws], so I[asws] gave in charity with it.

فَكُنْتُ أَنَا سَبَبَ التَّوْبَةِ مِنَ اللَّهِ عَلَى الْمُسْلِمِينَ حِينَ عَمِلْتُ بِالْآيَةِ وَ لَوْ لَمْ يَعْمَلْ بِهَا أَحَدٌ لَنَزَلَ الْعَذَابُ لِامْتِنَاعِ الْكُلِّ مِنَ الْعَمَلِ بِهَا.

Thus, I[asws] was the cause of the repentance (Turning with Mercy) from Allah[azwj] upon the Muslims when I[asws] had acted with the Verse, and had no one acted with it, the Punishment would have descended due to the refusal of everyone from acting with it''.[694]

9- وَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع بِسَنَدِهِ عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ وَ عَنْ مُقَاتِلٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ناجَيْتُمُ الرَّسُولَ الْآيَةَ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يُنَاجِيَ رَسُولَ اللَّهِ ص حَتَّى يَتَصَدَّقَ قَبْلَ ذَلِكَ فَكَانَ أَوَّلُ مَنْ تَصَدَّقَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَصَرَفَ دِينَاراً بِعَشَرَةِ دَرَاهِمَ وَ تَصَدَّقَ بِهَا وَ نَاجَى رَسُولَ اللَّهِ بِعَشَرَةِ كَلِمَاتٍ.

And it is reported by Al Hafiz Abu Nueym in the book 'Ma Nazal Min Al Quran Fi Ali[asws]', by his chain from Ibn Jareeh, from Ata'a, from Ibn Abbas, and from Muqatal, from Al Zahhak, from Ibn Abbas who said,

'When it was Revealed: ***O you those who believe! Whenever you (wish to) consult the Rasool, [58:12]*** – the Verse. No one able to consult Rasool-Allah[saww] until he had given charity before that. So, the first one to give charity was Ali[asws] Bin Abu Talib[asws]. He[asws]

[693] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 8 a
[694] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 8 b

exchanged one Dinar for ten Dirhams, and gave in charity with it and consulted Rasool-Allah[azwj] with then sessions''.[695]

10- وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ السَّائِبِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ كَلَامَ الرَّسُولِ فَإِذَا أَرَادَ الرَّجُلُ أَنْ يُكَلِّمَهُ تَصَدَّقَ بِدِرْهَمٍ ثُمَّ تَكَلَّمَهُ بِمَا يُرِيدُ

And by his chain from Muhammad Bin Al Sa'aib, from Abu Salih, from Ibn Abbas who said,

'Allah[azwj] Mighty and Majestic Prohibited speaking to the Rasool[saww]. So, whenever the man wanted to speak to him[saww], he had to give in charity with one Dirham, then he could speak to him[saww] with what he wanted.

فَكَفَّ النَّاسُ عَنْ كَلَامِ رَسُولِ اللَّهِ وَ بَخِلُوا أَنْ يَتَصَدَّقُوا قَبْلَ كَلَامِهِ قَالَ وَ تَصَدَّقَ عَلِيٌّ ع وَ لَمْ يَفْعَلْ ذَلِكَ أَحَدٌ مِنَ الْمُسْلِمِينَ غَيْرُهُ فَقَالَ الْمُنَافِقُونَ مَا صَنَعَ عَلِيٌّ الَّذِي صَنَعَ مِنَ الصَّدَقَةِ إِلَّا أَنَّهُ أَرَادَ أَنْ يُرَوِّجَ لِابْنِ عَمِّهِ.

The people refrained from talking to Rasool-Allah[azwj] and they were miserly in giving charity before talking to him[saww]. And Ali[asws] gave charity, and no one from the Muslims did that apart from him[asws]. The hypocrites said, 'Ali[asws] did not do that which he[asws] did from the charity except and he[asws] wanted to promote the son[saww] of his[asws] uncle[as]''.[696]

11- وَ بِإِسْنَادِهِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ عَلِيٍّ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ لِي رَسُولُ اللَّهِ ص مَا تَقُولُ فِي دِينَارٍ قُلْتُ لَا يُطِيقُونَهُ قَالَ كَمْ قُلْتُ شَعِيرَةً قَالَ إِنَّكَ لَزَهِيدٌ

And by his chain from Salim Bin Abu Al Ja'ad,

'From Ali[asws] having said: 'When this Verse was Revealed, Rasool-Allah[saww] said to me[asws]: 'What are you[asws] saying regarding one Dinar (to be given in charity before consultation)?' I[asws] said: 'They will not tolerate it'. He[saww] said: 'How much (then)?' I[asws] said: 'Some barley'. He[saww] said: 'You[asws] are an ascetic'.

فَنَزَلَتْ- أَ أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقاتٍ الْآيَةَ قَالَ فِيَّ خَفَّفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ هَذِهِ الْأُمَّةِ فَلَمْ تَنْزِلْ فِي أَحَدٍ قَبْلِي وَ لَمْ يَنْزِلْ فِي أَحَدٍ بَعْدِي.

It was Revealed: ***Are you fearing sending forth charities before your consultations? [58:13]*** – the Verse. He[asws] said: 'It was due to me[asws] Allah[azwj] Mighty and Majestic Lightened from this community. It was not Revealed regarding anyone before him[asws] and was no Revealed regarding anyone after me[asws]''.[697]

12- وَ رَوَى إِبْرَاهِيمُ بْنُ مُحَمَّدٍ فِي فَرَائِدِ السِّمْطَيْنِ بِإِسْنَادِهِ عَنْ عَلِيٍّ ع أَنَّهُ نَاجَى رَسُولَ اللَّهِ عَشْرَ مَرَّاتٍ بِعَشْرِ كَلِمَاتٍ قَدَّمَهَا عَشْرَ صَدَقَاتٍ فَسَأَلَ فِي الْأُولَى مَا الْوَفَاءُ قَالَ التَّوْحِيدُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

And it is reported by Ibrahim Bin Muhammad in (the book) 'Faraid Al Simteyn', by his chain,

[695] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 9
[696] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 10
[697] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 11

‘From Ali[asws] having consulted Rasool-Allah[saww] ten times with ten session, advancing ten charities. He[asws] asked during the first: ‘What is the loyalty?’ He[saww] said: ‘Al-Tawheed. The testimony that there is no god except Allah[azwj]’.

ثُمَّ قَالَ وَ مَا الْفَسَادُ قَالَ الْكُفْرُ وَ الشِّرْكُ بِاللَّهِ عَزَّ وَ جَلَّ

The he[asws] said: ‘And what is the corruption?’ He[saww] said: ‘The Kufr and the Shirk with Allah[azwj] Mighty and Majestic’.

قَالَ وَ مَا الْحَقُّ قَالَ الْإِسْلَامُ وَ الْقُرْآنُ وَ الْوَلَايَةُ إِذَا انْتَهَتْ إِلَيْكَ

He[asws] said: ‘And what is the truth?’ He[saww] said: ‘Al-Islam, and the Quran, and the Wilayah, when it ends to you[asws]’.

قَالَ وَ مَا الْحِيلَةُ قَالَ تَرْكُ الْحِيلَةِ

He[asws] said: ‘And what is the effort?’ He[saww] said: ‘Leaving the effort’.

قَالَ وَ مَا عَلَيَّ قَالَ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ

He[asws] said: ‘And what is upon me[asws]?’ He[saww] said: ‘Obedience of Allah[azwj] and obedience of His[azwj] Rasool[saww]’.

قَالَ وَ كَيْفَ أَدْعُو اللَّهَ تَعَالَى قَالَ بِالصِّدْقِ وَ الْيَقِينِ

He[asws] said: ‘And how should I[asws] supplicate to Allah[azwj] the Exalted?’ He[saww] said: ‘With the sincerity and the certainty’.

قَالَ وَ مَا أَسْأَلُ اللَّهَ تَعَالَى قَالَ الْعَافِيَةَ

He[asws] said: ‘And what shall I[asws] ask Allah[azwj] the Exalted for?’ He[saww] said: ‘The well-being’.

قَالَ وَ مَا ذَا أَصْنَعُ لِنَجَاةِ نَفْسِي قَالَ كُلْ حَلَالًا وَ قُلْ صِدْقاً

He[asws] said; ‘And what is that I[asws] shall do for the salvation of my[asws] self?’ He[saww] said: ‘Eat the Permissible and speak the truth’.

قَالَ وَ مَا السُّرُورُ قَالَ الْجَنَّةُ

He[asws] said: ‘And what is the cheerfulness?’ He[saww] said: ‘The Paradise’.

قَالَ وَ مَا الرَّاحَةُ قَالَ لِقَاءُ اللَّهِ تَعَالَى

He[asws] said: ‘And what is the rest?’ He[saww] said: ‘Meeting Allah[azwj] the Exalted’.

فَلَمَّا فَرَغَ نُسِخَ حُكْمُ الْآيَةِ.

When he[asws] was free, the Ruling of the Verse was Abrogated''.[698]

[698] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 18 H 12

باب 19 أنه صلوات الله عليه الشهيد و الشاهد و المشهود

CHAPTER 19 – HE[asws] IS THE MARTYR, AND THE WITNESS AND THE WITNESSED

1- مع، معاني الأخبار أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ شاهِدٍ وَ مَشْهُودٍ قَالَ النَّبِيُّ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع.

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Imran Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***And a witness and a witnessed [85:3]***. He[asws] said: 'The Prophet[saww] and Amir Al-Momineen[asws]''.[699]

2- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ أَخِي دِعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ جَرَتْ عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَعْرِفُهَا كَمَا أَعْرِفُهُ

(The book) 'Al Amaali' of the sheykh Al Tusy, by a chain of brother of Deobel,

'From Al-Reza[asws], from his[asws] forefathers[asws]: 'Amir Al-Momineen[asws] was addressing upon the pulpit on the day of Friday. He[asws] said: 'By the One[azwj] Who Split the seed and Formed the person! There is no man from Quraysh the consolation flowed upon except and a Verse from the Book of Allah[azwj] Mighty and Majestic had been Revealed regarding him. I[asws] recognise these just as I[asws] recognise him.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا آيَتُكَ الَّتِي نَزَلَتْ فِيكَ

A man stood up to him and said, 'O Amir Al-Momineen[asws]! What is your[asws] Verse which was Revealed regarding you[asws]?'

فَقَالَ إِذَا سَأَلْتَ فَافْهَمْ وَ لَا عَلَيْكَ أَنْ لَا تَسْأَلَ عَنْهَا غَيْرِي أَ قَرَأْتَ سُورَةَ هُودٍ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَ فَسَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ قَالَ نَعَمْ

He[asws] said: 'When you have asked, so understand, and it is not upon you to ask anyone other than me[asws] about it. Have you read Surah Hud[as]?' He said, 'Yes, O Amir Al-Momineen[asws]!' He[asws] said: 'Have you heard Allah[azwj] Mighty and Majestic Saying: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***?' He said, 'Yes'.

قَالَ فَالَّذِي عَلَى بَيِّنَةٍ مِنْهُ مُحَمَّدٌ ص وَ الَّذِي يَتْلُوهُ شَاهِدٌ مِنْهُ وَ هُوَ الشَّاهِدُ وَ هُوَ مِنْهُ أَنَا- عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَنَا الشَّاهِدُ وَ أَنَا مِنْهُ ص.

[699] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 1

He[asws] said: 'The one who is upon a clear Proof from Him[azwj] is Muhammad[saww], and the one who is a witness from him[saww] following it, and he is the witness and he is from him[saww], it is I[asws], Ali[asws] Bin Abu Talib[asws], and I[asws] am the witness, and I[asws] am from him[saww]''.[700]

3- فس، تفسير القمي أَبِي عَنْ يَحْيَى بْنِ عِمْرَانَ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ وَ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا نَزَلَتْ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ يَعْنِي رَسُولَ اللَّهِ ص وَ يَتْلُوهُ شاهِدٌ مِنْهُ يَعْنِي عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ ع إِماماً وَ رَحْمَةً وَ مِنْ قَبْلِهِ كِتابُ مُوسى أُولَئِكَ يُؤْمِنُونَ بِهِ فَقَدَّمُوا وَ أَخَّرُوا فِي التَّأْلِيفِ.

Tafseer Al Qummi – My father, from Yahya Bin Imran, from Yunus, from Abu Baseer, and Al Fuzeyl Bin Yasaar,

'From Abu Ja'far[asws] having said: 'But rather it was Revealed: ***So the one who was upon a clear Proof from his Lord,*** - meaning Rasool-Allah[saww], ***and a witness from him follows it, [11:17]*** – meaning Ali Amir Al-Momineen[asws], ***an Imam and a Mercy***, ***and from before it was the Book of Musa they are believing in it [11:17]***. So they (collectors of the Quran) brought forward (***and from before it was the Book of Musa***), and put back (***an Imam and a Mercy***) during the compilation''.[701]

(Note: The current Verses stands as: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, <u>and from before it was the Book of Musa</u>, <u>an Imam and a Mercy</u>, they are believing in it; [11:17]***)

4- ج، الإحتجاج عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع أَخْبِرْنِي بِأَفْضَلِ مَنْقَبَةٍ لَكَ قَالَ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ قَالَ وَ مَا أَنْزَلَ فِيكَ قَالَ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ قَالَ أَنَا الشَّاهِدُ مِنْ رَسُولِ اللَّهِ ص الْخَبَرَ.

(The book) 'Al Ihtijaj' – From Suleym Bin Qays who said,

'A man said to Amir Al-Momineen[asws], 'Inform me with the most superior virtue of yours[asws]'. He[asws] said: 'What Allah[azwj] has Revealed in His[azwj] Book'. He said, 'And what has been Revealed regarding you[asws]?' He[asws] said: '***So the one who was upon a clear Proof from his Lord, and a witness from him follows it [11:17]***. I[asws] am the witness from Rasool-Allah[saww]' – the Hadeeth''.[702]

5- بر، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ كُسِرَتْ لِي وِسَادَةٌ فَقَعَدْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَاةِ بِتَوْرَاتِهِمْ وَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ أَهْلِ الزَّبُورِ بِزَبُورِهِمْ وَ أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ بِقَضَاءٍ يَصْعَدُ إِلَى اللَّهِ يَزْهَرُ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Abdullah Bin Hammad, from Abu Al Jaroud, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen[asws] said: 'If a platform were to be set up for me[as], I[asws] would sit upon it and judge between the people of the Torah with their Torah, and the people of the Evangel with their Evangel, and the people of the Psalms with their Psalms, and people of the Furqan (Quran) with their Furqan, with judgments ascending to Allah[azwj] visibly.

[700] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 2
[701] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 3
[702] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 4

وَ اللَّهِ مَا نَزَلَتْ آيَةٌ فِي كِتَابِ اللَّهِ فِي لَيْلٍ أَوْ نَهَارٍ إِلَّا وَ قَدْ عَلِمْتُ فِيمَنْ أُنْزِلَتْ وَ لَا أَحَدٌ مِمَّنْ مَرَّ عَلَى رَأْسِهِ الْمَوَاسِي مِنْ قُرَيْشٍ إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ تَسُوقُهُ إِلَى الْجَنَّةِ أَوْ إِلَى النَّارِ

By Allah[azwj]! No Verse has been revealed in the Book of Allah[azwj], during night or day, except and I[asws] have known regarding who it was Revealed, nor from the ones from Quraysh upon whose head is consolation, except an a Verse from the Book of Allah[azwj] has been Revealed regarding him, either ushering him to the Paradise or to the Fire'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْآيَةُ الَّتِي نَزَلَتْ فِيكَ

A man stood up to him[asws] and said, 'O Amir Al-Momineen[asws]! What is the Verse which was Revealed regarding you[asws]?'

قَالَ لَهُ أَ مَا سَمِعْتَ اللَّهَ يَقُولُ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ قَالَ رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا شَاهِدٌ لَهُ فِيهِ وَ أَتْلُوهُ مَعَهُ.

He[asws] said to him: 'Have you not heard Allah[azwj] Saying: '***So the one who was upon a clear Proof from his Lord, and a witness from him follows it [11:17]***? Rasool-Allah[saww] was upon a clear proof from his[saww] Lord[azwj], and I[asws] am a witness for him[saww] regarding it, and following it with him[saww]'',[703]

6- شي، تفسير العياشي عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الَّذِي عَلى بَيِّنَةٍ مِنْ رَبِّهِ رَسُولُ اللَّهِ ص وَ الَّذِي تَلَاهُ مِنْ بَعْدِهِ الشَّاهِدُ مِنْهُ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ أَوْصِيَاؤُهُ وَاحِداً بَعْدَ وَاحِدٍ.

Tafseer Al Ayyashi – From Bureyd Bin Muawiya Al Ijaly,

'From Abu Ja'far[asws] having said: 'The one ***upon a clear Proof from his Lord, [11:17]*** is Rasool-Allah[saww], and the one who follows it from after him[saww], the ***witness from him*** is Amir Al-Momineen[asws], then his[asws] successors[asws] one after another''.[704]

7- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى قَالَ: سَمِعْتُ عَلِيّاً ع وَ هُوَ يَقُولُ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ إِلَّا وَ قَدْ أُنْزِلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ مِنْ كِتَابِ اللَّهِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ فَمَا أُنْزِلَ فِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Tafseer Al Ayyashi – From Jabir, from Abdullah Bin Yahya who said,

'I heard Ali[asws] and he[asws] was saying: 'There is no man from Quraysh except and a Verse had been Revealed regarding him, or two Verses from the Book of Allah[azwj]'. A man from the people said, 'So what has been Revealed regarding you[asws], O Amir Al-Momineen[asws]?'

فَقَالَ أَ مَا تَقْرَأُ الْآيَةَ الَّتِي فِي هُودٍ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- مُحَمَّدٌ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا الشَّاهِدُ.

He[asws] said: 'Have you not read the Verse which is in (Surah) Hud[as]: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]***? Muhammad[saww] is upon the clear Proof from his[saww] Lord[azwj] and I[asws] am the witness''.[705]

[703] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 5
[704] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 6

8- قب، المناقب لابن شهرآشوب الطَّبَرِيُّ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ ع وَ رَوَى الْأَصْبَغُ وَ زَيْنُ الْعَابِدِينَ وَ الْبَاقِرُ وَ الصَّادِقُ وَ الرِّضَا ع أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ مُحَمَّدٌ وَ يَتْلُوهُ شاهِدٌ أَنَا.

(The book) 'Al Manaqib' of Ibn Shehr AShub – Al Tabari, by his chain from Jabir Bin Abdullah,

'From Ali[asws], and it is reported from Al-Asbagh and Zayn Al-Abideen[asws], and Al-Baqir[asws], and Al-Sadiq[asws], and Al-Reza[asws] having said: 'Amir Al-Momineen[asws] said: '***So the one who was upon a clear Proof from his Lord,*** - Muhammad[saww], ***and a witness from him follows it, [11:17]*** – me[asws]''.[706]

الْحَافِظُ أَبُو نُعَيْمٍ بِثَلَاثَةِ طُرُقٍ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ فِي خَبَرٍ قَالَ: سَمِعْتُ عَلِيّاً ع يَقُولُ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا الشَّاهِدُ.

Al Hafiz Abu Nueym by three ways, from Abbad Bin Abdullah Al Asady in a Hadeeth said,

'I heard Ali[asws] saying: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. Rasool-Allah[saww] is upon a clear Proof from his[saww] Lord[azwj], and I[asws] am the witness''.[707]

حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ قَالَ هُوَ رَسُولُ اللَّهِ ص- وَ يَتْلُوهُ شاهِدٌ مِنْهُ قَالَ- عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ وَ اللَّهِ لِسَانَ رَسُولِ اللَّهِ ص.

Hammad Bin Salamah, from Sabit from Anas (well known fabricator),

'***So the one who was upon a clear Proof from his Lord,***. He said, 'It is Rasool-Allah[saww], ***and a witness from him follow it, [11:17]***, he said, 'Ali[asws] Bin Abu Talib[asws]. By Allah[azwj]! He[asws] was the tongue of Rasool-Allah[saww]''.[708]

كتاب فصيح الخطيب: أنه سأله ابن الكواء فقال و ما أنزل فيك قال قوله أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ.

Kitab 'Faseeh Al-Khateeb' – Ibn Al-Kawa had asked him[asws], he said, 'And what has been Revealed regarding you[asws]?' He[asws] said: 'His[azwj] Words: '***So the one who was upon a clear Proof from his Lord, and a witness from him follow it, [11:17]***''.[709]

الثَّعْلَبِيُّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ الشَّاهِدُ عَلِيٌّ ع.

Al Sa'alby, from Al Kalby, from Abu Salih, from Ibn Abbas –

'***So the one who was upon a clear Proof from his Lord, and a witness from him follow it, [11:17]*** – the witness is Ali[asws]''.[710]

---

[705] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 7
[706] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 a
[707] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 b
[708] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 c
[709] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 d
[710] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 e

وَ قَدْ رَوَاهُ الْقَاضِي أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ وَ أَبُو نَصْرٍ الْقُشَيْرِيُّ فِي كِتَابَيْهِمَا وَ الْفَلَكِيُّ الْمُفَسِّرُ رَوَاهُ عَنْ مُجَاهِدٍ وَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ الثَّعْلَبِيِّ فِي تَفْسِيرِهِ عَنْ حَبِيبِ بْنِ يَسَارٍ عَنْ زَاذَانَ وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ كِلَيْهِمَا عَنْ عَلِيٍّ ع قَالَ: أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- فَرَسُولُ اللَّهِ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ أَنَا.

And it has been reported by the judge Abu Amro Usman Bin Ahmad, and Bu Nasr Al Qusheyri in their books, and Al Falaky Al Mufassir, reporting from Mujahid, and from Abdullah Bin Shadda Al Sa'alby in his Tafseer, from Habeeb Bin Yasaar, from Zazan and from Jabir Bin Abdullah,

'Each of them from Ali[asws] having said: '***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. Rasool-Allah[azwj] is ***the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]*** – me[asws]''.[711]

سُلَيْمُ بْنُ قَيْسٍ الْهِلَالِيُّ عَنْ عَلِيٍّ ع أَنَّ اللَّهَ تَعَالَى إِيَّانَا عَنَى بِقَوْلِهِ شُهَداءَ عَلَى النَّاسِ- فَرَسُولُ اللَّهِ ص شَاهِدٌ عَلَيْنَا وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ وَ نَحْنُ الَّذِينَ قَالَ اللَّهُ تَعَالَى- وَ كَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً

Suleym Bin Qays Al Hilali,

'From Ali[asws]: 'Allah[azwj] the Exalted Meant us[asws] by His[azwj] Words: ***witnesses upon the people [2:143]***. Rasool-Allah[saww] is a witness upon us[asws] and we[asws] are witnesses of Allah[azwj] upon His[azwj] creatures, and His[azwj] Divine Authorities in His[azwj] earth, and we[asws] are the ones Allah[azwj] the Exalted Said: ***And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]***'.

وَ يُقَالُ إِنَّهُ الْمَعْنِيُّ بِقَوْلِهِ وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَداءِ.

And it is said that he[asws] is meant by His[azwj] Words: ***and they would come with the Prophets and the witnesses, [39:69]***''.[712]

مَالِكُ بْنُ أَنَسٍ عَنْ سُمَيٍّ بْنِ أَبِي صَالِحٍ فِي قَوْلِهِ وَ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ قَالَ الشُّهَدَاءُ يَعْنِي عَلِيّاً وَ جَعْفَراً وَ حَمْزَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع هَؤُلَاءِ سَادَاتُ الشُّهَدَاءِ-

Malik Bin Anas, from Sumy Bin Abu Salih,

'Regarding His[azwj] Words: ***And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs [4:69]***, he said, 'The 'martyrs' means Ali[asws] and Ja'far and Al-Hassan[asws] and Al-Husayn[asws]. They are chiefs of the martyrs.

وَ الصَّالِحِينَ يَعْنِي سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ عَمَّاراً وَ بِلَالًا وَ خَبَّاباً- وَ حَسُنَ أُولئِكَ رَفِيقاً يَعْنِي فِي الْجَنَّةِ- ذلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفى بِاللَّهِ عَلِيماً أَنَّ مَنْزِلَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ مَنْزِلَ رَسُولِ اللَّهِ ص وَاحِدٌ.

and the Righteous, means Salman[ra], and Abu Zarr[ra], and Al-Miqdad[ra], and Ammar[ra], and Bilal and Khabbab. ***and a goodly company are they! [4:69]*** – meaning in the Paradise. ***That is the***

[711] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 f
[712] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 g

Grace from Allah, and Suffice with Allah as a Knower [4:70] – the status of Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and status of Rasool-Allah[saww] is one''.[713]

9- جا، المجالس للمفيد عَلِيُّ بْنُ بِلَالٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنِ الصَّبَّاحِ بْنِ يَحْيَى عَنِ الْأَعْمَشِ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ

(The book) 'Al Majalis' of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah, from Al Saqafy, from Ismail Bin Aban, from al Sabbah Bin Yahya, from Al Amsh, from Al Minhal Bin Amro, from Abbad Bin Abdullah having said,

'A man stood up to Amir Al-Momineen[asws] and said, 'O Amir Al-Momineen[asws]! inform me about Words of the Exalted: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***'.

قَالَ قَالَ ع رَسُولُ اللَّهِ الَّذِي كَانَ عَلَى بَيِّنَةٍ مِنْهُ وَ أَنَا الشَّاهِدُ لَهُ وَ مِنْهُ وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَحَدٌ جَرَتْ عَلَيْهِ الْمَوَاسِي مِنْ قُرَيْشٍ إِلَّا وَ قَدْ أَنْزَلَ اللَّهُ فِيهِ مِنْ كِتَابِهِ طَائِفَةً

He (the narrator) said, 'He[asws] said: 'Rasool-Allah[saww] is the one who was upon a clear Proof from Him[azwj], and I[asws] am the witness for him[saww] and from him[saww]. By the One[azwj] in Whose hand is my[asws] soul! There is no one from Quraysh the consolation had flowed upon him except and Allah[azwj] had Revealed a group of Verses from His[azwj] Book regarding him.

وَ الَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَكُونُوا يَعْلَمُونَ مَا قَضَى اللَّهُ لَنَا أَهْلَ الْبَيْتِ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ مِلْءُ هَذِهِ الرَّحْبَةِ ذَهَباً وَ اللَّهِ مَا مَثَلُنَا فِي هَذِهِ الْأُمَّةِ إِلَّا كَمَثَلِ سَفِينَةِ نُوحٍ وَ كَبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ.

By the One[azwj] in Whose Hand is my[asws] soul! If they had known what Allah[azwj] has Decreed for us[asws] People[asws] of the Household upon the tongue of the Ummy Prophet[saww], it would have been more beloved to me[asws] than for this vast land filled with gold. By Allah[azwj]! There is no example for us[asws] in this community except like an example of the ship of Noah[as], and like the door of Hitta among the children of Israel''.[714]

10- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعَنْعَناً عَنْ زَاذَانَ فِي قَوْلِهِ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ قَالَ كَانَ رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ الشَّاهِدَ مِنْهُ التَّالِيَ لَهُ.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazari, transmitting from Zazan,

'Regarding His[azwj] Words: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. He said, 'Rasool-Allah[saww] was upon a clear Proof from his[saww] Lord[azwj], and Ali[asws] Bin Abu Talib[asws] is the witness from him[saww], the follow up to him[saww]''.[715]

[713] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 8 h
[714] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 9
[715] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 10

11- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ زَاذَانَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ذَاتَ يَوْمٍ وَ اللَّهِ مَا مِنْ قُرَيْشٍ رَجُلٌ جَرَتْ عَلَيْهِ الْمَوَاسِي وَ الْقُرْآنُ يَنْزِلُ إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ تَسُوقُهُ إِلَى الْجَنَّةِ أَوْ تَسُوقُهُ إِلَى النَّارِ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting from Zazaan who said,

'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] said one day: 'There is no man from Quraysh the consolation had flowed upon him, and the Quran Revealed, except and a Verse had been Revealed regarding him ushering him to the Paradise or ushering him to the Fire'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ فَمَا آيَتُكَ الَّتِي نَزَلَتْ فِيكَ

A man from the people said, 'So what is your[asws] Verse which was Revealed regarding you[asws]?'

قَالَ أَ لَمْ تَرَ أَنَّ اللَّهَ تَعَالَى يَقُولُ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- فَرَسُولُ اللَّهِ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا الشَّاهِدُ مِنْهُ أَتْبَعُهُ.

He said, 'Did you not see Allah[azwj] the Exalted Saying: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. So, Rasool-Allah[saww] is upon a clear Proof from his[saww] Lord[azwj] and I[asws] am the witness from him[saww], following him[saww],,.[716]

12- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ هِشَامٍ مُعَنْعَناً عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ أَنَّهُ ع حَمِدَ اللَّهَ تَعَالَى وَ أَثْنَى عَلَيْهِ وَ قَالَ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ وَ أَنَا الَّذِي يَتْلُوهُ.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Hisham transmitting from Al-Hassan Bin Al-Husayn,

'He[asws] praised Allah[azwj] the Exalted and extolled upon Him[azwj] and said: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***, and I[asws] am the following it''.[717]

13- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ الْحَكَمِ مُعَنْعَناً عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: كُنْتُ جَالِساً مَعَ أَبِي جَعْفَرٍ ع فِي مَسْجِدِ النَّبِيِّ ص فَرَأَيْتُ ابْنَ عَبْدِ اللَّهِ بْنِ سَلَامٍ جَالِساً فِي نَاحِيَةٍ فَقُلْتُ لِأَبِي جَعْفَرٍ ع زَعَمُوا أَنَّ أَبَا هَذَا الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Al Hakam transmitting from Abdullah Bin Ata'a who said,

'I was seated with Abu Ja'far[asws] in Masjid of the Prophet and I saw Ibn Abdullah Bin Salam seated in a corner. I said to Abu Ja'far[asws], 'They are claiming that the father of this is the one, with whom is Knowledge of the Book'.

فَقَالَ لَا إِنَّمَا ذَاكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع نَزَلَ فِيهِ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- فَالنَّبِيُّ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ شَاهِدٌ مِنْهُ.

[716] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 11
[717] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 12

He[asws] said: 'No. But rather, that is Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]. It was Revealed regarding him[asws]: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. The Prophet[saww] is upon a clear Proof from his[saww] Lord[azwj], and Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] is a witness from him[saww]''.[718]

14- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ زَاذَانَ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَالَ لَوْ ثُنِيَتْ لِيَ الْوِسَادَةُ فَجَلَسْتُ عَلَيْهَا لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَاةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الزَّبُورِ بِزَبُورِهِمْ وَ بَيْنَ أَهْلِ الْقُرْآنِ بِقُرْآنِهِمْ بِقَضَاءٍ يَصْعَدُ إِلَى اللَّهِ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting from Zazan who said,

'I heard Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] saying: 'If the pillow (platform) were to be set up for me[asws] and I[asws] sit upon it, I[asws] would judge between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Psalms by their Psalms, and between the people of the Quran by their Quran, by judgments ascending to Allah[azwj].

وَ اللَّهِ مَا نَزَلَتْ آيَةٌ فِي لَيْلٍ أَوْ نَهَارٍ وَ لَا سَهْلٍ وَ لَا جَبَلٍ وَ لَا بَرٍّ وَ لَا بَحْرٍ إِلَّا وَ قَدْ عَرَفْتُ أَيَّ سَاعَةٍ نَزَلَتْ وَ فِيمَنْ نَزَلَتْ وَ مَا مِنْ قُرَيْشٍ رَجُلٌ جَرَى عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ نَزَلَتْ فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ تَسُوقُهُ إِلَى الْجَنَّةِ أَوْ تَقُودُهُ إِلَى النَّارِ

By Allah[azwj]! No Verse has been Revealed in a night or day, nor in a coast, nor mountain, nor land, nor sea, except and I[asws] recognise which time it was Revealed, and regarding who it was Revealed. And there is no man from Quraysh the consolation had flowed upon him except and a Verse from the Book of Allah[azwj] had been Revealed regarding him, either ushering him to the Paradise or leading him to the Fire'.

قَالَ فَقَالَ قَائِلٌ فَمَا نَزَلَتْ فِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'A speaker said, 'So what has been revealed regarding you[asws], O Amir Al-Momineen[asws]?'

قَالَ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- فَمُحَمَّدٌ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا الشَّاهِدُ مِنْهُ أَتْلُو آثَارَهُ.

He[asws] said: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. Muhammad[saww] is upon a clear Proof from his[saww] Lord[azwj] and I[asws] am the witness from him[saww], following his[saww] footsteps''.[719]

15- كشف، كشف الغمة أَبُو بَكْرِ بْنُ مَرْدَوَيْهِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ قَالَ: سَمِعْتُ عَلِيّاً ع يَقُولُ وَ هُوَ عَلَى الْمِنْبَرِ مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ إِلَّا قَدْ نَزَلَتْ فِيهِ آيَةٌ أَوْ آيَتَانِ فَقَالَ رَجُلٌ مِمَّنْ تَحْتَهُ فَمَا نَزَلَ فِيكَ أَنْتَ

(The book) 'Kashf Al Ghumma' – Abu bakr Bin Mardaqayh, from Abbad Bin Abdullah al Asady who said,

'I heard Ali[asws] saying, and he[asws] was upon the pulpit: 'There is no man from Quraysh except and a Verse has been Revealed regarding him, or two Verses'. A man from the ones under it (by the pulpit) said, 'So, what has been Revealed regarding you[asws]?'

[718] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 13
[719] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 14

فَغَضِبَ ثُمَّ قَالَ أَمَا لَوْ لَمْ تَسْأَلْنِي عَلَى رُءُوسِ الْقَوْمِ مَا حَدَّثْتُكَ وَيْحَكَ هَلْ تَقْرَأُ سُورَةَ هُودٍ ثُمَّ قَرَأَ ع- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ وَ أَنَا شَاهِدٌ مِنْهُ.

He[asws] was angered, then said: 'Had you not asked me[asws] over the chiefs of the people, I[asws] would not have narrated to you. Woe be unto you! Have you recited Surah Hud[as]?' Then he[asws] recited: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. Rasool-Allah[saww] is upon clear Proof from his[saww] Lord[azwj] and I[asws] am a witness from him[saww]'',[720]

16- أَقُولُ وَ رَوَى ابْنُ أَبِي الْحَدِيدِ فِي الْجُزْءِ الثَّانِي مِنْ شَرْحِ نَهْجِ الْبَلَاغَةِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عَمْرٍو الْبَجَلِيِّ عَنْ عُمَرَ بْنِ مُوسَى عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: قَالَ عَلِيٌّ ع فِي الْمِنْبَرِ مَا أَحَدٌ جَرَتْ عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ أَنْزَلَ اللَّهُ فِيهِ قُرْآناً فَقَامَ إِلَيْهِ رَجُلٌ مِنْ مُبْغِضِيهِ فَقَالَ لَهُ فَمَا أَنْزَلَ اللَّهُ تَعَالَى فِيكَ

I (Majlisi) am saying, 'And it is reported by Ibn Abi Al hadeeth in the second volume from the commentary of (the book) 'Nahj Al Balagah' – from Muhammad Bin Ismail Bin Amro Al Bajali, from Umar Bin Musa, from Al Minhal Bin Amro, from Abdullah Bin Al Haris who said,

'Ali[asws] said upon the pulpit: 'There is no one the consolation had flowed upon him except and Allah[azwj] has Revealed Quran regarding him'. So, A man from his[asws] haters stood up and said to him[asws], 'So what has Allah[azwj] the Exalted regarding you[asws]?'

فَقَامَ النَّاسُ إِلَيْهِ يَضْرِبُونَهُ فَقَالَ دَعُوهُ أَ تَقْرَأُ سُورَةَ هُودٍ فَقَالَ نَعَمْ قَالَ فَقَرَأَ عَلَيْهِ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ ثُمَّ قَالَ الَّذِي كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ مُحَمَّدٌ وَ الشَّاهِدُ الَّذِي يَتْلُوهُ أَنَا.

The people stood up to him. He[asws] said: 'Leave him! Have you recited Surah Hud[as]?' He said, 'Yes'. He[asws] recited to him: ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***, then said: 'The one who was upon a clear Proof from his[saww] Lord[azwj] is Muhammad[saww], and the witness who followed it, is me[asws]'',[721]

17- يف، الطرائف ابْنُ الْمَغَازِلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ عَلِيٌّ الشَّاهِدُ مِنْهُ.

(The book) 'Al Taraaif' of Ibn Al Magazily, said,

'Rasool-Allah[saww] said: 'I[saww] am ***the one who was upon a clear Proof from his Lord, [11:17]***, and Ali[asws] is the witness from Him[azwj]'',[722]

18- أَقُولُ رَوَى السُّيُوطِيُّ فِي الدُّرِّ الْمَنْثُورِ عَنِ ابْنِ أَبِي حَاتِمٍ وَ ابْنِ مَرْدَوَيْهِ وَ أَبِي نُعَيْمٍ فِي الْمَعْرِفَةِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: مَا مِنْ رَجُلٍ مِنْ قُرَيْشٍ إِلَّا نَزَلَ فِيهِ طَائِفَةٌ مِنَ الْقُرْآنِ فَقَالَ رَجُلٌ مَا نَزَلَ فِيكَ قَالَ أَ مَا تَقْرَأُ سُورَةَ هُودٍ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- رَسُولُ اللَّهِ ص عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا شَاهِدٌ مِنْهُ.

I (Majlisi) am saying, 'It is reported by Al Suyuti in (the book) 'Al Durr al Mansour', from Ibn Abu Hatim, and Ibn Mardawayh, and Abu Nueym in (the book) 'Al Ma'rifah',

[720] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 15
[721] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 16
[722] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 17

‘From Ali[asws] Bin Abu Talib[asws] having said: ‘There is no man from Quraysh except a group (of Verses) from the Quran has been Revealed regarding him’. A man said, ‘What has been Revealed regarding you[asws]?’ He[asws] said: ‘Have you not recited Surah Hud[as]? ***So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]***. Rasool-Allah[saww] is upon a clear Proof from his[saww] Lord[azwj] and I[asws] am a witness from him[saww]’’.[723]

وَ أَخْرَجَ ابْنُ مَرْدَوَيْهِ وَ ابْنُ عَسَاكِرَ عَنْ عَلِيٍّ ع فِي الْآيَةِ قَالَ قَالَ ع رَسُولُ اللَّهِ ص عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ أَنَا شَاهِدٌ مِنْهُ.

And it has been extracted by Ibn Mardawayh and Ibn Asakir,

‘From Ali[asws] regarding the Verse. He[asws] said: ‘Rasool-Allah[saww] is ***upon a clear Proof from his Lord,*** - and I[asws] am ***a witness from him [11:17]***’’.[724]

قَالَ وَ أَخْرَجَ ابْنُ مَرْدَوَيْهِ مِنْ وَجْهٍ آخَرَ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ أَنَا وَ يَتْلُوهُ شاهِدٌ مِنْهُ عَلِيٌّ.

He said, ‘And it is extracted by Ibn Mardawayh, from another perspective,

‘From Ali[asws] having said: ‘Rasool-Allah[saww] said: ‘***So the one who was upon a clear Proof from his Lord,*** - me[saww], ***and a witness from him follows it, [11:17]*** – Ali[asws]’’.[725]

[723] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 18 a
[724] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 18 b
[725] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 19 H 18 c

باب 20 أنه نزل فيه صلوات الله عليه الذكر و النور و الهدى و التقى في القرآن

CHAPTER 20 – IT WAS REVEALED REGARDING HIM[asws] – THE ZIKR, AND THE NOOR, AND THE GUIDANCE, AND THE PIETY, IN THE QURAN

1- فس، تفسير القمي وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ قَالَ لَمَّا أَخْبَرَهُمْ رَسُولُ اللَّهِ ص بِفَضْلِ أَمِيرِ الْمُؤْمِنِينَ ع قَالُوا هُوَ مَجْنُونٌ فَقَالَ اللَّهُ سُبْحَانَهُ- وَ ما هُوَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ بِمَجْنُونٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ.

Tafseer Al-Qummi – ***And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, [68:51]***. He said, 'When Rasool-Allah[saww] informed them with the merits of Amir Al-Momineen[asws], they said, ***'He is insane!' [68:51]***. Allah[azwj] the Glorious Said: ***And he is not,*** - meaning Amir Al-Momineen[asws], ***except (he is) a Zikr for the worlds [68:52]***''.[726]

2- ن، عيون أخبار الرضا عليه السلام تَمِيمٌ الْقُرَشِيُّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنِ الْهَرَوِيِّ قَالَ: سَأَلَ الْمَأْمُونُ الرِّضَا ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- الَّذِينَ كانَتْ أَعْيُنُهُمْ فِي غِطاءٍ عَنْ ذِكْرِي وَ كانُوا لا يَسْتَطِيعُونَ سَمْعاً

(The book) 'Uyoon Akhbar Al-Reza[asws,] – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari Al Harwy who said,

'Al-Mamoun asked Al-Reza[asws] about Words of Allah[azwj] Mighty and Majestic: ***Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101]***.

فَقَالَ ع إِنَّ غِطَاءَ الْعَيْنِ لَا يَمْنَعُ مِنَ الذِّكْرِ وَ الذِّكْرُ لَا يُرَى بِالْعَيْنِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ شَبَّهَ الْكَافِرِينَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْعُمْيَانِ لِأَنَّهُمْ كَانُوا يَسْتَثْقِلُونَ قَوْلَ النَّبِيِّ ص فِيهِ وَ لَا يَسْتَطِيعُونَ لَهُ سَمْعاً.

He[asws] said: 'Covering the eyes cannot prevent from the Zikr, and the Zikr cannot be seen by the eyes, but Allah[azwj] Mighty and Majestic Resembled the Kafirs with the blindness for (their denial of) Ali[asws] Bin Abu Talib[asws], because they were belittling the words of the Prophet[saww] regarding him[asws] and they were not able to hear it''.[727]

3- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ الْمَدَائِنِيُّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ قَالَ ذِكْرُ رَبِّهِ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Al Qummi – Muhammad Bin Ahmad Al Hamdani, from Haroun Bin Muslim, from Al-Husayn Bin Ulwan, from Ali Bin Gurab, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding His[azwj] Words: ***And one who turns away from Zikr of his Lord, [72:17]***. He said, '***Zikr of his Lord, [72:17]*** is Wilayah of Ali[asws] Bin Abu Talib[asws]''.[728]

---

[726] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 1
[727] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 2
[728] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 3

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ جَابِرٍ الْجُعْفِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذاباً صَعَداً قَالَ مَنْ أَعْرَضَ عَنْ عَلِيٍّ يَسْلُكْهُ الْعَذَابَ الصَّعَدَ وَ هُوَ أَشَدُّ الْعَذَابِ.

(The books) 'Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from ismail Bin Yasaar, from Ali Bin Ja'far, from Jabir Al Jufy, he said,

'I asked Abu Ja'far[asws] about Words of Allah[azwj] Mighty and Majestic: ***And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment [72:17]***. He[asws] said: 'One who turns away from Ali[asws], the ever-increasing Punishment would be Thrust to him, and it is the severest of the Punishments''.[729]

5- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنِ الْجَلُودِيِّ عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ قَيْسِ بْنِ الرَّبِيعِ وَ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنِ الْأَعْمَشِ عَنْ مِنْهَالِ بْنِ عَمْرٍو عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيٌّ ع مَا نَزَلَتْ مِنَ الْقُرْآنِ آيَةٌ إِلَّا وَ قَدْ عَلِمْتُ أَيْنَ نَزَلَتْ وَ فِيمَنْ نَزَلَتْ وَ فِي أَيِّ شَيْءٍ نَزَلَتْ وَ فِي سَهْلٍ نَزَلَتْ أَمْ فِي جَبَلٍ نَزَلَتْ

(The book) 'Al Amaali' of Al Sadouq – Al talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad Bin Ibrahim Bin Muhammad, from Qays Bin Al Rabie, and Mansour Bin Abu Al Aswad, from Al Amsh, from Minhal Bin Amro, from Abbad Bin Abdullah who said,

'Ali[asws] said: 'No Verse from the Quran has been Revealed except and I[asws] know where it was Revealed, and regarding who it was Revealed, and regarding which thing it was Revealed, and whether it was Revealed in a coast or it was Revealed in a mountain'.

قِيلَ فَمَا نَزَلَ فِيكَ فَقَالَ لَوْ لَا أَنَّكُمْ سَأَلْتُمُونِي مَا أَخْبَرْتُكُمْ نَزَلَتْ فِيَّ الْآيَةُ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فَرَسُولُ اللَّهِ الْمُنْذِرُ وَ أَنَا الْهَادِي إِلَى مَا جَاءَ بِهِ.

It was said, 'So what has been Revealed regarding you[asws]?' He[asws] said: 'If you had not asked me[asws], I[asws] would not have informed you. The Verse: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. So, Rasool-Allah[saww] is the warner and I[asws] am the guide to what he[saww] had come with''.[730]

6- قب، المناقب لابن شهرآشوب الْوَاحِدِيُّ فِي الْوَسِيطِ وَ فِي الْأَسْبَابِ وَ النُّزُولِ قَالَ عَطَاءٌ فِي قَوْلِهِ تَعَالَى أَ فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلامِ فَهُوَ عَلى نُورٍ مِنْ رَبِّهِ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ- فَوَيْلٌ لِلْقاسِيَةِ قُلُوبُهُمْ فِي أَبِي جَهْلٍ وَ وُلْدِهِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Wahidy in (the book) 'Al Waseet', and '(Asbab) Al Nuzool', 'Ata'a said,

'Regarding Words of the Exalted: ***Indeed! So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord.***- it was Revealed regarding Ali[asws]. ***Therefore woe be (unto them) for the harshness in their hearts [39:22]*** – regarding Abu Jahl[la] and his[la] children''.[731]

أَبُو جَعْفَرٍ وَ جَعْفَرٌ ع فِي قَوْلِهِ لِيُخْرِجَكُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ يَقُولُ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ يَعْنِي إِلَى الْوَلَايَةِ لِعَلِيٍّ ع.

[729] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 4
[730] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 5
[731] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 a

Abu Ja'far[asws] and Ja'far[asws] regarding His[azwj] Words: ***in order to Extract you (Momineen) from the multiple darkness to the Light, [33:43]*** – He[azwj] is Saying, from the Kufr to the Eman, meaning to the Wilayah of Ali[asws]''.[732]

الْبَاقِرُ فِي قَوْلِهِ وَ الَّذِينَ كَفَرُوا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ- أَوْلِياؤُهُمُ الطَّاغُوتُ نَزَلَتْ فِي أَعْدَائِهِ وَ مَنْ تَبِعَهُمْ أَخْرَجُوا النَّاسَ مِنَ النُّورِ وَ النُّورُ وَلَايَةُ عَلِيٍّ ع فَصَارُوا إِلَى الظُّلْمَةِ وَلَايَةِ أَعْدَائِهِ

Al-Baqir[asws] regarding His[azwj] Words: ***and (as for) those who are committing Kufr,*** - with the Wilayah of Ali[asws] Bin abu Talib[asws] - ***their guardian is the tyrant [2:257]*** – was Revealed regarding his[asws] enemies and the ones who follow them are extracting the people from the Noor, and the Noor is Wilayah of Ali[asws], so they come to the darkness of the wilayah of his[asws] enemies.

وَ قَدْ نَزَلَ فِيهِمْ- فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ وَ قَوْلُهُ تَعَالَى- يُرِيدُونَ أَنْ يُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكافِرُونَ.

And it has been Revealed regarding them: ***So those who believe in him, and assist him, and help him, and follow the Noor which has descended with him, [7:157]***; and Words of the Exalted: ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]***''.[733]

وَ قَالَ أَبُو الْحَسَنِ الْمَاضِي يُرِيدُونَ أَنْ يُطْفِؤُا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع بِأَفْواهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ.

And Abu Al-Hassan Al-Maazy (7th Imam[asws]) said: '***They are intending to extinguish*** – the Wilayah of Ali[asws], (***the Light of Allah***) ***with their mouths, and Allah would Complete His Light [9:32]*** – will Complete the Imamate''.[734]

مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ ما يَسْتَوِي الْأَعْمى أَبُو جَهْلٍ- وَ الْبَصِيرُ أَمِيرُ الْمُؤْمِنِينَ وَ لَا الظُّلُماتُ أَبُو جَهْلٍ- وَ لَا النُّورُ أَمِيرُ الْمُؤْمِنِينَ وَ لَا الظِّلُّ يَعْنِي ظِلَّ أَمِيرِ الْمُؤْمِنِينَ فِي الْجَنَّةِ- وَ لَا الْحَرُورُ يَعْنِي جَهَنَّمَ

Malik Bin Anas, from Ibn Shahab, from Abu Salih, from Ibn Abbas,

'Regarding Words of the Exalted: ***And they are not equal, the blind one*** – Abu Jahl[la] - ***and the seeing one [35:19]*** – Amir Al-Momineen[asws], ***Neither the multiple darkness*** – Abu Jahl[la] - ***nor the light [35:20]*** – Amir Al-Momineen[asws] - ***Neither the shade*** – meaning shade of Amir Al-Momineen[asws] in the Paradise - ***nor the heat [35:21]*** – meaning Hell.

ثُمَّ جَمَعَهُمْ جَمِيعاً فَقَالَ- وَ ما يَسْتَوِي الْأَحْياءُ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرٌ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ وَ خَدِيجَةُ ع- وَ لَا الْأَمْواتُ كُفَّارُ مَكَّةَ.

Then He[azwj] Gathered them all, so He[azwj] Said: ***And neither are the living equal*** so the living are Ali[asws], and Hamza[as], and Ja'far[as], and Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Fatima[asws], and Khadeeja[asws]. ***to the dead [35:22]***, Kafirs of Makkah''.[735]

[732] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 b
[733] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 c
[734] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 d

أَبُو بَكْرٍ الشِّيرَازِيُّ فِي كِتَابِهِ وَ أَبُو صَالِحٍ فِي تَفْسِيرِهِ عَنْ مُقَاتِلٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى ذلِكَ الْكِتابُ يَعْنِي الْقُرْآنَ وَ هُوَ الَّذِي وَعَدَ اللَّهُ مُوسَى وَ عِيسَى أَنَّهُ يَنْزِلُ عَلَى مُحَمَّدٍ ص فِي آخِرِ الزَّمَانِ هُوَ هَذَا- لا رَيْبَ فِيهِ أَيْ لَا شَكَّ فِيهِ أَنَّهُ مِنْ عِنْدِ اللَّهِ نَزَلَ- هُدىً يَعْنِي تِبْيَاناً وَ نَذِيراً لِلْمُتَّقِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي لَمْ يُشْرِكْ بِاللَّهِ طَرْفَةَ عَيْنٍ وَ أَخْلَصَ لِلَّهِ الْعِبَادَةَ يُبْعَثُ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ هُوَ وَ شِيعَتُهُ.

Abu Bakr Al Shirazi in his book, and Abu Salih in his Tafseer, from Muqatil, from Al Zahhak, from Ibn Abbas,

'Regarding the Words of the Exalted: ***That is the Book [2:2]*** – meaning the Quran, and it is that which Allah[azwj] Promised Musa[as] and Isa[as], it was Revealed unto Muhammad[saww] at the end of times, it is this, ***there is no doubt therein [2:3]*** – i.e. there is no doubt in it - it is from the Presence of Allah[azwj], a Revelation - ***Guidance*** - meaning explanation and warning, ***for the pious [2:2]*** – Ali[asws] Bin Abu Talib[asws]. He[asws] did not commit Shirk even for the blink of an eye, and was sincere for Allah[azwj] in the worship. Allah[azwj] would Resurrect him[asws] to the Paradise without any Reckoning, he[asws] and his[asws] Shias''.[736]

أَبُو الْحَسَنِ الْمَاضِي هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَ دِينِ الْحَقِ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لِوَصِيِّهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ لِيُظْهِرَهُ عَلَى الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ يَقُولُ اللَّهُ وَ اللَّهُ مُتِمُّ نُورِهِ وَلَايَةِ الْقَائِمِ- وَ لَوْ كَرِهَ الْكافِرُونَ لِوَلَايَةِ عَلِيٍّ ع.

Abu Al-Hassan Al-Maazy (7th Imam[asws]): ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [9:33]***. He[asws] said: 'He[azwj] is the One[azwj] Who Commanded His[azwj] Rasool[saww] with the Wilayah of his[saww] successor[asws], and the Wilayah, ***the Religion of Truth in order to prevail it upon all the Religions*** – during the rising of Al-Qaim[asws]. Allah[azwj] is Saying: ***Allah will Complete His Light,*** - Wilayah of Al-Qaim[asws] - ***and even if the Kafirs abhor it [61:8]*** – (abhorring) Wilayah of Ali[asws]''.[737]

وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى لَمَّا سَمِعْنَا الْهُدى آمَنَّا بِهِ قَالَ الْهُدَى الْوَلَايَةُ آمَنَّا بِمَوْلَانَا فَمَنْ آمَنَ بِوَلَايَةِ مَوْلَاهُ فَلا يَخافُ بَخْساً وَ لا رَهَقاً.

And from his[asws] regarding Words of the Exalted: ***And we, when we heard the Guidance, we believed in it. [72:13]***. He[asws] said: 'The Guidance is the Wilayah. They (Jinn) believed in our[asws] Wilayah. So, the one who believes in the Wilayah of his Master[asws], ***then he will neither fear loss nor any burden [72:13]***''.[738]

أَبُو الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع وَ شَاقُّوا الرَّسُولَ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدى قَالَ فِي أَمْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Abu Al Ward,

'From Abu Ja'far[asws]: ***and oppose the Rasool from after the Guidance having been clarified to them [47:32]***, he[asws] said: 'Regarding the matter of Amir-Al-Momineen[asws]''.[739]

7- قب، المناقب لابن شهرآشوب الزمخشري في الكشاف و اللالكاني في شرح حجج أهل السنة يحكي عن الحجاج أنه قال للحسن ما رأيك في أبي تراب قال إن الله جعله من المهتدين قال هات لما تقوله برهانا

[735] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 e
[736] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 f
[737] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 g
[738] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 h
[739] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 6 i

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub Al Zamakhshari in (the book) ‘Al Kashaf’ and Al Lakany in ‘Sharah Hajaj Ahl Al Sunna’ –

‘It is narrated from Al Hajjaj than he said to Al-Hassan[asws], ‘What is your[asws] view regarding Abu Turab[asws]?’ He[asws] said: ‘Allah[azwj] Made him[asws] to be from the Guided ones’. He said, ‘Give (me) a proof of what you[asws] are saying’.

قال إن الله تعالى يقول في كتابه- وَ ما جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْها إلى قوله- إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ فكان علي هو أول من هدى الله مع النبي ص:

He[asws] said: ‘Allah[azwj] the Exalted is Saying in His[azwj] Book: ***And We did not Make the Qiblah which you were upon except for Us [2:143]*** – up to His[azwj] Words: ***except upon those Guided by Allah. [2:143]***. So, he[asws] was the first one Allah[azwj] Guided along with the Prophet[saww]’’.[740]

الْحَسْكَانِيُّ فِي شَوَاهِدِ التَّنْزِيلِ وَ الْمَرْزُبَانِيُّ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَبُو بَرْزَةَ دَعَا لَنَا رَسُولُ اللَّهِ ص بِالطَّهُورِ وَ عِنْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَخَذَ بِيَدِ عَلِيٍّ بَعْدَ مَا تَطَهَّرَ فَأَلْصَقَهَا بِصَدْرِهِ ثُمَّ قَالَ إِنَّمَا أَنَا مُنْذِرٌ ثُمَّ رَدَّهَا إِلَى صَدْرِ عَلِيٍّ ثُمَّ قَالَ وَ لِكُلِّ قَوْمٍ هادٍ

Al Haskany in (the book) ‘Shawahid Al Tanzeel’ and Al Marzabani in ‘Ma Nazal Min Al Quran Fi Amir Al-Momineen[asws]’, Abu Hureyra (well-known fabricator) said,

‘Rasool-Allah[saww] called for water for Wud’u for us and Ali[asws] Bin Abu Talib[asws] was with him[saww]. He[saww] grabbed a hand of Ali[asws] after having cleansed and stuck it to his[saww] chest, then said: ‘But rather I[saww] am a warner’, then he[saww] returned it to the chest of Ali[asws], then said: ‘***and for every people there is a Guide [13:7]***.

ثُمَّ قَالَ أَنْتَ مَنَارُ الْأَنَامِ وَ رَايَةُ الْهُدَى وَ أَمِينُ الْقُرْآنِ وَ أَشْهَدُ عَلَى ذَلِكَ أَنَّكَ كَذَلِكَ.

Then he[saww] said: ‘You[asws] are a minaret of the people and the flag of guidance, and trustee of the Quran, and I[saww] testify upon that, you[asws] are like that!’’[741]

الْحَافِظُ أَبُو نُعَيْمٍ بِثَلَاثَةِ طُرُقٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ النَّبِيُّ ص إِنْ تَسْتَخْلِفُوا عَلِيّاً وَ مَا أَرَاكُمْ فَاعِلِينَ تَجِدُوهُ هَادِياً مَهْدِيّاً يَحْمِلُكُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ.

Al Hafiz Abu Nueym, by three ways from Huzeyfa Bin Al Yamani,

‘The Prophet[saww] said: ‘You should fall behind Ali[asws], and I[saww] do not see you doing it, you will find him[asws] a guide, Guided. He[asws] will carry you upon the clear path’’.[742]

وَ عَنْهُ فِيمَا نَزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ ع بِالْإِسْنَادِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَ عَنْ شِيرَوَيْهِ فِي الْفِرْدَوْسِ عَنِ ابْنِ عَبَّاسٍ وَ اللَّفْظُ لِأَبِي نُعَيْمٍ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ الْهَادِي عَلِيٌّ يَا عَلِيُّ بِكَ يَهْتَدِي الْمُهْتَدُونَ.

[740] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 7 a
[741] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 7 b
[742] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 7 c

And from in (the book) ‘Ma Nazal Fi Amir Al-Momineen[asws]’ – By the chain from Ata’a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas, and from Sheyrawiya in (the book) ‘A; Firdows’, from Ibn Abbas, and the words are of Ibn Nueym,

‘I[saww] am the warner and the guide is Ali[asws]. O Ali[asws]! By you[asws] are the guided ones guided’’.[743]

الثَّعْلَبِيُّ فِي الْكَشْفِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَضَعَ رَسُولُ اللَّهِ يَدَهُ عَلَى صَدْرِهِ وَ قَالَ أَنَا الْمُنْذِرُ وَ أَوْمَأَ بِيَدِهِ إِلَى مَنْكِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ أَنْتَ الْهَادِي يَا عَلِيُّ بِكَ يَهْتَدِي الْمُهْتَدُونَ بَعْدِي.

Al Sa’alby in (the book) ‘Al Kashaf’ – From Ata’a Bin Al Saib, from Ibn Jubeyr, from Ibn Abbas who said,

‘When this Verse was Revealed, Rasool-Allah[saww] placed his[saww] hand upon his[saww] chest and said: ‘I[saww] am the warner’, and he[asws] gestured by his[saww] hand to the shoulder of Ali[asws] Bin Abu Talib[asws]. He[saww] said: ‘You[asws] are the guide, O Ali[asws]! By you[asws] the guided ones would be guided after me[saww]’’.[744]

8- قب، المناقب لابن شهرآشوب أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: أَنَا الْمُنْذِرُ وَ أَنْتَ الْهَادِي لِكُلِّ قَوْمٍ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hureyra (well-known fabricator),

‘From the Prophet[saww] having said: ‘I[saww] am the warner and you[asws] are a guide for every people’’.[745]

سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ هَذِهِ الْآيَةِ فَقَالَ لِي هَادِي هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Saeed Bin Al Musayyab, from Abu Hureyra (well known fabricator) who said,

‘I asked Rasool-Allah[saww] about this Verse, he[saww] said to me: ‘Guide of this community is Ali[asws] Bin Abu Talib[asws]’’.[746]

الثَّعْلَبِيُّ عَنِ السُّدِّيِّ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: الْمُنْذِرُ النَّبِيُّ وَ الْهَادِي رَجُلٌ مِنْ بَنِي هَاشِمٍ يَعْنِي نَفْسَهُ.

Al Sa’alby, from Al Sudy, from Abd Khayr,

‘From Ali[asws] Bin Abu Talib[asws] having said: ‘The warner is the Prophet[saww], and the guide is a man from the Clan of Hashim[as]’ – meaning himself[asws]’’.[747]

الْحَافِظُ أَبُو نُعَيْمٍ بِالْإِسْنَادِ عَنْ عَبْدِ خَيْرٍ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ الْهَادِي رَجُلٌ مِنْ بَنِي هَاشِمٍ.

Al Hafiz Abu Nueym, by the chain from Abd Khayr, from Ibn Jubeyr, from Ibn Abbas who said,

[743] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 7 d
[744] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 7 e
[745] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 8 a
[746] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 8 b
[747] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 8 c

'Rasool-Allah[saww] said: 'I[saww] am the warner and the guide is a man from the Clan of Hashim[as]''.[748]

أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ مِمَّنْ خَلَقْنا أُمَّةٌ يَعْنِي مِنْ أُمَّةِ مُحَمَّدٍ ص يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَهْدُونَ بِالْحَقِ يَعْنِي يَدْعُو بَعْدَكَ يَا مُحَمَّدُ إِلَى الْحَقِّ- وَ بِهِ يَعْدِلُونَ فِي الْخِلَافَةِ بَعْدَكَ وَ مَعْنَى الْأُمَّةِ الْعِلْمُ فِي الْخَيْرِ لِقَوْلِهِ إِنَّ إِبْراهِيمَ كانَ أُمَّةً.

Abu Muawiya Al Zareer , from Al Amsh, from Mujahid, from Ibn Abbas,

'Regarding His[azwj] Words: ***And from the ones We Created a community [7:181]*** – meaning from the community of Muhammad[saww], meaning Ali[asws] Bin Abu Talib[asws]. ***Guiding with the Truth*** – meaning calling to the truth, after you[saww] - ***and by it they are dispensing justice [7:181]*** – among the creatures after you[saww]; and the meaning of 'the community) in the knowledge regarding the good, due to His[azwj] Words: ***Surely Ibrahim was a community, [16:120]***''.[749]

ثابت البناني: في قوله وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُمَّ اهْتَدى قال إلى ولاية علي و أهل البيت ع.

Sabit Banany – Regarding His[azwj] Words: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]***''.[750]

9- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنِ الثُّمَالِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ دَعَا رَسُولُ اللَّهِ ص بِطَهُورٍ قَالَ فَلَمَّا فَرَغَ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَلْزَمَهَا بِيَدِهِ ثُمَّ قَالَ إِنَّمَا أَنْتَ مُنْذِرٌ ثُمَّ ضَمَّ يَدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِلَى صَدْرِهِ وَ قَالَ وَ لِكُلِّ قَوْمٍ هادٍ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin saeed, transmitting from Al Sumali who said,

'I heard Abu Ja'far[asws] saying: 'Rasool-Allah[saww] called for the water for performing Wud'u. When he[saww] was free, he[saww] grabbed a hand of Ali[asws] Bin Abu Talib[asws] and adhered it with his[saww] hand, then said: ***But rather, you are a Warner,***', then pressed the hand of Ali Bin Abu Talib[asws] to his[saww] chest and said: '***and for every people there is a Guide [13:7]***'.

ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ أَصْلُ الدِّينِ وَ مَنَارُ الْإِيمَانِ وَ غَايَةُ الْهُدَى وَ أَمِيرُ الْغُرِّ الْمُحَجَّلِينَ أَشْهَدُ لَكَ بِذَلِكَ.

Then he[saww] said: 'O Ali[asws]! You[asws] are the origin of religion, and the minaret of guidance, and the peak of guidance, and commander of the resplendent. I[saww] testify for you[asws] with that''.[751]

10- فر، تفسير فرات بن إبراهيم الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ الْبَرَاءِ بْنِ عِيسَى التَّمِيمِيُّ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَنَا الْمُنْذِرُ وَ أَنْتَ يَا عَلِيُّ الْهَادِي إِلَى أَمْرِي.

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Abdullah Bin Al Bara'a Bin Isa Al Tameemi, raising it,

[748] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 8 d
[749] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 8 e
[750] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 8 f
[751] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 9

‘From Abu Ja’far[asws] having said: ‘Rasool-Allah[saww] said to Ali[asws]: ‘I[saww] am the warner, and you[asws] O Ali[asws], are the guide to my[saww] matters’’.[752]

11- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ مَخْلَدٍ الْجُعْفِيُّ مُعَنْعَناً عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ لَمْ يَكُنْ بَيْنِي وَ بَيْنَ رَبِّي مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ مَا سَأَلْتُ رَبِّي حَاجَةً إِلَّا أَعْطَانِي خَيْراً مِنْهَا

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy, transmitting from Ibn Masoud who said,

‘Rasool-Allah[saww] said: ‘When there was an ascension with me[saww] to the sky, between me[saww] and my[saww] Lord[azwj] there neither happened to be an Angel of Proximity, nor any Messenger Prophet[as]. I[saww] did not ask my[saww] Lord[azwj] for any need except He[azwj] Granted to me[saww] better than it.

فَوَقَعَ فِي مَسَامِعِي إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فَقُلْتُ إِلَهِي أَنَا الْمُنْذِرُ فَمَنِ الْهَادِي فَقَالَ اللَّهُ يَا مُحَمَّدُ ذَاكَ عَلِيُّ بْنُ أَبِي طَالِبٍ غَايَةُ الْمُهْتَدِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ مِنْ أُمَّتِكَ بِرَحْمَتِي إِلَى الْجَنَّةِ.

It occurred in my[saww] ears: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. I[saww] said: ‘My[saww] God[azwj]! I[saww] am the warner, so who is the guide?’ Allah[azwj] Said: “O Muhammad[saww]! That is Ali[asws] Bin Abu Talib[asws], peak of the guided ones, and Imam[asws] of the pious, and guide of the resplendent from your[saww] community by My[azwj] Mercy to the Paradise!”’[753]

12- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ بُشْرَوَيْهِ الْقَطَّانُ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ وَ يَخْشَ اللَّهَ وَ يَتَّقْهِ فَأُولئِكَ هُمُ الْفائِزُونَ قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Bin Bushrawayh Al Qatan, by his chain from Ibn Abbas,

‘Regarding Words of the Exalted: ***And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]***. He said, ‘It was Revealed regarding Ali[asws] Bin Abu Talib[asws]’’.[754]

13- كا، الكافي بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فَقَالَ رَسُولُ اللَّهِ الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي يَا بَا مُحَمَّدٍ هَلْ مِنْ هَادٍ الْيَوْمَ فَقُلْتُ بَلَى جُعِلْتُ فِدَاكَ مَا زَالَ مِنْكُمْ هَادٍ مِنْ بَعْدِ هَادٍ حَتَّى دُفِعَتْ إِلَيْكَ

(The book) ‘Al Kafi’ – By his chain from Abu Baseer who said,

‘I said to Abu Abdullah[asws], ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. He[asws] said: ‘Rasool-Allah[saww] is the warner and Ali[asws] is the guide. O Abu Muhammad! Is there any guide today?’ I said, ‘Yes, may I be sacrificed for you[asws]! There has not ceased to be from you[asws] all a guide after a guide, until it was handed over to you[asws]’.

[752] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 10
[753] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 11
[754] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 12

فَقَالَ رَحِمَكَ اللَّهُ يَا بَا مُحَمَّدٍ لَوْ كَانَتْ إِذَا نَزَلَتْ آيَةٌ عَلَى رَجُلٍ ثُمَّ مَاتَ ذَلِكَ الرَّجُلُ مَاتَتِ الْآيَةُ مَاتَ الْكِتَابُ لَكِنَّهُ حَيٌّ يَجْرِي فِيمَنْ بَقِيَ كَمَا جَرَى فِيمَنْ مَضَى.

He[asws] said: 'May Allah[azwj] have Mercy on you, O Abu Muhammad! If a Verse had been Revealed upon a man, then that man were to die, the Verse would die, the Book would die. But, it is alive, flowing among the ones remaining just as it had flowed among the ones passed''.[755]

14- كا، الكافي بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فَقَالَ رَسُولُ اللَّهِ الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي أَمَا وَ اللَّهِ مَا ذَهَبَتْ بِنَا وَ مَا زَالَتْ فِينَا إِلَى السَّاعَةِ.

(The book) 'Al Kafi' – By his chain from Abdul Raheem Al Qaseyr,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. He[asws] said: 'Rasool-Allah[saww] is the warner and Ali[asws] is the guide. But, by Allah[azwj]! It (Guidance) does not go away with us[asws], and it does not cease to be among us[asws] up to now''.[756]

15- ير، بصائر الدرجات أَبُو يَزِيدَ عَنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي حَمْزَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي هَذِهِ الْآيَةِ- إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ قَالَ رَسُولُ اللَّهِ الْمُنْذِرُ وَ بِعَلِيٍّ يَهْتَدِي الْمُهْتَدُونَ.

(The book) 'Basaair Al Darajaat' – Abu Yazeed, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ata'a who said,

'I heard Abu Ja'far[asws] saying regarding this Verse: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. He[asws] said: 'Rasool-Allah[saww] is the warner and by Ali[asws] are the guided ones guided''.[757]

16- ير، بصائر الدرجات عَلِيُّ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ نَجْمٍ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ- إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ قَالَ الْمُنْذِرُ رَسُولُ اللَّهِ ص وَ الْهَادِي عَلِيٌّ ع.

(The book) 'Basaair Al Darajaat' – Ali Bin Al-Husayn, from Ali Bin Fazzal, from his father, from Ibrahim Bin Muhammad Al Ashary, from Muhammad Bin Marwan, from Najam who said,

'I heard Abu Ja'far[asws] saying: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. He[asws] said: 'The warner is Rasool-Allah[saww] and the guide is Ali[asws]''.[758]

17- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ قَالَ رَسُولُ اللَّهِ ص الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Amro Bin Usman, from Al Mufazzal, from Jabir,

[755] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 13
[756] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 14
[757] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 15
[758] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 16

‘From Abu Ja’far[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. Rasool-Allah[saww] is the warner and Ali[asws] is the guide’’.[759]

18- فس، تفسير القمي أَبِي عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى ذلِكَ الْكِتابُ لا رَيْبَ فِيهِ قَالَ الْكِتَابُ عَلِيٌّ لَا شَكَّ فِيهِ هُدىً لِلْمُتَّقِينَ قَالَ ع تِبْيَانٌ لِشِيعَتِنَا.

Tafseer Al Qummi – My father, from Yahya Bin Abu Imran, from Yunus, from Sa’dan Bin Muslim, from Abu Baseer,

‘From Abu Abdullah[asws] regarding Words of the Exalted: ***That is the Book. There is no doubt in*** it, he[asws] said: ‘The Book is Ali[asws], there is no doubt in him[asws], ***is Guidance for the pious [2:2]***, he[asws] said: ‘Clarification for our[asws] Shias’’.[760]

19- قب، المناقب لابن شهرآشوب أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً أَيْ مَنْ تَرَكَ وَلَايَةَ عَلِيٍّ أَعْمَاهُ اللَّهُ وَ أَصَمَّهُ عَنِ الْهُدَى.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: ‘***And one who turns away from My Zikr, then surely for him would be a straitened life [20:124]*** – i.e. one who neglects the Wilayah of Ali[asws], Allah[azwj] would Blind him and Deafen him from the guidance’’.[761]

كِتَابُ ابْنِ رُمَيْحٍ قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ- إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع.

The book of Ibn Rumeeh - ***Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86] Surely, he is only a Zikr to the worlds [38:87]***. He said, ‘Amir Al-Momineen[asws]’’.[762]

وَ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ ذِكْراً رَسُولًا النَّبِيُّ ذِكْرٌ مِنَ اللَّهِ وَ عَلِيٌّ ذِكْرٌ مِنْ مُحَمَّدٍ كَمَا قَالَ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ.

And Ibn Abbas said, ‘Regarding His[azwj] Words: ***Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]*** – The Prophet[saww] is Zikr from Allah[azwj] and Ali[asws] is Zikr from Muhammad[saww], just as He[azwj] Said: ***And it is a Zikr for you and for your people [43:44]***’’.[763]

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى لَوْ أَنَّ اللَّهَ هَدانِي لَكُنْتُ مِنَ الْمُتَّقِينَ قَالَ لِوَلَايَةِ عَلِيٍّ ع فَرَدَّ اللَّهُ عَلَيْهِمْ- بَلى قَدْ جاءَتْكَ آياتِي فَكَذَّبْتَ بِها وَ اسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكافِرِينَ.

Al-Baqir[asws] regarding Words of the Exalted: ***Or it should say, ‘Surely if Allah had Guided me, I would have been from the pious ones’ [39:57]***. He[asws] said: ‘(Guided) to the Wilayah of

[759] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 17
[760] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 18
[761] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 19 a
[762] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 19 b
[763] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 19 c

Ali[asws]. So Allah[azwj] Rebutted upon them: ***Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59]***''.[764]

20- شي، تفسير العياشي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِينَا نَزَلَتْ هَذِهِ الْآيَةُ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فَقَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ أَنْتَ الْهَادِي يَا عَلِيُّ.

Tafseer Al Ayyashi – From Mas'ada Bin Sadaqa,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Amir Al-Momineen[asws] said: 'This Verse was Revealed regarding us[asws]: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. Rasool-Allah[saww] said: 'I[saww] am the warner and you[asws] are the guide, O Ali[asws]''.[765]

21- شي، تفسير العياشي عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ: كُنْتُ يَوْماً مِنَ الْأَيَّامِ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ يَا عَبْدَ الرَّحِيمِ قُلْتُ لَبَّيْكَ قَالَ قَوْلُ اللَّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ إِذْ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي مَنِ الْهَادِي الْيَوْمَ

Tafseer Al Ayyashi – From Abdul Raheem Al Qaseyr who said,

'One day from the days I was in the presence of Abu Ja'far[asws]. He[asws] said: 'O Abdul Raheem!' I said, 'At your[asws] service!' He[asws] said: 'Words of Allah[azwj]: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. Then Rasool-Allah[saww] said: 'I[saww] am the warner and Ali[asws] is the guide'. Who is the guide today?'

قَالَ فَسَكَتُّ طَوِيلًا ثُمَّ رَفَعْتُ رَأْسِي فَقُلْتُ جُعِلْتُ فِدَاكَ هِيَ فِيكُمْ تَوَارَثُونَهَا رَجُلٌ فَرَجُلٌ حَتَّى انْتَهَتْ إِلَيْكَ فَأَنْتَ جُعِلْتُ فِدَاكَ الْهَادِي

He (the narrator) said, 'I was silent for a long time. Then I raised my head and I said, 'May I be sacrificed for you[asws]! It is among you, being inherited by a man to a man until it ended up to you[asws]. So, you[asws], may I be sacrificed for you[asws], are the guidance'.

قَالَ صَدَقْتَ يَا عَبْدَ الرَّحِيمِ إِنَّ الْقُرْآنَ حَيٌّ لَا يَمُوتُ وَ الْآيَةَ حَيَّةٌ لَا تَمُوتُ فَلَوْ كَانَتِ الْآيَةُ إِذَا نَزَلَتْ فِي الْأَقْوَامِ مَاتُوا مَاتَتِ الْآيَةُ لَمَاتَ الْقُرْآنُ وَ لَكِنْ هِيَ جَارِيَةٌ فِي الْبَاقِينَ كَمَا جَرَتْ فِي الْمَاضِينَ

He[asws] said: 'You speak the truth, O Abdul Rahman! The Quran is alive, will not be dying, and the Verses are alive, will not be dying. If the Verse, when it was Revealed regarding (a certain) people, (and) they died, so the Verse would have died, the Quran would die. But it flows in the remainder, just as it had flowed in the past'.

وَ قَالَ عَبْدُ الرَّحِيمِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقُرْآنَ حَيٌّ لَمْ يَمُتْ وَ إِنَّهُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَ النَّهَارُ وَ كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ وَ يَجْرِي عَلَى آخِرِنَا كَمَا يَجْرِي عَلَى أَوَّلِنَا.

[764] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 19 d
[765] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 20

And Abdul Rahman said, 'Abu Abdullah[asws] said: 'The Quran is alive, not dead, and it flows just as the night and the day flows, and just as the sun and the moon flow, it flows upon our[asws] last one just as it had flowed upon our[asws] first one''.[766]

22- شي، تفسير العياشي عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ تَعَالَى- إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي وَ كُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِ.

Tafseer Al Ayyashi – From Hanan Bin Sadeyr, from his father,

'From Abu Ja'far[asws], he (the narrator) said, 'I heard him[asws] saying regarding Words of Allah[azwj] the Exalted: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***: 'Rasool-Allah[saww] said: 'I[saww] am the warner and Ali[asws] is the guide, and every Imam[asws] is a guide for the generation which he[asws] is in''.[767]

23- شي، تفسير العياشي عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ فَقَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ فِي كُلِّ زَمَانٍ إِمَامٌ مِنَّا يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ ص وَ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيٌّ وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ وَاحِدٌ بَعْدَ وَاحِدٍ أَمَا وَ اللَّهِ مَا ذَهَبَتْ مِنَّا وَ لَا زَالَتْ فِينَا إِلَى السَّاعَةِ- رَسُولُ اللَّهِ الْمُنْذِرُ وَ بِعَلِيٍّ يَهْتَدِي الْمُهْتَدُونَ.

Tafseer Al Ayyashi – From Bureyd Bin Muawiya,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***, he[asws] said: 'Rasool-Allah[saww] said: 'I[saww] am the warner and in every era there would be an Imam[asws] from us[asws] guiding them to what the Prophet[saww] of Allah[azwj] had come with, and the guides from after him[saww] are Ali[asws] and the successors[asws] from after him[asws], one after one. But, by Allah[azwj]! It has neither gone away with us[asws] nor ceased to be among us[asws] up to now. Rasool-Allah[saww] is the warner and with Ali[asws] the guided ones are guided''.[768]

24- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ النَّبِيُّ ص أَنَا الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي إِلَى أَمْرِي.

Tafseer Al Ayyashi, from Jabir,

'From Abu Ja'far[asws] having said: 'The Prophet[saww] said: 'I[saww] am the warner and Ali[asws] is the guide to my[saww] matters''.[769]

25- شي، تفسير العياشي عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ وَ جَعَلْنا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ قَالَ الْمَيِّتُ الَّذِي لَا يَعْرِفُ هَذَا الشَّأْنَ يَعْنِي هَذَا الْأَمْرَ- وَ جَعَلْنا لَهُ نُوراً إِماماً يَأْتَمُّ بِهِ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع

Tafseer Al Ayyashi – From Bureyd Al Ijaly who said,

'I asked Abu Ja'far[asws] about Words of Allah[azwj]: ***Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, [6:122]***. He[asws] said:

[766] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 21
[767] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 22
[768] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 23
[769] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 24

'The dead is the one who does not recognise this glory, meaning this matter (Wilayah), ***and Made for him a Light he can walk with*** – an Imam[asws] he can be led by, meaning Ali[asws] bin Abu Talib[asws]'.

قُلْتُ فَقَوْلُهُ كَمَنْ مَثَلُهُ فِي الظُّلُماتِ لَيْسَ بِخارِجٍ مِنْها فَقَالَ بِيَدِهِ هَكَذَا هَذَا الْخَلْقُ الَّذِي لَا يَعْرِفُونَ شَيْئاً.

I said, 'So (what about) His[azwj] Words: ***like the one similar to him in the darkness not exiting from it? [6:122]***?' He[asws] said by his[asws] hand like this: 'These people who are not understanding anything''.[770]

26- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ فِي قَوْلِ اللَّهِ فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ قَالَ أَبُو جَعْفَرٍ ع النُّورُ هُوَ عَلِيٌّ ع.

Tafseer Al Ayyashi – From Abu Baseer,

'Regarding Words of Allah[azwj]: ***So those who believe in him, and assist him, and help him, and follow the Noor which has descended with him, they would be the successful ones [7:157]***. Abu Ja'far[asws] said: 'The Noor, it is Ali[asws]''.[771]

27- فس، تفسير القمي أَ فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلامِ فَهُوَ عَلى نُورٍ مِنْ رَبِّهِ قَالَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - ***So the one whose heart Allah Expands for Islam, he is upon a Noor from his Lord. [39:22]***. He said, 'It was Revealed regarding Amir Al-Momineen[asws]''.[772]

28- مَنَاقِبُ ابْنِ شَاذَانَ، رُوِيَ مِنْ طَرِيقِ الْعَامَّةِ بِإِسْنَادِهِمْ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ بِي أُنْذِرْتُمْ وَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ اهْتَدَيْتُمْ وَ قَرَأَ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ وَ بِالْحَسَنِ أُعْطِيتُمُ الْإِحْسَانَ وَ بِالْحُسَيْنِ تَسْعَدُونَ وَ بِهِ تَشْبَثُونَ أَلَا وَ إِنَّ الْحُسَيْنَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ مَنْ عَانَدَهُ حَرَّمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ.

(The book) 'Manaqib' of Ibn Shazan – It is reported from the way of the general Muslims by their chain to Abdullah Bin Umar who said,

'Rasool-Allah[saww] said: 'By me[saww] you are warned and by Ali[asws] Bin Abu Talib[asws] you are guided'. And he[saww] recited: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. And by Al-Hassan[asws] you are Given the Favours, and by Al-Husayn[asws] you are being fortunate, and by him[asws] you are holding fast. Indeed! And surely Al-Husayn[asws] is a door from the doors of the Paradise. One who is inimical to him[asws], Allah[azwj] would Prohibit the aroma of the Paradise to him''.[773]

29- فرائد السمطين، بإسناده عن علي بن أحمد الواحدي قال من الآيات التي فيها علي ع تلو النبي ص قوله تعالى- إِنَّما أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ.

(The book) 'Faraid Al Simteyn' – By his chain from Ali Bin Ahmad Al Wahidy who said,

[770] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 25
[771] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 26
[772] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 27
[773] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 28 a

‘From the Verse in which is Ali[asws] is a follower of the Prophet[saww] are His[azwj] Words: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***’’.[774]

وَ أَقُولُ قَالَ ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ بِإِسْنَادِهِ عَنْ أَبِي دَاوُدَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ أَ تَدْرِي مَنْ هُمْ يَا ابْنَ أُمِّ سُلَيْمٍ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ نَحْنُ أَهْلُ الْبَيْتِ وَ شِيعَتُنَا.

And I (Majlisi) am saying, ‘Ibn Batreeq said in (the book) ‘Al Mustadrak’, ‘It is reported by Al Hafiz Abu Nueyrm, by his chain from Abu Dawood, from Anas Bin Malik (well known fabricator) who said,

‘Rasool-Allah[saww]: ***Those who believe and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28]***. Do you know who they are, O Ibn Umm Suleym?’ I said, ‘Who are they, O Rasool-Allah[saww]?’ He[saww] said: ‘We[asws] People[asws] of the Household and our[asws] Shias’’.[775]

رَوَاهُ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ حَسَنِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ بَكْرٍ وَ يَحْيَى بْنِ مُسَاوِرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي دَاوُدَ السَّبِيعِي عَنْ أَبِي الْأَسْلَمِيِّ عَنِ النَّبِيِّ ص إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ قَالَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِ عَلِيٍّ فَقَالَ هَذَا الْهَادِي مِنْ بَعْدِي.

It is reported from Ali Bin Ahmad, from Hassan Bin Abdul Wahid, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Bakr, and Yahya Bin Musawir, from Abu Al Jaroud, from Abu Dawood Al Sabie, from Abu Al Aslamy,

‘From the Prophet[saww]: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***, he[saww] placed his[saww] hand upon a shoulder of Ali[asws], he[saww] said: ‘This is the guide from after me[saww]’’.[776]

قَالَ ابْنُ عَبَّاسٍ وَضَعَ رَسُولُ اللَّهِ يَدَهُ عَلَى صَدْرِهِ فَقَالَ أَنَا الْمُنْذِرُ وَ أَوْمَأَ إِلَى مَنْكِبِ عَلِيٍّ وَ قَالَ أَنْتَ الْهَادِي يَا عَلِيُّ بِكَ يَهْتَدِي الْمُهْتَدُونَ بَعْدِي.

Ibn Abbas said,

‘Rasool-Allah[saww] placed his[saww] hand upon his[saww] chest and said: ‘I[saww] am the warner’, and gestured to a shoulder of Ali[asws] and said: ‘You[asws] are the guide, O Ali[asws]! By you[asws] the guided ones would be guided after me[saww]’’.[777]

[774] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 28 b
[775] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 28 c
[776] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 28 d
[777] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 20 H 28 e

باب 21 أنه صلوات الله عليه الصادق و المصدق و الصديق في القرآن

CHAPTER 21 – HE[asws] IS THE TRUTHFUL, AND THE TRUTHFULNESS, AND THE RATIFIER IN THE QURAN

1- قب، المناقب لابن شهرآشوب عُلَمَاءُ أَهْلِ الْبَيْتِ الْبَاقِرُ وَ الصَّادِقُ وَ الْكَاظِمُ وَ الرِّضَا ع وَ زَيْدُ بْنُ عَلِيٍّ فِي قَوْلِهِ تَعَالَى وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ أُولئِكَ هُمُ الْمُتَّقُونَ قَالُوا هُوَ عَلِيٌّ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub' –

'Scholars of People[asws] Household, Al-Baqir[asws], and Al-Sadiq[asws], and Al-Kazim[asws], and Al-Reza[asws], and Zayd son of Ali (Bin Al-Husayn[asws]) regarding Words of the Exalted: ***And the one who came with the truth, and he ratified it, those, they are the pious [39:33]***. They[asws] said: 'He[asws] is Ali[asws]''.[778]

وَ رَوَتِ الْعَامَّةُ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنِ السُّدِّيِّ عَنِ ابْنِ عَبَّاسٍ وَ رَوَى عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ وَ رَوَى النَّطَنْزِيُّ فِي الْخَصَائِصِ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ وَ رَوَى الضَّحَّاكُ أَنَّهُ قَالَ ابْنُ عَبَّاسٍ فَرَسُولُ اللَّهِ ص جاءَ بِالصِّدْقِ وَ عَلِيٌّ صَدَّقَ بِهِ.

And the general Muslims have reported from Ibrahim Bin Al Hakam, from his father, from Al Sudy, from Ibn Abbas. And it is reported by Ubeyd Bin Humeyd, from Mansour, from Mujahid. And it is reported by Al Natanzy in (the book) 'Al Khasais', from Lays, from Mujahid. And it is reported by Al Zahhak, 'Ibn Abbas said, '

'Rasool-Allah[saww] ***came with the truth*** and Ali[asws] ***he ratified it, [39:33]***''.[779]

الرِّضَا ع قَالَ النَّبِيُّ ص وَ كَذَّبَ بِالصِّدْقِ الصِّدْقُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Al-Reza[asws]: 'The Prophet[saww] said: ***and belies the truth [39:32]*** – The truth is Ali[asws] Bin Abu Talib[asws]''.[780]

الصَّادِقُ وَ الرِّضَا ع قَالا إِنَّهُ مُحَمَّدٌ وَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

Al-Sadiq[asws] and Al-Reza[asws] both said: 'It is Muhammad[saww] and Ali[asws]''.[781]

الْكَلْبِيُّ وَ أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ أَيْ كُونُوا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Al Kalby and Abu Salih, from Ibn Abbas,

'***O you who believe! Fear Allah and be with the truthful ones [9:119]*** – i.e. be with Ali[asws] Bin Abu Talib[asws]''.[782]

[778] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 a
[779] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 b
[780] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 c
[781] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 d
[782] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 e

شَرَفُ النَّبِيِّ عَنِ الْخَرْكُوشِيِّ وَ الْكَشْفُ عَنِ الثَّعْلَبِيِّ قَالا رَوَى الْأَصْمَعِيُّ عَنْ أَبِي عَمْرِو بْنِ الْعَلَاءِ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي هَذِهِ الْآيَةِ قَالَ مُحَمَّدٌ وَ عَلِيٌّ.

(The book) 'Sharaf Al Nabi' – From Al Harkoush, and Al Kashf, from Al Sa'alby said, 'It is reported by Al Asbagh, from Abu Amro Bin Al Ala, from Jabir Al Jufy,

'From Abu Ja'far Muhammad Bin Ali[asws] regarding this Verse, he[asws] said: 'Muhammad[saww] and Ali[asws]''.[783]

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَنَحْنُ الصَّادِقُونَ عِتْرَتُهُ وَ أَنَا أَخُوهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

And Amir Al-Momineen[asws] said: 'We[asws] are the ratifiers, his[saww] family[asws], and I[asws] am his[saww] brother[asws] in the world and the Hereafter''.[784]

و في التفسير: المراد بالصادقين هم الذين ذكرهم الله تعالى في قوله رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ.

And in Tafseer – 'The intended by the ratifiers, they are the ones Allah[azwj] the Exalted Mentioned in His[azwj] Words: ***From the Momineen there are men who ratified what they made a pact with Allah upon [33:23]***''.[785]

عَمْرُو بْنُ ثَابِتٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيٍّ ع قَالَ: فِينَا نَزَلَتْ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَأَنَا وَ اللَّهِ الْمُنْتَظِرُ وَ مَا بَدَّلْتُ تَبْدِيلًا.

Amro Bin Sabit, from Abu Is'haq,

'From Ali[asws] having said: '***men who ratified what they made a pact with Allah upon [33:23]***: 'He[asws] said: 'By Allah[azwj]! I[asws] am the waiting one and ***did not change with any alteration [33:23]***''.[786]

أَبُو الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ قَالَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرٌ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ قَالَ عَهْدُهُ وَ هُوَ حَمْزَةُ وَ جَعْفَرٌ وَ مِنْهُمْ مَنْ يَنْتَظِرُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Abu Al Warad –

'From Abu Ja'far[asws]: ***From the Momineen there are men who ratified what they made a pact with Allah upon***. He[asws] said: 'Ali[asws], and Hamza[as], and Ja'far[as]. ***So, from them is one who fulfilled his vow,*** he[asws] said: 'His[as] pact, and it is Hamza[as] and Ja'far[as], ***and from them is one who awaits, [33:23]*** - he[asws] is Ali[asws] Bin Abu Talib[asws]''.[787]

2- فس، تفسير القمي في رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ- لَا يُغَيِّرُوا أَبَداً فَمِنْهُمْ مَنْ قَضى نَحْبَهُ أَيْ أَجَلَهُ وَ هُوَ حَمْزَةُ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ- وَ مِنْهُمْ مَنْ يَنْتَظِرُ أَجَلَهُ يَعْنِي عَلِيّاً ع يَقُولُ وَ ما بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ الْآيَةَ.

[783] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 f
[784] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 g
[785] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 h
[786] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 i
[787] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 1 j

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***From the Momineen there are men who ratified what they made a pact with Allah upon [33:23]*** – Not changing, ever, ***So, from them is one who fulfilled his vow,*** i.e. his term, and he is Hamza[as] and Ja'far Bin Abu Talib[asws], ***and from them is one who awaits, [33:23]*** his term, meaning Ali[asws]. He[azwj] Says: ***and they did not change with any alteration [33:23] So, Allah would Recompense the truthful due to their truthfulness, [33:24]***''.[788]

3- كشف، كشف الغمة مما أخرجه العز المحدث الحنبلي قوله وَ كُونُوا مَعَ الصَّادِقِينَ قال ابن عباس كونوا مع علي و أصحابه

(The book) 'Kashf Al Ghumma' from what is extracted by the honourable narrator Al Hanbali –

'His[azwj] Words: ***and be with the truthful ones [9:119]***. Ibn Abbas said, 'Be with Ali[asws] and his[asws] companions.

قوله تعالى- وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ الذي جاء بالصدق رسول الله ص و الذي صدق به علي بن أبي طالب ع

Words of the Exalted: ***And the one who came with the truth, and he ratified it, [39:33]***. The one who came with the truth is Rasool-Allah[saww], and the one who ratified with it is Ali[asws] Bin Abu Talib[asws].

قاله مجاهد قوله وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ نزلت في علي ع.

Mujahid said, 'His[azwj] Words: ***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]***, were Revealed regarding Ali[asws]''.[789]

وَ رَوَى أَبُو بَكْرِ بْنُ مَرْدَوَيْهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ كُونُوا مَعَ الصَّادِقِينَ قَالَ مَعَ عَلِيٍّ ع.

And it is reported by Abu Bakr Bin Mardaqayh, from Ibn Abbas,

'Regarding: ***and be with the truthful ones [9:119]***. He said, 'With Ali[asws]''.[790]

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الرِّجَالِ الثِّقَاتِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ قَالَ رَسُولُ اللَّهِ ص الصِّدِّيقُونَ ثَلَاثَةٌ حَبِيبٌ النَّجَّارُ وَ هُوَ مُؤْمِنُ آلِ يس وَ خِرْبِيلُ مُؤْمِنُ آلِ فِرْعَوْنَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُ الثَّلَاثَةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from the trustworthy men, from Abdul Rahman Bin Abu Layli who said,

'The truthful are three – Habeeb Al-Najjar, and he is Momin of the family of Yaseen, and Kharbeel, Momin of the people of Pharaoh[la], and Ali[asws] Bin Abu Talib[asws], and he[asws] is superior of the three''.[791]

---

[788] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 2
[789] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 3 a
[790] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 3 b

وَ رَوَى أَيْضاً بِحَذْفِ الْأَسَانِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: هَبَطَ عَلَى النَّبِيِّ ص مَلَكٌ لَهُ عِشْرُونَ أَلْفَ رَأْسٍ فَوَثَبَ النَّبِيُّ ص يُقَبِّلُ يَدَهُ فَقَالَ لَهُ الْمَلَكُ مَهْلًا مَهْلًا يَا مُحَمَّدُ فَأَنْتَ وَ اللَّهِ أَكْرَمُ عَلَى اللَّهِ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرَضِينَ

And it is reported as well by a deleted chain,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'An Angel descended unto the Prophet[saww], having twenty thousand heads for him. The Prophet[saww] leapt up to kiss his hand. The Angel said to him[saww], 'No, no, O Muhammad[saww]! By Allah[azwj]! You[saww] are more honourable to Allah[azwj] than the inhabitants of the skies and the earths.

وَ الْمَلَكُ يُقَالُ لَهُ مَحْمُودٌ فَإِذَا بَيْنَ مَنْكِبَيْهِ مَكْتُوبٌ- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ الصِّدِّيقُ الْأَكْبَرُ

And the Angel was called Mahmoud. There, in between his shoulders was inscribed: "There is no god except Allah[azwj], Muhammad[saww] Rasool[saww] of Allah[azwj], Ali[asws] is the greatest truthful"

فَقَالَ لَهُ النَّبِيُّ ص حَبِيبِي مَحْمُودٌ مُنْذُ كَمْ هَذَا مَكْتُوبٌ بَيْنَ مَنْكِبَيْكَ قَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ آدَمَ أَبَاكَ بِاثْنَيْ عَشَرَ أَلْفَ عَامٍ.

The Prophet[saww] said to him: 'My beloved Mahmoud! Since when has this been inscribed between your shoulders?' He said, 'From before Allah[azwj] Created your[saww] father[as] Adam[as], by twelve thousand years''.[792]

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَزِيدَ عَنْ سَهْلِ بْنِ عَامِرٍ الْبَجَلِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي إِسْحَاقَ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ قَالَ عَلِيٌّ ع كُنْتُ عَاهَدْتُ اللَّهَ وَ رَسُولَهُ أَنَا وَ عَمِّي حَمْزَةُ وَ أَخِي جَعْفَرٌ وَ ابْنُ عَمِّي عُبَيْدَةُ بْنُ الْحَارِثِ عَلَى أَمْرٍ وَفَيْنَا بِهِ لِلَّهِ وَ لِرَسُولِهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ahmad Bin Muhammad Bin Yazeed, from Sahl Bin Aamir Al Bajaly, from Amro Bin Abu Al Miqdam, from Abu Is'haq, from Jabir,

'From Abu Abdullah[asws], from Muhammad Bin Al Hanafiya who said, 'Ali[asws] said: 'I[asws] had made a pact with Allah[azwj] and His[azwj] Rasool[saww], I[asws], and my[asws] uncle[as] Hamza[as], and my[asws] brother[as] Ja'far[as], and son of my[asws] uncle Ubeyda Bin Al-Haris, upon a matter we were loyal with to Allah[azwj] and His[azwj] Rasool[saww].

فَتَقَدَّمَنِي أَصْحَابِي وَ خُلِّفْتُ بَعْدَهُمْ لِمَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ فَأَنْزَلَ اللَّهُ تَعَالَى فِينَا- مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ حَمْزَةُ وَ جَعْفَرٌ وَ عُبَيْدَةُ- وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ ما بَدَّلُوا تَبْدِيلًا فَأَنَا الْمُنْتَظِرُ وَ مَا بَدَّلْتُ تَبْدِيلًا.

My[asws] companions preceded me[asws] and I[asws] was Created after them due to what Allah[azwj] Mighty and Majestic Wanted. So, Allah[azwj] the Exalted Revealed regarding us: ***From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow,*** - Hamza[as], and Ja'far[as] and Ubeyda, ***and from them is one***

[791] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 4 a
[792] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 4 b

who awaits, and they did not change with any alteration [33:23]. So I[asws] am the waiting one, and did not change with any alteration''.[793]

ل، الخصال عَنْ أَبِي جَعْفَرٍ ع فِي خَبَرٍ طَوِيلٍ فِي خِصَالِ الْأَوْصِيَاءِ الَّتِي يَمْتَحِنُهُمُ اللَّهُ بِهَا فِي حَيَاةِ الْأَنْبِيَاءِ وَ بَعْدَ وَفَاتِهِمْ قَالَ ع وَ لَقَدْ كُنْتُ عَاهَدْتُ اللَّهَ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Al Khisaal' –

'From Abu Ja'far[asws], in a lengthy Hadeeth regarding the characteristics of the successors[as] which Allah[azwj] had Tested with during the lifetime of the Prophets[as] and after their[as] expiry. He (Ali[asws]) said: 'I[asws] had made a pact with Allah[azwj]' – and mentioned approximate to it''.[794]

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ مَالِكِ بْنِ خَالِدٍ الْأَسَدِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ آبَائِهِ ع قَالَ: مَا عَاهَدَ اللَّهَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَنْ لَا يَفِرُّوا فِي زَحْفٍ أَبَداً فَتَمُّوا كُلُّهُمْ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ- حَمْزَةُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وَ جَعْفَرٌ اسْتُشْهِدَ يَوْمَ مُؤْتَةَ وَ مِنْهُمْ مَنْ يَنْتَظِرُ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ- وَ ما بَدَّلُوا تَبْدِيلًا يَعْنِي الَّذِي عَاهَدُوا عَلَيْهِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad al Saqafi, from Yahya, from Yahya Bin Salih, from Malik Bin Khalid Al Asady, from Al-Hassan Bin Ibrahim, from his grandfather, from Abdullah Bin Al-Hassan,

'From his grandfather[asws]: 'The pact which Ali[asws] Bin Abu Talib[asws], and Hamza[as] Bin Abdul Muttalib[asws], and Ja'far[as] Bin Abu Talib[asws] is that they will not flee from an army, ever! All of them completed (their pact). So, Allah[azwj] Revealed this Verse: ***So, from them is one who fulfilled his vow, [33:23]***. Hamza[as] was martyred on the day of Ohad, and Ja'far[as] was martyred on the day of Moutah, ***and from them is one who awaits***, meaning Ali Bin Abu Talib[asws], ***and they did not change with any alteration [33:23]*** – meaning that which they had made a pact upon''.[795]

7- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا نَزَلَتِ الْآيَةُ اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ الْتَفَتَ النَّبِيُّ إِلَى أَصْحَابِهِ فَقَالَ أَ تَدْرُونَ فِيمَنْ نَزَلَتْ هَذِهِ الْآيَةُ قَالُوا لَا وَ اللَّهِ يَا رَسُولَ اللَّهِ مَا نَدْرِي

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting from Abu Saeed who said,

'When the Verse: ***fear Allah and be with the truthful ones [9:119]***. The Prophet[saww] turned towards his[saww] companions. He[saww] said: 'Do you know regarding who this Verse was Revealed?' They said, 'No, by Allah[azwj], O Rasool-Allah[saww], we do not know!'

فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ كُلُّنَا مِنَ الصَّادِقِينَ قَدْ آمَنَّا بِكَ وَ صَدَّقْنَاكَ قَالَ لَا يَا أَبَا دُجَانَةَ هَذِهِ نَزَلَتْ فِي ابْنِ عَمِّي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ خَاصَّةً دُونَ النَّاسِ وَ هُوَ مِنَ الصَّادِقِينَ.

Abu Dujanah said, 'O Rasool-Allah[saww]! All of us are from the truthful. We have believed in you[saww] and we have ratified you[saww]'. He[saww] said: 'No, O Abu Dujanah! This has been

[793] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 5 a
[794] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 5 b
[795] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 6

Revealed regarding the son[asws] of my[saww] uncle[as] Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] in particular, besides the people, and he[asws] is from the truthful''.[796]

8- أَقُولُ رَوَى ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَ اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ قَالَ مُحَمَّدٌ وَ عَلِيٌّ ع.

I (Majlisi) said, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from Al Hafiz Abu Nueym, by his chain,

'From Ja'far[asws] Bin Muhammad[asws] regarding Words of Mighty and Majestic: ***fear Allah and be with the truthful ones [9:119]***. He[asws] said: 'Muhammad[saww] and Ali[asws]''.[797]

وَ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And by his chain from Ibn Abbas, 'He[asws] is Ali[asws] Bin Abu Talib[asws]''.[798]

وَ رُوِيَ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ فِي قَوْلِهِ عَزَّ وَ جَلَ وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ جَاءَ بِالصِّدْقِ مُحَمَّدٌ ص وَ صَدَّقَ بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And it is reported from Abu Nueym, by his chain from Lays, from Mujahid –

'Regarding Words of Mighty and Majestic: ***And the one who came with the truth, and he ratified it, [39:33]***. Muhammad[saww] came with the truth and Ali[asws] Bin Abu Talib[asws] ratified it''.[799]

وَ بِإِسْنَادِهِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ أَنَا الصِّدِّيقُ الْأَكْبَرُ- لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ صَلَّيْتُ قَبْلَ النَّاسِ سَبْعَ سِنِينَ.

And by his chain from Abbad Bin Abdullah who said,

'I heard Ali[asws] saying: 'I[asws] am the greatest truthful! No one will say it after me[asws] except a liar. I[asws] prayed Salat before the people did, by seven years''.[800]

وَ بِإِسْنَادِهِ عَنِ ابْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص الصِّدِّيقُونَ ثَلَاثَةٌ حَبِيبٌ النَّجَّارُ مُؤْمِنُ آلِ يس وَ خِرْبِيلُ مُؤْمِنُ آلِ فِرْعَوْنَ وَ يُرْوَى خِرْقِيلُ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُهُمْ.

And by his chain from Ibn Abu Layli, from his father who said,

'Rasool-Allah[saww] said: 'The truthful are three – Habeeb Al-Najjar, Momin of family of Yaseen, and Khirbeel, Momin of people of Pharaoh[la]' – and they are reporting as being Khirqeel – 'And Ali[asws] Bin Abu Talib[asws], and he[asws] is their superior''.[801]

---

[796] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 7
[797] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 8 a
[798] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 8 b
[799] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 8 c
[800] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 8 d
[801] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 8 e

9- يف، الطرائف ابْنُ الْمَغَازِلِيِّ بِإِسْنَادِهِ عَنْ مُجَاهِدٍ قَالَ: الَّذِي جاءَ بِالصِّدْقِ مُحَمَّدٌ ص وَ صَدَّقَ بِهِ عَلِيٌّ ع.

(The book) 'Al Taraaif' – Ibn Al Magazily, by his chain from Mujahid who said,

'***And the one who came with the truth,*** - Muhammad[saww], ***and he ratified it, [39:33]*** – Ali[asws]''.[802]

10- يف، الطرائف روى الحافظ محمد بن مؤمن الشيرازي في تفسير قوله تعالى- وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ بإسناده عن قتادة عن الحسن عن ابن عباس-

(The book) 'Al Taraaif' – It is reported by Al Hafiz Muhammad Bin Momin Al Shirazi –

'In the interpretation of Words of the Exalted: ***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]***, by his chain from Qatadah, from Al-Hassan, from Ibn Abbas.

وَ الَّذِينَ آمَنُوا يعني صدقوا بِاللَّهِ أنه واحد علي و حمزة بن عبد المطلب و جعفر الطيار- أُولئِكَ هُمُ الصِّدِّيقُونَ قال رسول الله ص صديق هذه الأمة علي بن أبي طالب و هو الصديق الأكبر و الفاروق الأعظم

And those who believe – meaning ratified, ***in Allah***, that He[azwj] is One – Ali[asws] and Hamza Bin Abdul Muttalib[asws], and Ja'far[as] Al-Tayyar - ***they are the truthful***. Rasool-Allah[saww] said: 'The truthful of this community is Ali[asws] Bin Abu Talib[asws], and he[asws] is the greatest truthful, and the magnificent differentiator'.

ثم قال وَ الشُّهَداءُ عِنْدَ رَبِّهِمْ قال ابن عباس فهم صديقون و هم شهداء الرسل على أنهم قد بلغوا الرسالة

Then He[azwj] Said: ***and the martyrs in the Presence of their Lord.*** Ibn Abbas said, 'They are the truthful and they are the witnesses of the Rasools[as] and they had delivered the Message.

ثم قال لَهُمْ أَجْرُهُمْ يعني ثوابهم على التصديق بالنبوة و الرسالة لمحمد ص- وَ نُورُهُمْ يعني على الصراط.

Then Said: ***For them would be their Recompense*** – meaning, their reward upon the ratification with the Prophet-hood and the Message of Muhammad[saww] - ***and their Light*** – meaning upon the path''.[803]

قَالَ الْعَلَّامَةُ فِي كَشْفِ الْحَقِّ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ أَنَّهَا نَزَلَتْ فِي عَلِيٍّ ع.

The Allama said in (the book) 'Kashf Al-Haq', 'It is reported by Ahmad Bin Hanbal, 'It was Revealed regarding Ali[asws]''.[804]

[802] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 9
[803] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 10 a
[804] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 10 b

11- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ يُوسُفَ عَنْ حَسَنِ بْنِ حَمَّادٍ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ قَالَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Yaqoub Bin Yusuf, from Hassan Bin Hammad, from his father, from Jabir,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***O you who believe! Fear Allah and be with the truthful ones [9:119]***. He[asws] said: 'With Ali[asws] Bin Abu Talib[asws]''.[805]

12- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ يَقُولُ كُونُوا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ ع وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ اللَّهِ- مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَ هُوَ حَمْزَةُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَقُولُ اللَّهُ وَ ما بَدَّلُوا تَبْدِيلًا.

Tafseer Al-Qummi - ***O you who believe! Fear Allah and be with the truthful ones [9:119]***. He[azwj] is Saying, be with Ali[asws] Bin Abu Talib[asws] and Progeny[asws] of Muhammad, and the evidence upon that are Words of Allah[azwj]: ***From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow,*** - and he[as] is Hamza[as], ***and from them is one who awaits,*** - and he[asws] is Ali[asws] Bin Abu Talib[asws]. Allah[azwj] Says: ***and they did not change with any alteration [33:23]***''.[806]

13- ل، الخصال مُحَمَّدُ بْنُ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ النُّعْمَانِ بْنِ أَبِي الدهلب [الدِّلْهَاثِ] عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى قَالَ قَالَ رَسُولُ اللَّهِ ص الصِّدِّيقُونَ ثَلَاثَةٌ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ حَبِيبٌ النَّجَّارُ وَ مُؤْمِنُ آلِ فِرْعَوْنَ.

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Ismail, from Al numan Bin Abu Al Dahlab (Al Dihlan), from Al-Husayn Bin Abdul Rahman, from Ubeydullah Bin Musa, from Muhammad Bin Abu Layli who said,

'Rasool-Allah[saww] said: 'The truthful are three – Ali[asws] Bin Abu Talib[asws], and Habeeb Al-Najjar, and Momin of people of Pharaoh[la]''.[807]

أَقُولُ قَالَ السُّيُوطِيُّ فِي تَفْسِيرِهِ الْمُسَمَّى بِالدُّرِّ الْمَنْثُورِ أَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ قَالَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ.

I (Majlisi) am saying, 'Al Suyuti said in his Tafseer named as 'Al Durr Al Mansour', extracted by Ibn Mardawayh, from Ibn Abbas,

'Words of the Exalted: ***Fear Allah and be with the truthful ones [9:119]***. He said, 'With Ali[asws] Bin Abu Talib[asws]''.[808]

14- كشف، كشف الغمة مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ عن ابن مردويه أنها نزلت في علي ع.

[805] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 11
[806] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 12
[807] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 13 a
[808] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 13 b

(The book) 'Kashf Al-Ghumma' - ***From the Momineen there are men who ratified what they made a pact with Allah upon. [33:23]*** – from Ibn Mardawayh, 'It was Revealed regarding Ali[asws]''.[809]

: و عن ابن مردويه: في قوله تعالى- فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَ كَذَّبَ بِالصِّدْقِ إِذْ جاءَهُ عن موسى بن جعفر عن أبيه ع قال هو من رد قول رسول الله ص في علي ع.

And from Ibn Mardawayh,

'Regarding Words of the Exalted: ***So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32]*** – From Musa[asws] Bin Ja'far[asws], from his[asws] father[asws]. He said, 'It is the one who rejected the words of Rasool-Allah[saww] regarding Ali[asws]''.[810]

15- فس، تفسير القمي إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ- ثُمَّ إِنَّكُمْ يَوْمَ الْقِيامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ يعني أمير المؤمنين ع و من غصبه حقه ثم ذكر أيضا أعداء آل محمد و من كذب على الله و على رسوله و ادعى ما لم يكن له

Tafseer Al-Qummi - ***You shall pass away and they would be dying [39:30] Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31]*** – meaning Amir Al-Momineen[asws] and the ones who usurped his[asws] rights. Then He[azwj] Mentioned enemies of Progeny[asws] of Muhammad[asws] and the one who belied upon Allah[azwj] and upon His[azwj] Rasool[saww] and claimed what did not happen to be for him.

فقال فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَ كَذَّبَ بِالصِّدْقِ إِذْ جاءَهُ يعني لما جاء به رسول الله ص من الحق و ولاية أمير المؤمنين ع ثم ذكر رسول الله و أمير المؤمنين ع فقال- وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ يعني أمير المؤمنين ع أُولئِكَ هُمُ الْمُتَّقُونَ.

He[azwj] Said: ***So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32]*** – meaning, when Rasool-Allah[saww] came with it, of the truth and Wilayah of Amir Al-Momineen[asws]. Then He[azwj] Mentioned Rasool-Allah[saww] and Amir Al-Momineen[asws]. He[azwj] Said: ***And the one who came with the truth, and he ratified it,*** - meaning Amir Al-Momineen[asws] - ***those, they are the pious [39:33]***''.[811]

16- كشف، كشف الغمة عن أبي بكر بن مردويه: قوله تعالى وَ الَّذِي جاءَ بِالصِّدْقِ محمد ص- وَ الذي صَدَّقَ بِهِ علي بن أبي طالب ع.

(The book) 'Kashf Al Ghumma' – From Abu Bakr Bin Mardawayh –

'Words of the Exalted: ***And the one who came with the truth,*** - Muhammad[saww], and the one who ***ratified it,*** - Ali[asws] Bin Abu Talib[asws] ***[39:33]***''.[812]

17- مد، العمدة بِإِسْنَادِهِ إِلَى الثَّعْلَبِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَافِظِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ فِي: قَوْلِهِ تَعَالَى وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ قَالَ جَاءَ بِهِ مُحَمَّدٌ ص وَ صَدَّقَ بِهِ عَلِيٌّ ع.

[809] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 14 a
[810] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 14 b
[811] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 15
[812] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 16

(The book) ‘Al Amdah’ – By his chain to Al Sa’alby, from Ali Bin Al-Husayn, from Ali Bin Muhammad Bin Ahmad, from Abdullah Bin Muhammad Al Hafiz, from Al-Husayn Bin Ail, from Muhammad Bin Al-Hassan, from Umar Bin Sa’ad, from Lays, from Mujahid,

‘Regarding Words of the Exalted: ***And the one who came with the truth, and he ratified it, [39:33]***. He said, ‘Muhammad[saww] came with it and Ali[asws] ratified with it’’.[813]

قَالَ الْعَلَّامَةُ رَحِمَهُ اللَّهُ فِي كَشْفِ الْحَقِ فِي قَوْلِهِ تَعَالَى وَ الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ رَوَى الْجُمْهُورُ عَنْ مُجَاهِدٍ قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

The Allamah in (the book) ‘Kashf Al Haq’ –

‘Regarding Words of the Exalted: ***And the one who came with the truth, and he ratified it, [39:33]***. It is reported by Al-Jamhour, from Mujahid who said, ‘It is Ali[asws] Bin Abu Talib[asws]’’.[814]

وَ رَوَى الْكَلْبِيُّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُونُوا مَعَ الصَّادِقِينَ مَعَ عَلِيٍّ وَ أَصْحَابِهِ.

And it is reported by Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘***and be with the truthful ones [9:119]*** – with Ali[asws] and his[asws] companions’’.[815]

رَوَى جَابِرٌ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ كُونُوا مَعَ الصَّادِقِينَ قَالَ مَعَ آلِ مُحَمَّدٍ ع.

It is reported by Jabir,

‘From Abu Abdullah[asws], regarding His[azwj] Words: ***and be with the truthful ones [9:119]***. He[asws] said: ‘With Progeny[asws] of Muhammad[saww]’’.[816]

فَقَدْ رَوَى الطَّبْرِسِيُّ رَحِمَهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ الْحَسْكَانِيِّ بِالْإِسْنَادِ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيٍّ ع قَالَ: فِينَا نَزَلَتْ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَأَنَا وَ اللَّهِ الْمُنْتَظِرُ وَ مَا بَدَّلْتُ تَبْدِيلًا.

It has been reported by Al tabarsi, from Abu Al Qasim al Haskany, by the chain from Amro Bin Sabit, from Abu Is’haq,

‘From Ali[asws] having said: ‘Regarding us[asws] was Revealed: ***From the Momineen there are men who ratified what they made a pact with Allah upon. [33:23]***. By Allah[azwj]! I[asws] am the one waiting and did not change with any alteration’’.[817]

بِقَوْلِ النَّبِيِّ ص لِفَاطِمَةَ ع زَوَّجْتُكِ أَقْدَمَهُمْ سِلْماً وَ أَكْثَرَهُمْ عِلْماً.

The Prophet[saww] said to (Syeda) Fatima[asws]: ‘I[saww] have got you[asws] married to the most ancient of them in Islam and the most abundant of them in knowledge’’.[818]

[813] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 a
[814] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 b
[815] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 c
[816] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 d
[817] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 e

وَ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ لَمْ يَقُلْهَا أَحَدٌ قَبْلِي وَ لَا يَقُولُهَا أَحَدٌ بَعْدِي إِلَّا كَذَّابٌ مُفْتَرٍ صَلَّيْتُ قَبْلَهُمْ سَبْعَ سِنِينَ.

And words of Amir Al-Momineen[asws]: 'I[asws] am a servant of Allah[azwj] and brother[asws] of His[azwj] Rasool[saww]. No one has said it before me[asws] nor will anyone be saying it after me[asws] except a liar, a fabricator. I[asws] prayed Salat before they did, by seven years''.[819]

وَ قَوْلِهِ ع اللَّهُمَّ إِنِّي لَا أُقِرُّ لِأَحَدٍ مِنْ هَذِهِ الْأُمَّةِ عَبَدَكَ قَبْلِي.

And his[asws] words: 'O Allah[azwj]! I[asws] do not acknowledge to anyone from this community who worshipped You[azwj] before me[asws],,.[820]

وَ قَوْلِهِ ع وَ قَدْ بَلَغَهُ مِنَ الْخَوَارِجِ مَقَالٌ أَنْكَرَهُ أَمْ يَقُولُونَ إِنَّ عَلِيّاً يَكْذِبُ فَعَلَى مَنْ أَكْذِبُ أَ عَلَى اللَّهِ فَأَنَا أَوَّلُ مَنْ عَبَدَهُ أَمْ عَلَى رَسُولِهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ نَصَرَهُ.

And his[asws] words, and it had reached him[asws] from the Kharijites words he[asws] denied: 'Or are they saying that Ali[asws] lied? So, upon whom have I[asws] lied? Is it upon Allah[azwj]? But, I[asws] am the first one to worship Him[azwj]. Or upon His[azwj] Rasool[saww]? But, I[asws] am the first one to believe in him[saww] and ratified him[asws] and helped him[saww],,.[821]

وَ قَوْلِ الْحَسَنِ ع صَبِيحَةَ اللَّيْلَةِ الَّتِي قُبِضَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ قُبِضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ مَا سَبَقَهُ الْأَوَّلُونَ وَ لَا يُدْرِكُهُ الْآخِرُونَ.

And words of Al-Hassan[asws] in the morning after the night in which Amir Al-Momineen[asws] had passed away: 'There has passed away during the night a man whom neither did the former ones precede him[asws] nor will the latter ones catch up with him[asws],,.[822]

[818] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 f
[819] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 g
[820] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 h
[821] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 i
[822] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 21 H 17 j

باب 22 أنه صلوات الله عليه الفضل و الرحمة و النعمة

CHAPTER 22 – HE[asws] IS THE GRACE, AND THE MERCY, AND THE FAVOUR

1- فس، تفسير القمي قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ قَالَ الْفَضْلُ رَسُولُ اللَّهِ ص وَ الرَّحْمَةُ أَمِيرُ الْمُؤْمِنِينَ ع- فَبِذلِكَ فَلْيَفْرَحُوا قَالَ فَلْيَفْرَحْ شِيعَتُنَا هُوَ خَيْرٌ مِمَّا أُعْطِيَ أَعْدَاؤُنَا مِنَ الذَّهَبِ وَ الْفِضَّةِ.

Tafseer Al-Qummi - ***Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]***. He said, 'The Grace is Rasool-Allah[saww], and the Mercy is Amir Al-Momineen[asws] - ***so it is by that, let them be rejoicing***. He[asws] said: 'Let our[asws] Shias rejoice. It is better than what our[asws] enemies have been Given, from the gold and the silver''.[823]

2- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ يُوسُفَ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ بِفَضْلِ اللَّهِ النَّبِيُّ ص وَ بِرَحْمَتِهِ عَلِيٌّ ع.

(The book) 'Al Amaali' of the sheykh Al Tusy – Abu Amro, from Ibn Uqdah, from Yaqoub Bin Yusuf, from Nasr Bin Muazhim, from Muhammad Bin Marwan, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

''***By the Grace of Allah and by His Mercy [10:58]***. By the Grace of Allah[azwj] – the Prophet[saww], and by His[azwj] Mercy – Ali[asws]''.[824]

3- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِهِ وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ قَالَ الْفَضْلُ رَسُولُ اللَّهِ ص وَ رَحْمَتُهُ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Ayyashi – From Muhammad Bin Fuzeyl,

'From Abu Al-Hassan[asws] regarding His[azwj] Words: ***and had it not been for the Grace of Allah upon you and His Mercy, [4:83]***. He[asws] said: 'The Grace is Rasool-Allah[saww], and His[azwj] Mercy is Amir Al-Momineen[asws]''.[825]

4- فس، تفسير القمي وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Al Qummi –

'***and Give everyone with merit, his merit, [11:3]*** – it is Ali Bin Abu Talib[asws]''.[826]

5- قب، المناقب لابن شهرآشوب أَبُو الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ- عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Jaroud,

[823] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 1
[824] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 2
[825] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 3
[826] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 4

‘From Abu Ja’far[asws] regarding His[azwj] Words: ***and Give every one with merit, his merit, [11:3]*** – it is Ali[asws] Bin Abu Talib[asws]’’.[827]

فِي تَارِيخِ بَغْدَادَ أَنَّهُ رَوَى السُّدِّيُّ وَ الْكَلْبِيُّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قُلْ بِفَضْلِ اللَّهِ يَعْنِي النَّبِيَ وَ رَحْمَتُهُ عَلِيٌّ ع.

And in the history of Baghdad – It is reported by Al Sudy, and Al Kalby, from Abu Salih, from Ibn Abbas,

‘***Say: ‘By the Grace of Allah [10:58]*** – means the Prophet[saww], and ***His Mercy [10:58]*** is Ali[asws]’’.[828]

الْبَاقِرُ ع فَضْلُ اللَّهِ الْإِقْرَارُ بِرَسُولِ اللَّهِ ص وَ رَحْمَتُهُ الْإِقْرَارُ بِوَلَايَةِ عَلِيٍّ ع.

Al-Baqir[asws]: ‘Grace of Allah[azwj] is the acknowledgment with Rasool-Allah[saww], and His[azwj] Mercy is the acknowledgment with Wilayah of Ali[asws]’’.[829]

ابْنُ عَبَّاسٍ فِي قَوْلِهِ وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ فَضْلُ اللَّهِ مُحَمَّدٌ ص وَ رَحْمَتُهُ عَلِيٌّ ع وَ قِيلَ فَضْلُ اللَّهِ عَلِيٌّ ع وَ رَحْمَتُهُ فَاطِمَةُ ع.

Ibn Abbas – Regarding His[azwj] Words: ***and had it not been for the Grace of Allah upon you and His Mercy, [4:83]***. Grace of Allah[azwj] is Muhammad[saww], and His[azwj] Mercy is Ali[asws]. And it is said that Grace of Allah[azwj] is Ali[asws] and His[azwj] Mercy is (Syeda) Fatima[asws]’’.[830]

الْبَاقِرُ ع يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ الرَّحْمَةُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Al-Baqir[asws]: ***He Enters one He so Desires to into His Mercy [76:31]***: ‘The Mercy is Ali[asws] Bin Abu Talib[asws]’’.[831]

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى يَعْرِفُونَ نِعْمَتَ اللَّهِ قَدْ عَرَّفَهُمْ وَلَايَةَ عَلِيٍّ ع وَ أَمَرَهُمْ بِوَلَايَتِهِ ثُمَّ أَنْكَرُوا بَعْدَ وَفَاتِهِ.

Al-Baqir[asws] regarding Words of the Exalted: ***They are recognising the Favour of Allah [16:83]***: ‘They had recognised the Wilayah of Ali[asws] and he[saww] had instructed them with his[asws] Wilayah, then they denied after his[saww] expiry’’.[832]

مُجَاهِدٌ فِي قَوْلِهِ أَ لَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْراً كَفَرَتْ بَنُو أُمَيَّةَ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

Mujahid regarding His[azwj] Words: ***Do you not see those who replaced the Favour of Allah for Kufr [14:28]***. The clan of Umayya disbelieved in Muhammad[saww] and People[asws] of his[saww] Household’’.[833]

---

[827] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 a
[828] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 b
[829] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 c
[830] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 d
[831] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 e
[832] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 f
[833] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 g

تَفْسِيرُ وَكِيعٍ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ أَ لَمْ يَجِدْكَ يَتِيماً عِنْدَ أَبِي طَالِبٍ- فَآوى إِلَى أَبِي طَالِبٍ يَحْفَظُكَ وَ يُرَبِّيكَ وَ وَجَدَكَ فِي قَوْمٍ ضَلَالٍ فَهَدَاهُمْ بِكَ إِلَى التَّوْحِيدِ- وَ وَجَدَكَ عائِلًا فَأَغْنى بِمَالِ خَدِيجَةَ-

Tafseer Wakie – 'Ibn Abbas said regarding His[azwj] Words: ***Did He not Find you an orphan*** – with Abu Talib[asws], ***so He Sheltered? [93:6]*** to Abu Talib[asws], protecting you[saww], and nourishing you[asws], and found you[saww] among a straying people so He[azwj] Guided them through you[saww] to the Tawheed - ***And Found you in need, so He Enriched? [93:8]*** – with the wealth of Khadeeja[asws].

فَأَمَّا الْيَتِيمَ فَلا تَقْهَرْ وَ أَمَّا السَّائِلَ فَلا تَنْهَرْ- وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ أَظْهِرِ الْقُرْآنَ وَ حَدِّثْهُمْ بِمَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

Then, as for the orphan, so do not subdue [93:9] And as for the beggar, so do not repel [93:10] And as for the Favour of your Lord, so do announce (it) [93:11] – Manifest the Quran and narrate to them with what Allah[azwj] has Favoured with upon you[saww]''.[834]

قال الحسن وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ يا محمد حدث العباد بمنن أبي طالب عليك و حدثهم بفضائل علي في كتاب الله لكي يعتقدوا ولايته.

Al-Hassan[asws] said, '***And as for the Favour of your Lord, so do announce (it) [93:11]*** – O Muhammad[saww]! Announce to the servants with the conferment of Abu Talib[asws] upon you[saww], and announce the Merits of Ali[asws] in the Book of Allah[azwj] so they would believe in his[asws] Wilayah''.

وَ حَدَّثَنِي أَبُو الْفُتُوحِ الرَّازِيُّ فِي رَوْضِ الْجِنَانِ بِمَا ذَكَرَهُ أَبُو عَبْدِ اللَّهِ الْمَرْزُبَانِيُّ بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ فِي عَلِيٍّ ع.

And it is narrated by Abu Al Futouh Al Razy in (the book) 'Rowzat Al Jinan' with what is mentioned by Abu Abdullah Al Marzabany, by his chain from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of the Exalted: ***Or are they envying the people upon what Allah has Given them from His Grace? [4:54]***. It was Revealed regarding Rasool-Allah[saww] and regarding Ali[asws]''.[835]

وَ قَالَ أَبُو جَعْفَرٍ ع الْمُرَادُ بِالْفَضْلِ فِيهِ النُّبُوَّةُ وَ فِي عَلِيٍّ الْإِمَامَةُ.

And Abu Ja'far[asws] said: 'The intended with the 'Grace', in him[saww] is the Prophet-hood and in Ali[asws] is the Imamate''.[836]

6- فر، تفسير فرات بن إبراهيم جَعْفَرٌ الْفَزَارِيُّ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ الْآيَةَ قَالَ فَضْلُ اللَّهِ النَّبِيُّ ص وَ رَحْمَتُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Ja'far Al Fazary, raising it,

[834] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 h
[835] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 i
[836] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 5 j

‘From Abu Ja’far[asws] regarding Words of the Exalted: ‘***Say: ‘By the Grace of Allah [10:58] His Mercy [10:58]*** – the Verse. He[asws] said: ‘Grace of Allah[azwj] is the Prophet[saww], and His[azwj] Mercy is Ali[asws] Bin Abu Talib[asws]’’.[837]

7- شي، تفسير العياشي عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ فَقَالَ الْإِقْرَارُ بِنُبُوَّةِ مُحَمَّدٍ ص وَ الِائْتِمَامُ بِأَمِيرِ الْمُؤْمِنِينَ ع هُوَ خَيْرٌ مِمَّا يَجْمَعُ هَؤُلَاءِ فِي دُنْيَاهُمْ.

Tafseer Al Ayyashi – From Abu Hamza,

‘From Abu Ja’far[asws], he (the narrator) said, ‘***Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]***. He[asws] said: ‘The acknowledgment with the Prophet-hood of Muhammad[saww] and the Imamate of Amir Al-Momineen[asws], it is better than what they are amassing in their world’’.[838]

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ حَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ جُبَيْرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ تَعَالَى يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ قَالَ الرَّحْمَةُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ الظَّالِمُونَ ما لَهُمْ مِنْ وَلِيٍّ وَ لا نَصِيرٍ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbaas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abbad Bin Yaqoub, from Umar Bin Jubeyr,

‘From Ja’far Bin Muhammad[asws] regarding Words of the Exalted: ***He Enters one He so Desires through His Mercy,*** he[asws] said: ‘The Mercy is Wilayah of Ali[asws] Bin Abu Talib[asws], ***and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]***’’.[839]

9- لي، الأمالي للصدوق بِإِسْنَادِهِ عَنِ النَّبِيِّ ص فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ لِعَلِيٍّ ع وَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً مَا آمَنَ بِي مَنْ أَنْكَرَكَ وَ لَا أَقَرَّ بِي مَنْ جَحَدَكَ وَ مَا آمَنَ بِاللَّهِ مَنْ كَفَرَ بِكَ

(The book) ‘Al Amaali’ – of Al Sadouq, by his chain,

‘From the Prophet[saww] in a lengthy Hadeeth having said to Ali[asws]: ‘By the One[azwj] Who Sent Muhammad[saww] with the truth as a Prophet[saww]! He has not believed in me[saww], one who denies you[asws], nor acknowledged with me[saww], one who rejects you[asws], and he has not believed in Allah[azwj], one who disbelieves in you[asws].

إِنَّ فَضْلَكَ لَمِنْ فَضْلِي وَ إِنَّ فَضْلِي لَفَضْلُ اللَّهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- قُلْ بِفَضْلِ اللَّهِ الْآيَةَ

Your[asws] merit is from my[saww] merit, and my[saww] merit is of the Grace of Allah[azwj], and it is the Word of Allah[azwj] Mighty and Majestic: ***Say: ‘By the Grace of Allah [10:58]*** – the Verse.

فَفَضْلُ اللَّهِ نُبُوَّةُ نَبِيِّكُمْ وَ رَحْمَتُهُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- فَبِذلِكَ قَالَ بِالنُّبُوَّةِ وَ الْوَلَايَةِ فَلْيَفْرَحُوا يَعْنِي الشِّيعَةَ- هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ يَعْنِي مُخَالِفِيهِمْ مِنَ الْمَالِ وَ الْأَهْلِ وَ الْوَلَدِ فِي دَارِ الدُّنْيَا.

[837] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 6
[838] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 7
[839] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 8

The Grace of Allah[azwj] is the Prophet-hood of your Prophet[saww], and His[azwj] Mercy is Wilayah of Ali[asws] Bin Abu Talib[asws], ***so by that,*** - by the Prophet-hood and the Wilayah, ***let them be rejoicing.*** – meaning the Shias - ***It is better than what they are amassing [10:58]*** – meaning their adversaries (amassing) the wealth, and the family, and the children in the house of the world''.[840]

أَقُولُ رَوَى ابْنُ بِطْرِيقٍ فِي الْمُسْتَدْرَكِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ فِي قَوْلِهِ تَعَالَى ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ يَعْنِي الْأَمْنَ وَ الصِّحَّةَ وَ وَلَايَةَ عَلِيٍّ ع.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from Al Hafiz Bu Nueym, by his chain raising it to,

'Ja'far[asws] Bin Muhammad[asws] regarding Words of the Exalted: ***Then you will be Questioned on that Day about the boons [102:8]*** – meaning the security, and the health, and Wilayah of Ali[asws]''.[841]

10- فر، تفسير فرات بن إبراهيم إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَ الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ فِي قَوْلِهِ تَعَالَى يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ قَالَ الرَّحْمَةُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Ismail Bin Ibrahim and Al-Husayn Bin Saeed transmitting,

'From Ja'far[asws] Bin Muhammad[asws], regarding Words of the Exalted: ***He Enters one He so Desires through His Mercy, [42:8]***, he[asws] said: 'The Mercy is Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]''.[842]

أَقُولُ رَوَى السُّيُوطِيُّ فِي الدُّرِّ الْمَنْثُورِ عَنِ الْخَطِيبِ وَ ابْنِ عَسَاكِرَ عَنِ ابْنِ عَبَّاسٍ قُلْ بِفَضْلِ اللَّهِ قَالَ النَّبِيُّ ص وَ بِرَحْمَتِهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

I (Majlisi) am saying, 'It is reported by Al Suyuti in (the book) 'Al Durr Al Mansour' – From Al Khateeb, and Ibn Asakeer, from Ibn Abbas,

'***Say: 'By the Grace of Allah [10:58]***, he said, 'The Prophet[saww], ***and by His Mercy***, he said, 'Ali[asws] Bin Abu Talib[asws]''.[843]

وَ قَالَ فِي مَجْمَعِ الْبَيَانِ فِي قَوْلِهِ تَعَالَى وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ- لَاتَّبَعْتُمُ الشَّيْطانَ إِلَّا قَلِيلًا رُوِيَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّ فَضْلَ اللَّهِ وَ رَحْمَتَهُ النَّبِيُّ وَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

And he said in (the book) 'Majma Al Bayan' –

'Regarding Words of the Exalted: ***and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]***. It is reported from Abu Ja'far[asws], and Abu Abdullah[asws]: 'The Grace of Allah[azwj] and His[azwj] Mercy is the Prophet[saww] and Ali[asws].

[840] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 9 a
[841] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 9 b
[842] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 10 a
[843] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 10 b

وَ قَالَ فِي قَوْلِهِ تَعَالَى قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع فَضْلُ اللَّهِ رَسُولُ اللَّهِ ص وَ رَحْمَتُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And he said regarding Words of the Exalted: ***Say: 'By the Grace of Allah and by His Mercy [10:58]***, Abu Ja'far Al-Baqir[asws] said: 'Grace of Allah[azwj] is Rasool-Allah[saww] and His[azwj] Mercy is Ali[asws] Bin Abu Talib[asws]''.[844]

[844] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 22 H 10 c

باب 23 أنه ع هو الإمام المبين

CHAPTER 23 – HE[asws] IS THE CLARIFYING IMAM[asws]

1- فس، تفسير القمي وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ أَيْ فِي كِتَابٍ مُبِينٍ فَهُوَ مُحْكَمٌ.

Tafseer Al-Qummi - ***and We have Enumerated all things in a clarifying Imam [36:12]*** – i.e., in the Clarifying Book, it is Decisive''.[845]

وَ ذَكَرَ ابْنُ عَبَّاسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَنَا وَ اللَّهِ الْإِمَامُ الْمُبِينُ أُبَيِّنُ الْحَقَّ مِنَ الْبَاطِلِ وَرِثْتُهُ مِنْ رَسُولِ اللَّهِ ص.

And Ibn Abbas mentioned from Amir Al-Momineen[asws] having said: 'By Allah[azwj]! I[asws] am the clarifying Imam[asws], clarifying the truth from the falsehood. I[asws] inherited it from Rasool-Allah[saww]''.[846]

2- مع، معاني الأخبار أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الصَّقْرِ عَنْ عِيسَى بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ سَلَّامٍ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْحَارِثِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ بْنِ صَدَقَةَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص- وَ كُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ قَامَ أَبُو بَكْرٍ وَ عُمَرُ مِنْ مَجْلِسِهِمَا فَقَالا يَا رَسُولَ اللَّهِ هُوَ التَّوْرَاةُ قَالَ لَا قَالا فَهُوَ الْإِنْجِيلُ قَالَ لَا قَالا فَهُوَ الْقُرْآنُ قَالَ لَا

(The book) 'Ma'any Al Akhbar' - Ahmad Bin Muhammad Al-Saqar Al-Sa'any from Isa Bin Muhammad Al-Alawy from Ahmad Bin Salam Al-Kufy from Al-Husayn Bin Abdul Wahid from Harb Bin Al-Hasan from Ahmad Bin Ismail Bin Sadaqa from Abu Al-Jaroud,

'From Abu Ja'far Muhammad[asws] Bin Ali Al-Baqir[asws], who from his[asws] father[asws] from his[asws] grandfather[asws], said: 'When this Verse was Revealed upon Rasool-Allah[saww] - ***and We have Enumerated all things in a clarifying Imam [36:12]*** - Abu Bakr and Umar got up from their seats and said, 'O Rasool-Allah[saww], is it the Torah?' He[saww] said: 'No.' They said, 'Is it the Evangel?' He[saww] said: 'No.' They said, 'So it is the Quran?' He[saww] said: 'No.'

قَالَ فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ رَسُولُ اللَّهِ ص هُوَ هَذَا إِنَّهُ الْإِمَامُ الَّذِي أَحْصَى اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِ عِلْمَ كُلِّ شَيْءٍ.

He[asws] said: 'Then Amir-Al-Momineen[asws] came over (and) Rasool-Allah[saww] said: 'He[asws] is the one, he[asws] is the Imam[asws] in whom Allah[azwj] the Blessed and Exalted has Enumerated the Knowledge of all things''.[847]

3- ج، الإحتجاج فِي خُطْبَةِ الْغَدِيرِ مَعَاشِرَ النَّاسِ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ أَحْصَاهُ اللَّهُ فِيَّ وَ كُلُّ عِلْمٍ عُلِّمْتُهُ فَقَدْ أَحْصَيْتُهُ فِي الْمُتَّقِينَ مِنْ وُلْدِهِ وَ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ عَلَّمْتُهُ عَلِيّاً وَ هُوَ الْإِمَامُ الْمُبِينُ.

(The book) 'Al Ihtijaj' in the sermon of Al Ghadeer –

[845] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 23 H 1 a
[846] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 23 H 1 b
[847] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 23 H 2

‘Community of people! There is no knowledge except and Allah[azwj] has Enumerated it to be in me[saww], and every knowledge I[saww] have taught it and have enumerated it to be in the pious of his[asws] sons[asws], and there is no knowledge except and I[asws] have taught it to Ali[asws], and he[asws] is the clarifying Imam[asws]’’.[848]

[848] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 23 H 3

باب 24 أنه ع الذي عِنْدَهُ عِلْمُ الْكِتابِ

CHAPTER 24 – He[asws] is the one with whom was the knowledge from the Book [13:43]

1- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيسَى عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنْ عَمْرِو بْنِ مُغَلِّسٍ عَنْ خَلَفِ بْنِ عَطِيَّةَ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ جَلَّ ثَنَاؤُهُ – قالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ قَالَ ذَاكَ وَصِيُّ أَخِي سُلَيْمَانَ بْنِ دَاوُدَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Isa, from Al Qasim, from his grandfather, from Amro Bin Mugallas, from Khalaf Bin Atiyya Al Awfy, from Abu Saeed Al Kudry who said,

'I asked Rasool-Allah[saww] about Words of Allah[azwj], Majestic is His[azwj] Praise: ***the one with whom was the knowledge from the Book [27:40]***, he[saww] said: 'That is successor[as] of my[saww] brother Suleyman Bin Dawood[as]'.

فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَ قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ ذَاكَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

I said to him[saww], 'O Rasool-Allah[saww]! Words of Allah[azwj] Mighty and Majestic: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***. He[saww] said: 'That is my[saww] brother Ali[asws] Bin Abu Talib[asws]''.[849]

2- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الَّذِي عِنْدَهُ عِلْمُ الْكِتابِ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina,

'From Abu Abdullah[asws] having said: 'The ***one with whom is Knowledge of the Book [13:43]***, it is Amir Al-Momineen[asws]'.

وَ سُئِلَ عَنِ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ أَعْلَمُ أَمِ الَّذِي عِنْدَهُ عِلْمُ الْكِتابِ فَقَالَ مَا كَانَ عِلْمُ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ عِنْدَ الَّذِي عِنْدَهُ عِلْمُ الْكِتابِ إِلَّا بِقَدْرِ مَا يَأْخُذُ بَعُوضَةٌ بِجَنَاحِهَا مِنْ مَاءِ الْبَحْرِ.

And he[asws] was asked about ***the one with whom was the knowledge from the Book [27:40]***, is he more learned of the ***one with whom is Knowledge of the Book [13:43]***? He[asws] said: 'The knowledge of ***the one with whom was the knowledge from the Book [27:40]***, in comparison to the ***one with whom is Knowledge of the Book [13:43]*** was only a measurement of what a mosquito would take from the water of the ocean''.[850]

3- ج، الإحتجاج ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ السَّمَّانِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَقُولُ النَّاسُ فِي أُولِي الْعَزْمِ وَ صَاحِبِكُمْ أَمِيرِ الْمُؤْمِنِينَ قَالَ قُلْتُ مَا يُقَدِّمُونَ عَلَى أُولِي الْعَزْمِ أَحَداً

(The book) 'Al Ihtijaj' – Ibn Abu Umeyr, from Abdullah Bin Al Waleed Al Samman who said,

[849] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 1
[850] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 2

'Abu Abdullah[asws] said: 'What are the people saying regarding the Determined ones (Ul Al-Azam Prophets[as]) and your master[asws] Amir Al-Momineen[asws]?' I said, 'They are not placing anyone ahead of the Determined Ones (Ul Al-Azam Prophets[as]'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِمُوسَى ع- وَ كَتَبْنا لَهُ فِي الْأَلْواحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ لَمْ يَقُلْ كُلَّ شَيْءٍ مَوْعِظَةً

He (the narrator) said, 'Abu Abdullah[asws] said: 'Allah[azwj] Blessed and Exalted Said to Musa[as]: ***And We Prescribed to him in the Tablets, Advice from all things and detail of everything: [7:145]*** and did not Say "Advice of all things".

وَ قَالَ لِعِيسَى ع وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ وَ لَمْ يَقُلْ كُلَّ شَيْءٍ

And Said about Isa[as]: ***and that I may make clear to you part of what you differ in [43:63]***, and did not say 'All things (which you are differing in)'.

وَ قَالَ لِصَاحِبِكُمْ أَمِيرِ الْمُؤْمِنِينَ ع- قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ لا رَطْبٍ وَ لا يابِسٍ إِلَّا فِي كِتابٍ مُبِينٍ وَ عِلْمُ هَذَا الْكِتَابِ عِنْدَهُ.

And Said about your master[asws] – Meaning Amir Al-Momineen[asws]: ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]***. And Allah[azwj] Mighty and Majestic Said: ***nor any wet nor dry except it is in an apparent Book [6:59]***. And the Knowledge of this Book is with him[asws]'' .[851]

4- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr Bin Shueyb, from Al Qasim Bin Suleyman, from Jabir who said,

'Abu Ja'far[asws] said: '***and the one who has Knowledge of the Book [13:43]***. He[asws] said: 'It is Ali[asws] Bin Abu Talib[asws]'' .[852]

5- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّضْرِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ فُضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ عَلِيٌّ ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Rabie Bin Muhammad, from Al Nazr, from Musa Bin Bakr, from Duzeyl,

'From Abu Abdullah[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]***. He[asws] said: 'Ali[asws]'' .[853]

[851] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 3
[852] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 4
[853] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 5

6- ير، بصائر الدرجات ابْنُ فَضَّالٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ نَجْمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ صَاحِبُ عِلْمِ الْكِتَابِ عَلِيٌّ ع.

(The book) 'Basaair Al Darajaat' - Ibn Fazzal, from his father, from Ibrahim Al Ashary, from Muhammad Bin Marwan, from Najam,

'From Abu Ja'far[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***. He[asws] said: 'Master of the Knowledge of the Book is Ali[asws]''.[854]

7 - ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فِي الْمَسْجِدِ أُحَدِّثُهُ إِذْ مَرَّ بَعْضُ وُلْدِ عَبْدِ اللَّهِ بْنِ سَلَامٍ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al Barqy, from Nazar Bin Suweyd, from Yahya Al Halby, from one of our companions who said,

'I was with Abu Ja'far[asws] in the Masjid discussing with him[asws] when one of the sons of Abdullah Bin Salam passed by, and I said, 'May I be sacrificed for you[asws]! This is a son of the one the people are saying ***with whom is Knowledge of the Book [13:43]***'.

قَالَ لَا إِنَّمَا ذَلِكَ عَلِيٌّ ع أُنْزِلَتْ فِيهِ خَمْسُ آيَاتٍ إِحْدَاهَا- قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ.

He[asws] said: 'No. But rather, that is Ali[asws]. Five Verses were Revealed regarding him[asws], one of it is: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***''.[855]

8- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***. He[asws] said: 'He is Ali[asws] Bin Abu Talib[asws]''.[856]

9- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قُلْتُ أَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ فَمَنْ عَسَى أَنْ يَكُونَ غَيْرُهُ.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Abu Baseer,

'From Abu Abdullah[asws], he (the narrator) said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic: ***Say: 'I suffice with Allah as a Witness between me and you, and one***

[854] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 6
[855] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 7
[856] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 8

with whom is Knowledge of the Book [13:43]. I said, 'He is Ali[asws] Bin Abu Talib[asws]?' He[asws] said: 'So who else can it happen to be other than him[asws]?''[857]

10- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ أَحْمَدَ بْنِ حَمْزَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع هَذَا ابْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ يَزْعُمُ أَنَّ أَبَاهُ الَّذِي يَقُولُ اللَّهُ- قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ كَذَبَ ذَاكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Hamza, from Aban Bin Usman, from Abu Maryam who said,

'I said to Abu Ja'far[asws], 'This is a son of Abdullah Bin Salam. He claims that his father is the one Allah[azwj] Says: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***'. He[asws] said: 'He is lying. That is Ali[asws] Bin Abu Talib[asws]''.[858]

11- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ ابْنِ فَضَّالٍ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجْلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ نَزَلَتْ فِي عَلِيٍّ ع إِنَّهُ عَالِمُ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ ص.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Ja'far Bin Bashir and Al-Hassan Bin Ali Bin Fazzal, from Musanna Al Hannat, from Abdullah Bin Ajlan,

'From Abu Ja'far[asws] regarding Words of Allah[azwj] Mighty and Majestic: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***. He[asws] said: 'It was Revealed regarding Ali[asws], a scholar[asws] of this community after Rasool-Allah[saww]''.[859]

12- ير، بصائر الدرجات أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعِيدِ بْنِ عِيسَى الْكُرَيْزِيِّ الْبَصْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظُهَيْرٍ عَنْ أَبِيهِ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ عَنْ أَبِي تَمَامٍ عَنْ سَلْمَانَ الْفَارِسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ

(The book) 'Basaair Al Darajaat' - Abu Al Fazl Al Alawy who said, 'It is narrated to me by Saeed Bin Isa Al Kareyzi Al Basry, from Ibrahim Bin Al Hakam Bin Zuheyr, form his father, from Shareek Bin Abdullah, from Abdul A'ala Al Sa'alby, from Abu Tamam,

'From Salman Al-Farsi[ra], from Amir Al-Momineen[asws] regarding Words of Allah[azwj] Blessed and Exalted: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***.

فَقَالَ أَنَا هُوَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ وَ قَدْ صَدَّقَهُ اللَّهُ وَ أَعْطَاهُ الْوَسِيلَةَ فِي الْوَصِيَّةِ وَ لَا يُخْلِي أُمَّتَهُ ص مِنْ وَسِيلَتِهِ إِلَيْهِ وَ إِلَى اللَّهِ فَقَالَ يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

He[asws] said: 'I[asws] am he[asws], the ***one with whom is Knowledge of the Book [13:43]***, and Allah[azwj] has Ratified it and Gave it the means regarding the successor[asws], and his[saww] community cannot be vacant from an intermediary to him[saww] and to Allah[azwj]. He[azwj] Said: ***O***

[857] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 9
[858] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 10
[859] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 11

you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, [5:35]''.[860]

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزَّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَيَّ شَيْءٍ تَقُولُ الشِّيعَةُ فِي عِيسَى وَ مُوسَى وَ أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ يَقُولُونَ إِنَّ عِيسَى وَ مُوسَى أَفْضَلُ مِنْ أَمِيرِ الْمُؤْمِنِينَ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Muhammad Bin Amro al Zayyat, from Abdullah Bin Al Waleed who said,

'Abu Abdullah[asws] said to me: 'Which thing are the Shias saying regarding Isa[as] and Musa[as] and Amir Al-Momineen[asws]?' I said, 'They are saying that Isa[as] and Musa[as] are superior than Amir Al-Momineen[asws]'.

قَالَ فَقَالَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ قَدْ عَلِمَ مَا عَلِمَ رَسُولُ اللَّهِ قُلْتُ نَعَمْ وَ لَكِنْ لَا يُقَدِّمُونَ عَلَى أُولِي الْعَزْمِ مِنَ الرُّسُلِ أَحَداً

He (the narrator) said, 'He[asws] said: 'Are they claiming that Amir Al-Momineen[asws] had known whatever Rasool-Allah[saww] had known?' I said, 'Yes, but they are not placing anyone ahead of the Determined ones (Ul Al-Azam) from the Rasools[as]'.

قَالَ أَبُو عَبْدِ اللَّهِ ع فَخَاصِمْهُمْ بِكِتَابِ اللَّهِ قَالَ قُلْتُ وَ فِي أَيِّ مَوْضِعٍ أُخَاصِمُهُمْ قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُوسَى- وَ كَتَبْنا لَهُ فِي الْأَلْواحِ مِنْ كُلِّ شَيْءٍ عَلِمْنَا أَنَّهُ لَمْ يَكْتُبْ لِمُوسَى كُلَّ شَيْءٍ

Abu Abdullah[asws] said: 'So, dispute them by the Book of Allah[azwj]'. I said, 'And regarding which place (subject) shall I dispute with them?' He[asws] said: 'Allah[azwj] Blessed and Exalted Said to Musa[as]: ***And We Prescribed to him in the Tablets, Advice from all things [7:145]***. We know (from this) that He[azwj] did not Prescribe to Musa[asws] all things.

وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعِيسَى- وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُحَمَّدٍ ص- وَ جِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً- وَ نَزَّلْنا عَلَيْكَ الْكِتابَ تِبْياناً لِكُلِّ شَيْءٍ.

And Allah[azwj] Blessed and Exalted Said to Isa[as]: And He[azwj] Said regarding Isa[as]: ***and to clarify for you part of which you are differing in, [43:63]***. And Allah[azwj] Blessed and Exalted Said to Muhammad[saww]: ***and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]***''.[861]

14- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَقُولُ أَصْحَابُكَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ عِيسَى وَ مُوسَى ع أَيُّهُمْ أَعْلَمُ قَالَ قُلْتُ مَا يُقَدِّمُونَ عَلَى أُولِي الْعَزْمِ أَحَداً

Ahmad Bin Muhammad, from Al Barqy, from a man from Al Kufeyn, from Muhammad Bin Umar, from Abdullah Bin Al Waleed who said,

'Abu Abdullah[asws] said: 'What are your companions saying regarding Amir Al-Momineen[asws] and Isa[as] and Musa[as], which of them[as] is more knowledgeable?' He (the narrator) said, 'I said, 'They are not advancing anyone over the Determined One[as]'.

[860] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 12
[861] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 13

قَالَ أَمَا إِنَّكَ لَوْ حَاجَجْتَهُمْ بِكِتَابِ اللَّهِ لَحَجَجْتَهُمْ قَالَ قُلْتُ وَ أَيْنَ هَذَا فِي كِتَابِ اللَّهِ

He[asws] said: 'But you, if you were to argue with them by the Book of Allah[azwj], would prove it to them'. I said, 'And where is this in the Book of Allah[azwj]?'

قَالَ إِنَّ اللَّهَ قَالَ فِي مُوسَى- وَ كَتَبْنا لَهُ فِي الْأَلْواحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ لَمْ يَقُلْ كُلَّ شَيْءٍ وَ قَالَ فِي عِيسَى- وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ وَ لَمْ يَقُلْ كُلَّ شَيْءٍ وَ قَالَ فِي صَاحِبِكُمْ- كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ.

He[asws] said: 'Allah[azwj] Said regarding Musa[as]: ***And We Prescribed to him in the Tablets, Advice from all things [7:145]***, and did not Say 'All things'. And He[azwj] Said regarding Isa[as]: ***and to clarify for you part of which you are differing in, [43:63]***, and did not say 'all things', and He[azwj] Said regarding your Master[saww]: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***''.[862]

15- شي، تفسير العياشي عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ إِيَّانَا عَنَى وَ عَلِيٌّ أَفْضَلُنَا وَ أَوَّلُنَا وَ خَيْرُنَا بَعْدَ النَّبِيِّ ص.

Tafseer Al Ayyashi, from Bureyd Bin Muawiya who said,

'I said to Abu Ja'far[asws], '***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***'. He[asws] said: 'It means us[asws], and Ali[asws] is our[asws] superior, and our[asws] first, and our[asws] best after the Prophet[saww]'',[863]

16- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ الْعَجْلَانِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى قُلْ كَفى بِاللَّهِ شَهِيداً قَالَ نَزَلَتْ فِي عَلِيٍّ بَعْدَ رَسُولِ اللَّهِ ص وَ فِي الْأَئِمَّةِ بَعْدَهُ وَ عَلِيٌّ عِنْدَهُ عِلْمُ الْكِتابِ.

Tafseer Al Ayyashi – From Abdullah Bin Al Ajalan,

'From Abu Ja'far[asws], the (the narrator) said, 'I asked him[asws] about Words of the Exalted: ***Say: 'I suffice with Allah as a Witness [13:43]***. He[asws] said: 'It was Revealed regarding Ali[asws] after Rasool-Allah[saww], and regarding the Imams[asws] after him[asws], and Ali[asws], is ***one with whom is Knowledge of the Book [13:43]***''.[864]

17- كشف، كشف الغمة مما أخرجه العز المحدث الحنبلي قوله تعالى قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ قال محمد بن الحنفية رضي الله عنه هو علي بن أبي طالب ع.

(The book) 'Kashf Al Ghumma' – From what is extracted by the honourable narrator Al Hanbali –

'Words of the Exalted: '***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***'. Muhammad Bin Al-Hanafiya said, 'It is Ali[asws] Bin Abu Talib[asws]'',[865]

[862] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 14
[863] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 15
[864] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 16
[865] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 17

18- وَ بِهَذَا الْإِسْنَادِ عَنِ السَّبِيعِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ الْجَصَّاصِ عَنْ حُسَيْنِ بْنِ الْحَكَمِ عَنْ سَعِيدِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: كُنْتُ جَالِساً مَعَ أَبِي جَعْفَرٍ ع فِي الْمَسْجِدِ فَرَأَيْتُ ابْنَ عَبْدِ اللَّهِ بْنِ سَلَامٍ فَقُلْتُ هَذَا ابْنُ الَّذِي عِنْدَهُ عِلْمُ الْكِتابِ فَقَالَ إِنَّمَا ذَاكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And by this chain from Al Sabie, from Al-Hassan Bin Ibrahim Al Jassas, from Husayn Bin Al Hakam, from Saeed Bin Usman, from Abu Maryam, from Abdullah Bin Ata'a who said,

'I was seated with Abu Ja'far[asws] in the Masjid, and I saw Ibn Abdullah Bin Salam. I said, 'This is the son of the ***one with whom is Knowledge of the Book [13:43]***'. He[asws] said: 'But rather that is Ali[asws] Bin Abu Talib[asws]''.[866]

19- يف، الطرائف ابْنُ الْمَغَازِلِيُّ يَرْفَعُهُ إِلَى عَلِيِّ بْنِ عَابِسٍ قَالَ: دَخَلْتُ أَنَا وَ أَبُو مَرْيَمَ عَلَى عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ أَبُو مَرْيَمَ حَدِّثْ عَلِيّاً بِالْحَدِيثِ الَّذِي حَدَّثْتَنِي بِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع جَالِساً إِذْ مَرَّ ابْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ الَّذِي عِنْدَهُ عِلْمُ الْكِتابِ

(The book) 'Al Taraaif' – Ibn Al Naghazili, raising it to Ali Bin Abbas who said,

'I, and Abu Maryam entered to see Abdullah Bin Ata'a. Abu Maryam said, 'Narrate to us with the Hadeeth which you can narrate to me with from Abu Ja'far[asws]'. He said, 'I was seated in the presence of Abu Ja'far[asws] when Ibn Abdullah Bin Salam passed by. I said, 'May I be sacrificed for you[asws]! This is the son of the ***one with whom is Knowledge of the Book [13:43]***'.

قَالَ لَا وَ لَكِنَّهُ صَاحِبُكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الَّذِي نَزَلَ فِيهِ آيَاتٌ مِنْ كِتَابِ اللَّهِ- وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ- أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شاهِدٌ مِنْهُ- إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ.

He said, 'No, but (it is) your master Ali[asws] Bin Abu Talib[asws], the one regarding him[asws] were Revealed from the Book of Allah[azwj]: ***one with whom is Knowledge of the Book [13:43]***, ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17], But rather, your Guardian is Allah, and His Rasool, [5:55]*** – the Verse''.[867]

وَ ذَكَرَ السُّدِّيُّ فِي تَفْسِيرِهِ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَلِيٍّ.

And it is mentioned by Al-Sudy in his Tafseer – 'This Verse was Revealed regarding Ali[asws]''.[868]

وَ رَوَى الثَّعْلَبِيُّ مِنْ طَرِيقَيْنِ أَنَّ الْمُرَادَ بِقَوْلِهِ تَعَالَى وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ عَلِيٌّ ع.

And it is reported by Al-S'alby from two ways – 'The intended by Words of the Exalted: ***one with whom is Knowledge of the Book [13:43]***, is Ali[asws]''.[869]

[866] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 18
[867] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 19 a
[868] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 19 b
[869] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[asws], Ch 24 H 19 c